NEW TASK, NEW APPROACH

YOUR SHARE OF THE JOB
NATIONAL BULLETIN ON LITURGY
A Review published by the Canadian Catholic Conference

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Business Office: PUBLICATIONS SERVICE
90 Parent Avenue,
Ottawa, Ontario K1N 7B1

Published five times a year
Subscription: $6.00 a year
Price per copy: $1.25
Subscriptions available through the Chancery
Office in each Diocese in Canada or directly
through Publications Service of the CCC.

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EDITORIAL

How long is it since you read the first two paragraphs of the Constitution on the Liturgy? There, almost nine years ago, the Second Vatican Council set out its goals, and the role of liturgical renewal in reaching them.

As it comes back to life, our National Bulletin on Liturgy will seek to help the Church in Canada realize the tremendous importance of liturgy in the life of Christians. As the summit (but not the totality) toward which the Church’s activity is directed, liturgy is important for laity, religious and clergy in their work for God. Once again, we should go back to the Liturgical Constitution, and read carefully the first twenty-one sections: they remind us of fundamentals.

The task of this Bulletin will be to provoke thought about liturgy and its needs in Canada, rather than to provide solutions. It will work for constructive, developmental criticism, leading to a better understanding and celebration of the liturgy. The Bulletin will seek to promote a deepening of the spirit of the liturgy, as well as passing on news and information on developments of importance.

We hope it will become a forum for the exchange of ideas and concerns, for the discussion of priorities, for the sharing of constructive criticism and positive developments.

We will seek to avoid becoming a purveyor of liturgical recipes and “how to do it” procedures. We will speak to the priest in pastoral work, to the religious in their various apostolates, to the lay person. Our concern will be primarily pastoral.

Such a task can be done only with the full cooperation of the Church in Canada. Share your needs and concerns with us, tell us how we can help you, so that together, from east to west, the people of the Lord may offer greater praise and glory to our heavenly Father.
TEXTS

Official texts and announcements will appear here from time to time, along with news about developments and changes.

WHAT'S HAPPENING

“When are we going to get the permanent books?” That's a question often asked these days. Here is a brief summary of what's happening:

**Missal**

The International Committee on English in the Liturgy (ICEL) has translated the collects for Sundays and solemnities, and the 90 prefaces. These were sent last December to the bishops of the English-speaking world. When the drafts are approved, work will go ahead on the rest of the 1800 collects in the Roman Missal. Then music has to be prepared for the prefaces. It looks like another year at least before the permanent missal is ready. But we should not be sad: judging by the Sunday samples the final ICEL translation will be excellent.

A sample is given below.

**Confirmation**

A draft translation of the new rite has been sent to the bishops. It is for study only, not for use as a ritual, since extensive revisions are expected in the translation.

**Anointing of the Sick**

The new rite is excellent. Canada has applied to Rome for permission to use it here, but this has not yet been given.

**Funeral Rites**

A draft copy of the revised funeral ritual for Canada is now being studied by experts in various fields. When their advice has been received, the ritual will be ready for final approval and printing.

To put it modestly, we don't know of any country that will have a finer rite for funerals than this one. Further details will be published in the Bulletin as they become available.

LOOKING TOWARD THE FUTURE

“When are we going to get back to one book?” This question was frequently found among the 2,000 replies to the inquiry on the C.C.C.’s loose-leaf altar missal.

Vatican II has brought us back to a clear division of roles and ministries. The Roman rite uses three books in today’s liturgical celebrations:
Lectionary

This book contains all the scripture readings, along with the responsorial psalms and gospel acclamations. It is described below.

Sacramentary

Sometimes called the missal, this book is used at the chair and altar; it contains the texts proper to the celebrant:
- introductory rites
- opening prayers, prayers over the gifts and after communion
- eucharistic prayers and their prefaces
- communion rite
- rites of dismissal

People's Book

Containing all the parts of the Mass belonging to the people (responses, psalms and refrains, processional antiphons; music for the congregation's parts of the celebration; plus a selection of popular hymns). Brief explanatory notes are added.

The new Canadian hymnal, Catholic Book of Worship, provides the materials for a congregation to take its full part in the Mass and other liturgical celebrations.

When these books are used properly, the Vatican Council's ideal is realized: "In liturgical celebrations, whether as a minister or as one of the faithful, each person should perform his role by doing solely and totally what the nature of things and the liturgical norms require of him." (CSL, no. 28, italics ours).

Present indications rule out — permanently — any return to a one-book liturgy.

It is part of the work of a Diocesan Commission to help priests and laity understand this division of roles.

MAJOR LITURGICAL BOOK ADVANCES CANADA'S WORSHIP

What signalled the opening of Vatican II on October 11, 1962? The solemn proclamation of the Gospel — in both Greek and Latin. The Church is constituted by the proclaiming and hearing of the Word of the Lord.

For a hundred years, Catholics heard about 60 epistles and 60 gospels: those who attended weekday Mass heard or read considerably more scripture, especially in Lent. With growing frequency, these readings formed the sermon material — thus the faith was formed.

Pope Paul VI Promulgates Lectionary Reform

After much consideration, and in answer to the requests made by the world's bishops at Vatican II, the revised lectionary was promulgated by Pope Paul VI at the beginning of Advent, 1969. Canada accepted the new lectionary and the new Order of the Mass immediately: we were the first Anglophone country to use the new texts nationally, thanks to the patience of the clergy and the availability of the loose-leaf system.
How Long...?

Many who write this Office ask "When do we get a permanent missal? Where's the permanent lectionary?"

The permanent lectionary is on its way, and will be ready for use by Advent of this year. It's going to take much longer, perhaps until Advent of 1973, before the permanent missal is ready: the missal (more accurately called the SACRAMENTARY) has 1800 collects, 90 prefaces, a generous collection of blessings and dismissals — translations by ICEL and music by Canadians are still to be done. The missal has a long way to go before it's ready.

Permanent Lectionary, Sign of Reverence

Canada's lectionary will be a dignified book, showing the respect God's people should have for his word in scripture. Readers will be encouraged to carry it solemnly in the entrance procession. It is hoped that more churches will continue the custom of placing the book in a place of honor, open at the daily scripture reading.

Scripture texts in the Canadian lectionary will be taken from the Jerusalem Bible; the responsorial section will be from the Grail psalter. These are used in the current loose-leaf missal, and also accord with the new hymnal, CATHOLIC BOOK OF WORSHIP.

The lectionary is a very large book, with a dignified appearance and strong binding intended to have impressive value as a sign, either when carried in procession, used at the reading stand, or enthroned during the day. The lectionary will emphasize and reinforce the respect for God's word shared by all believers. In its 1100 pages, there are contained more than two thousand selections from scripture, as well as hundreds of excerpts from the psalms. Multiple choices of texts are available on many occasions during the year.

Two-color printing will be used throughout the book, in the style of the Order of Mass in the lenten issue of the C.C.C. loose-leaf altar missal.

By using the layout and numbering system proposed by the Holy See, the Canadian lectionary will be in accord with international commentaries.

Further guidance will be available through the national Liturgical Calendar, which will refer to readings by number. For instance, it is much easier to direct a reader to No. 457, than to "Wednesday of the Twenty-sixth week of Ordinary Time".

Preparations have been underway since last fall, and publication is expected in the fall of 1972, in time, it is hoped, for Advent, which begins this year on December 3.

This is a huge — and permanent — project. The National Office will keep you up to date on its progress. The contract with the printer is to be signed in February, and the rush will be on to meet an October deadline.

Father L. L. Sullivan, Director
INVITATION TO PRAY

Let us pray

(that we will hear the word of God
and respond to it)

God our Father,
help us to hear your Son:
enlighten us with your word,
that we may find the way to your glory.  

This is a sample of an interim form of the opening prayer for the Mass of the second Sunday in Lent.

The invitatory is optional, as shown by the parentheses. It is however, a reminder of the need for a definite pause for recollection and prayer before the celebrant says the collect.

By such an invitation, the priest prepares the assembly for prayer. For some moments of silence, priest and people recall that they stand in the presence of God, and may offer their own petitions to him.

There is a special invitatory each Sunday. Used well, it will help the celebrant to lead the people to pray better.

LITURGICAL CALENDAR

“Gone are the days of the Ordo, a book of specific directives and precise rubrics. In its place now stands the Liturgical Calendar, with its many suggestions and general guidelines for celebration. Each year the Calendar seeks to help Canadians grow in their understanding of the liturgy, so that they may benefit more from the liturgical renewal. In this way, as a nation, we will be able to offer greater praise to God and grow in his holiness and love.”

This booklet seeks to follow the Vatican Council’s lead in helping clergy to understand even more fully what they are celebrating in the liturgy, to be filled with the spirit of the liturgy, and to share it will all entrusted to their pastoral care.

But the Liturgical Calendar is not restricted to clergy and religious. Members of liturgical committees will also find it helpful in understanding more fully the meaning of liturgy and in planning their community celebrations.

In the Years to Come: With the publication of the Canadian hymnal in 1972, and the permanent lectionary and missal in the next few years, the Liturgical Calendar will take on a greater role in coordinating celebrations and in suggesting a more fruitful use of the riches available in the liturgy.

Making it Better: Last year, for the first time, we asked for suggestions for its improvement. While only four letters were received, it was a good start. Several positive suggestions have already come in so far this year.

If you want this booklet to be more helpful to you in 1973, send in your positive suggestions soon.

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PRAYER

This part of our Bulletin will be concerned with the spirit of prayer, especially the public prayer of the Church, the liturgy. Suggestions, questions and contributions are welcomed.

"Prayer is the most decisive word a man can say."
(Karl Rahner, quoted in the English edition of Osservatore Romano)

LITURGY AS PRAYER

A working paper for discussion, presented by the Diocese of Charlottetown at the Atlantic Liturgical Conference meeting January 12, 1972.

The People of God is constituted by the Word of God. Outside this Word, the People of God does not exist, for from this Word, made flesh in Jesus, the Christ of the living God, comes the life power of this People for successful pilgrimage to the home of the Father. The Word, therefore, must occupy the central place of attention and affection of God's People, for it is from the Word that they know their God-Father and his plan of salvation in his Christ.

This Word reveals to God's People that they are "a chosen race, a royal priesthood, a consecrated nation, a people set apart to sing the praises of God who has called you out of darkness into his own wonderful light. Once you were not a people at all and now you are the People of God; once you were outside the mercy and now you have been given mercy" (1 Peter 2:9-10).

Implied clearly in these words is the loving action of a God-Father toward those called to be his People, those who have been chosen and consecrated, those who have felt the Fatherhood of God in their lives bringing them more freedom and more humanness, more sonship. Implied, also, is the grateful praise and thanksgiving which spring freely from the lips of those so blessed, the glory and love of the Father being praised and his name glorified.

The account of Paul's conversation as recorded in Acts 26:17-18, points out the same basic thrust, the Father's Christ sending him to continue the work already begun. "I shall deliver you from the people and from pagans, to whom I am sending you to open their eyes, so that they may turn from darkness to light, from the dominion of Satan to God, and receive, through faith in me, forgiveness of their sins and a share in the inheritance of the sanctified."

Paul reminds the Colossians of the great love the Lord Jesus has bestowed upon them and calls them to continued cooperation with God's saving grace. "You
will have in you the strength based on his own glorious power, never to give in, but to bear anything joyfully, thanking the Father who made it possible for you to join the saints and with them to inherit the light. Because that is what he has done: he has taken you out of the power of darkness and created a place for us in the kingdom of the Son that he loves, and in him, we gain our freedom, the forgiveness of our sins" (Col. 1:11-14).

In these excerpts from the Word is located the basis for Christian liturgy. Christian liturgy is essentially a happening in which the Father bestows sonship upon man and man acknowledges and receives that sonship, in whatever form or dimension it might happen to be at the particular time.

* The act of bestowal is the act of the Father redeeming,

* the act of acknowledgement-reception is the act of praise, thanksgiving, adoration and petition by man.

The progress into light from darkness, into the kingdom of the Father from the kingdom of Satan, into loving more and more with and by the power of the Holy Spirit is called by Paul a “struggle, a combat,” in which decisive choices must be made by the Christian.

All Christian liturgy must be immediately placed within the framework of faith as faith is outlined in the Gospel message. In its most radical form, this faith is best described in the father-son relationship in which the father is eager to do good things for the son that the son might grow in freedom and maturity and responsibility, for it is from the father that the son draws the image of sonship and the strength to be truly son. The son, on the other hand, is invited to trust the father in all things and to place all his confidence in the saving and freeing power of the father. There are influences in the life of the son which would in fact lead him away from true maturity and sonship. The father wishes to help him overcome these and be free of them.

The Word tells us plainly what the Father stands ready and prepared to accomplish, indeed, what he promises to accomplish for those who would accept his love. The central promise made by the Father in his Christ is that man will be freed from his sins and given a new life, a new heart, a new spirit, a share in the life of God himself. Both of these terms must be given their proper attention. In the past, perhaps, we have accented forgiveness of sins to the exclusion of new life.

Before leaving his disciples, the Lord Jesus told them, “I will not leave you orphans,” and then went on to tell them of the Holy Spirit who would come upon them. This Advocate, who would be sent at the request of Jesus from the Father, would be their support and their strength:

* a spirit of light, he would enable them to see clearly the mind and heart of the Lord;

* a spirit of truth, he would enable them to understand more fully the truth Jesus taught them which until now had escaped their understanding;

* a spirit of power, he would enable them to be witnesses to Jesus throughout the earth and would accomplish great things when the name of the risen Lord was invoked in faith.
Paul says that Christian hope is based firmly in the actions of the Spirit in the heart of the Christian, thereby strengthening him for the encounters the future will bring in which the Christian must make decisive decisions for the glory of the Father's name.

Moreover, the Word calls us to a truly faith-sonship in grace. The Christian is to call upon the Father for all his needs with an unshakeable confidence that the Father knows his needs and stands ever ready to meet them. "Ask the Father anything in my name and he will give it to you. When you pray, pray as if you already have that for which you ask, and it will be given to you." Jesus reminded his disciples that they were to be persevering in their prayer and not lose heart. Paul states again and again that the saints are to be people of constant and vigilant prayer.

Prayer is essentially a conversation with God. What particular modality this conversation will take depends largely upon the action of the Spirit of the risen Lord in the life of the believer, and the actual life situation of that believer at the time of prayer. However, it is essential to Christianity that there be a life line between God and man; the opening of man to this line of life is to engage in prayer, individual or collective, private or communal. This is so because we are dealing with two free beings, beings endowed with freedom of choice, God on the one hand and man on the other.

The promise of the Father in his Christ is an existential promise; it is for the here and now and calls forth a change in one's life style. The Father wants constantly to lift man to a new and more beautiful level of life. This lifting is something which takes place here and now, again and again, as the promise of the Father is fulfilled in this life or that life, in this assembly or in that assembly, from one end of the earth to the other, among all races and nations that the People of God might become more and more that "chosen race, that holy nation" consecrated to singing the praises of the living God.

Generally speaking, the standard meaning of the term liturgy means official and public acts of worship. But, God's People is a praying people called from among the nations to praise God and grow in sonship. Biblically speaking, Christian liturgy is essentially prayer, and the basic thrust of any liturgy of the People of God must be prayer. It might be helpful here to make a distinction between what might be called sacramental and official Church prayer, i.e. eucharist, baptism, anointing of the sick, benediction of the blessed sacrament, parish rosary, etc., and simple liturgy. This latter takes place whenever "two or more" are gathered in the name of the Lord to praise and thank him, to petition for their needs or the needs of others. Whereas the latter is usually quite spontaneous and free flowing, the former (official liturgy) is structured and ritualised to some degree, usually quite highly.

This paper is meant to deal only with sacramental and official Church prayer.

Already we have laid the groundwork for treating liturgy as prayer by outlining the simple and clear promise of God to man and the Father-son relationship of trust and confidence which is the bible message. It is this faith attitude which is the key to any real liturgical renewal for it takes place not in forms or expressions as such but in the heart of the believing Christian.
Roman Catholics have a long and spiritually deep liturgical tradition. However, liturgical renewal does not mean simply a change of forms but rather, a deepening of prayer life, especially in the minds and hearts of those who are the presidents of worshiping assembles. Authentic prayer informs and brings to life liturgical forms. Each of our liturgical forms points to the power God has promised his People for the combat of leaving darkness to pass into light. This power must be released and made active. The prayerful attitude and praying of the man of faith brings this about. Liturgical forms, in the light of biblical revelation, are meant to be prayed, not recited, to be informed and released through the personal faith of the prayer; thereby others will be drawn by the Word into the power and grace therein by which their lives can be changed for the better by the saving love of the Father.

Liturgy is prayer, not ritual. Ritual can be memorised by almost anyone and more or less well performed by almost anyone. Christian liturgy can be led and entered into only by a man of faith if the fullest dimension of Christian liturgy is to be expressed and felt.

Our liturgical forms contain the power and the love of the promises of the Father himself. That power must be released if change is to take place and salvation experienced. This release is triggered by the personal faith entry in prayer of God's People into the external liturgical form. The promises of Jesus must be claimed by God's People, else this saving power remains but an external promise not really affecting man's life.

All too often we recite the liturgical forms with an attitude of either doubt or superficiality: this attitude quickly communicates to others the idea of powerlessness, a "let's get it over with" type of attitude which instills despair and hopelessness, rather than faith and strength for Christian living. Christian faith as held before us in the Gospel tells us we are in a battle between light and darkness, that prayer will become part and parcel of our daily existence as a constitutive come to believe firmly that

* prayer will become part and parcel of our daily existence as a constitutive element,

* the eternal power and love of the Father will be released fully in and through the sacraments and sacramentals of his Son's Church,

* official Church prayer will indeed be the joyfilled singing of the praises of the great and loving Father who has led us from darkness into light for the glory of his name.
Of interest, consequent to P.E.I.'s emphasis on prayer rather than formula, is the following resolution:

"THE INTRODUCTORY RITES HAVE THE CHARACTER OF PREPARATION FOR PRAYER. THEY HELP THE ASSEMBLED PEOPLE MAKE THEMSELVES A WORSHIPPING COMMUNITY AND PREPARE THEM TO LISTEN TO GOD'S WORD AND CELEBRATE THE EUCHARIST. THE UNITY OF THE PEOPLE IS DEEPENED AND THE MYSTERY OF THE SEASON OR FEAST INTRODUCED. (GENERAL INSTRUCTION #24 and #25.) ABOVE ALL THESE RITES MUST LEAD THE PEOPLE INTO PRAYER. PASTORAL EXPERIENCE INDICATES THAT THE STRICT REQUIREMENT OF MORE INTRODUCTORY ELEMENTS THAN A CALL TO WORSHIP, IN GESTURE OR SONG, AND A COLLECT PRAYER CAN CLUTTER RATHER THAN SERVE PRAYER.


"WITH THE PUBLICATION OF THE NEW MISSAL IT IS HOPED A STRONG STATEMENT ON PRAYER WILL BE ISSUED AND A PENITENTIAL RITE IN FULLER FORM BE PROVIDED ON OCCASION AFTER THE LITURGY OF THE WORD."

Unanimously adopted by Region ix, (Kansas City, Des Moines area) U.S. Federation of Diocesan Liturgical Commissions, November 19, 1971.
LITURGICAL YEAR

Thoughts and questions about the meaning of the Church's year of prayer, and about our way of celebrating it, especially in the liturgy.

PLANNING FOR THE EASTER SEASON

Many parish and other communities make a serious effort to celebrate Lent as a time of spiritual renewal, coming to its peak in Holy and Easter. But then a slump seems to arrive. We seem to find it difficult to celebrate the resurrection, and once Easter week is over, we can slip back into treating those Sundays as nothing special.

How is your community planning to celebrate the Easter season this year? It is not too late to begin now.

BACKGROUND ON LENT

Last year and this, French-speaking parishes and communities have had a dossier or book on Lent, as well as one for Advent, 1971. Prepared by the cooperation of various diocesan commissions, it presents practical suggestions which a community may use in celebrating the holy season.

A number of persons have suggested that these be translated into English. Others have expressed a need for something along this line for us.

If such a publication is to be made available, it should be prepared with the cooperation of persons from all parts of the country. Some of the areas it could speak about are the meaning of Lent today; how a parish can carry out the work of repentance and renewal; ideas on meaningful penances; suggested lenten reading; helping people to grow in prayer; ideas for penitential celebrations; ideas for liturgy, for homilies; preparing for Lent; ideas for the parish bulletin. You may want to add many others: challenges to the generosity of people (not only financially); ideas for families, schools, youth groups, and so on.

It would be desirable to have the book designed in such a way that it is not restricted to one year of the cycle (two for weekdays, three for Sundays). Perhaps the first book in 1973 should be relatively general, and then succeeding years could build on this general basis, and be more closely tied in with the particular cycle.

Perhaps one issue of the National Bulletin on Liturgy could be our lenten book for 1973. Do you feel such a publication would be of value in your area?

What can you contribute to it?

This Lent is an excellent time to start doing something about next year.
AND WHILE WE'RE AT IT...

Anyone want to start working on Advent and Christmas? Deadline for the Advent issue is October 1, but we are ready to accept your contributions now.

DAY OF THE LORD

In his brief address before the “Angelus” on September 19 to the people in St. Peter's Square, Pope Paul recalled the need to keep the Sunday holy:

“This custom of giving Sunday its due religious value, its true spiritual significance, is of the utmost importance. Rest and prayer — indeed rest in order to pray on holy days. This is an observance essential to impose the right rhythm on our extroverted and feverish activities, to bring into line all our intentions towards their true, supreme end, the reign of God. It is essential for peaceful association with our brethren in charity, in common prayer; essential for our meeting with Christ and with God. This is the recurrent event that we wish to talk about and celebrate with you.” (Osservatore Romano, English edition, September 23, 1971)
IDEAS FOR DISCUSSION

Recently we came across some notes from the U.S. Federation of Diocesan Liturgical Commissions, summarizing some ideas on various parts of the Mass. We include some of their ideas here in order to stimulate thought and discussion. (These notes are intended only for discussion. The ideas are not to be used in the celebration of Mass.)

Sign of the Cross and Greeting: Some felt there is a duplication of Trinitarian formulas at the beginning of the Mass when the first greeting is used immediately after the sign of the cross. (Our reaction: we feel a more appropriate solution would be to keep the sign of the cross, and to consider the use of other scriptural greetings, such as St. Paul's many versions.)

Penitential Rite: Some felt that this rite needs to be adapted: it does not fit our culture; the entrance procession is long enough in larger churches; the penitential rite should be moved to go before or after the prayer of the faithful; the greeting of peace should be used here as an optional penitential form.

Others felt the rite should be optional in every Mass.

Lord, Have Mercy: Some felt that this should be omitted here, and restored to its historical position as a response in the prayer of the faithful; others felt there was a duplication in the Lord, Have Mercy and the prayer of the faithful.

Glory to God: Some felt it should be omitted from the entrance rite, since it is a duplication of the entrance song; some thought it should be permitted as a song for the entrance or recessional.

What do you think of these ideas? Share your positive reactions so that we may all benefit. But please remember: these ideas are for discussion only. They are not to be used in our celebrations.
PERSONAL INTERVENTIONS

The following notes were included in the C.C.C. altar missal for Lent. They are reprinted here in order that others may see them too.

Interventions During Mass

The former rubrics formed an impersonal celebrant. These rubrics legislated even the smallest points, including the somewhat saddening directive to keep one's eyes cast down, and not to look at those whom one was greeting . . .

The restored Order of the Mass has indications and directives, too, but they are much less stringent. The priest is often told in our new rites to use "these or SIMILAR WORDS". The Church invites the celebrant to be himself at the altar, remembering at the same time that he is there on behalf of the whole Church, and in particular, on behalf of the local bishop. To be a personal man of the Church is the aim of a celebrant.

The purpose of these pages is to help the celebrant and others present the basic ideas of this particular Sunday or weekday more clearly before the assembly.

EXPLANATIONS DURING MASS

As president and leader of the worshipping congregation, the priest may give (or arrange for others to give) brief explanations and introductions during the celebration.

These interventions should be carefully prepared and coordinated with the celebration, so that they will make it more effective.

PROVIDING FURTHER HELP

Who will provide our "spontaneous" thoughts? Many persons involved in preparing parish worship tend to depend completely on someone outside the community to prepare their service. While basic texts are universal and mandatory, the liturgy does allow great latitude to the celebrant and his liturgical committee to prepare and use optional "personalized" material.

Some thoughts on how to prepare such material are outlined below. A few samples of these are given for the first two Sundays in Lent 1972. During the actual celebration, they are not to be read word-for-word, but rather they are suggested examples of what can be done in the worshipping community.
Slowly . . . Gradually . . .

A little goes a long way. Only a few (three at the most) should be used in any celebration. One should consider what is most important in this particular Mass, and then choose the two or three occasions when the people can be helped to grasp it.

Move gradually toward spontaneity. After carefully thinking through the thoughts to be presented, and then writing them down, one should present them in a spontaneous way rather than as a blurb of advertising. Ad-libbing, or making “off the cuff” remarks, does not lead to the deepening of devotion that well prepared comments will afford. There is a happy medium between being rivetted to a prepared text, and forever “… doing my own thing . . .”

With the help of a parish liturgy committee or readers, celebrants are invited to develop personalized interventions for the Sunday celebrations and for Holy Week. By Easter, the local community will have shared a little more personally in the liturgical rites.

Personalized interventions may be made in several places . . . once again, only a few at a time:

1. Introducing the Mass of the Day

Given after the greeting . . . by the priest or other suitable minister . . . tells the people the theme of today’s celebration. Two or three simple sentences at the most; this may be expressed as a word of welcome to the celebration of this day’s theme.

2. Penitential Rite

a) Invitation: About same length and format as usual form. Should relate this rite to today’s theme or seasonal theme . . . followed by silence, long enough to be usable . . .

b) Formula C: When used, this formula may be adapted to the theme of the Mass or season. Length and format should be similar to the form given in the missal. (Similar adaptations are described in the 1972 Liturgical Calendar, introductory note no. 3.)

3. Liturgy of the Word

When readings (especially unfamiliar ones) are introduced by a brief sentence or two, the people are more “open”, more prepared to grasp the point. The introduction may be made after the collect, before the readings begin, pointing out the theme of all three texts at once; or, before each reading. In the latter case, one or two sentences should be enough each time.

These introductions should be based on:

* the exegetical notes in the C.C.C. loose leaf missal,
* the short descriptive titles at the beginning of each reading.
The responsorial psalm frequently reflects the content of the first reading, and often brings it out most clearly. The psalm and its refrain should not be neglected in preparing the introduction to the first reading.

4. **Pause for Reflection**

After each reading, a moment of silent meditation will help the congregation respond in prayer to God's work. When first used, it should be explained in this way. Occasionally it is good to introduce this silence with words like these:

> We have heard God speaking to us.
> Let us think about his words, and answer him in silent prayer.

5. **Prayer of the Faithful**

An "invitatory" sentence should be prepared to focus the people's prayers along the lines expressed by the theme.

Two petitions are given in the loose-leaf Missal's homily aids. Normally, these two petitions flow from the homily. It is expected that the local committee will develop others. (See 1972 Liturgical Calendar, introductory note no. 4h.)

6. **Invitation to Silent Prayer After Communion**

After communion, a time of silent prayer is recommended. Sometimes the celebrant might invite his people to pray silently. The invitation should be brief, and may suggest that both personal and community needs be remembered. Ordinarily, one or two sentences should be adequate.

**CELEBRATION FOR First Sunday in Lent**

**DATE:** February 20, 1972

**TODAY'S THEME**

Christ: God's way of helping man overcome sin.

**FIRST "INTERVENTION"**

*Introduction to Mass:*

Today we begin our lenten work
of facing the problem of sin
in our lives, in the Church, and in the world.
Today we start working with Christ and his Church
to overcome sin and its effects,
and to share more fully in the victory Jesus won for us.

**SECOND "INTERVENTION"**

*Introduction for each reading:*

1. Though God made a good world, we find sin is everywhere. Our first reading shows us how sin still comes into the world.

2. Man brings sin into the world. Christ, the new man, overcomes sin, and gives us hope: he is our saviour, and will conquer sin in us,
3. The temptations of Jesus
must be faced by every individual,
and also by the Church, God's people on earth.

**OCCASIONALLY: THIRD “INTERVENTION”**

(NOT TODAY) (The above two are enough)

**CELEBRATION FOR** Second Sunday in Lent

**DATE:** February 27, 1972

**TODAY'S THEME**

Only faith in Christ will bring us through.

**FIRST “INTERVENTION”**

Penitential Rite C:

My brothers and sisters,
let us remember that we are sinners,
forgiven by God and called to follow his Son.

— You have come to save us from sin. LHM. Ry. LHM.
— You teach us to die to our sins and live for God. CHM. Ry. CHM.
— You lead us in faith to everlasting life. LHM. Ry. LHM.

**SECOND “INTERVENTION”**

Introduction for three readings:

In today's readings from the bible,
God reminds us that he speaks to us
as much as he spoke to Abraham and the apostles.
He asks us to listen with faith,
and let him act in us today.

**OCCASIONALLY: THIRD “INTERVENTION”**

Introduction to silent prayer:

Let us pray in silence for a moment,
asking God to deepen our faith in Christ.

OR:

Let us pause for a moment of silent prayer.

*After seeing these suggestions in action during Lent, you will be able to help
us evaluate them. Have they been helpful in making some improvements in
this field?*

Would simple leads in other areas presently open to such development be
of help to you? Let us have your ideas, please.
SACRED SILENCE

At Sunday Mass I sometimes get the idea that I'm drowning ... not beneath water but beneath word and sound, but mostly words. The parishioners mumble out of their leaflets, the lector suffers through the first two readings, the intervening psalm rolls back and forth across the church, the celebrant reads the gospel, the creed, the prayer of the faithful and sallies forth into the offertory. Words — words — words ... nice words, the psalmist's words, Jesus' words, the celebrant’s words — but one frequently feels like one is choking to death on heavy Christmas cake.

Yet the other day I was at a Mass celebrated by a quiet, middle-aged priest who knew the problem described above, and he knew part of the answers, too. Far from drowning us or gagging us, he led us into silence ... not just once, but several times. Silence followed the first reading, perhaps a full minute of silence. At a nod from this priest, the second reading began: more silence followed. Following the gospel, there was a couple of minutes of peaceful silence — you could hear it all over the place! These people had come to listen to the Word, to ponder, to pray, to hear the word explained.

The homily reverently broke into the silence — in three or four minutes, he said enough; he left us a few more minutes to “preach to ourselves,” in silence.

He never spoke until the people were quiet: he waited for them to kneel, and then he began to pray the canon. He waited for them to rise before he continued the Lord's prayer. Not a word was lost. He waited for the “sacred silence” to happen, and then he quietly entered into it with his voice.

It was almost as if the sacredness of silence was the norm: vocal entry into this new kind of “holy space” was made with evident respect.

After communion, he sat quietly again, and let his heart and ours say “Yes” to the action which Christ had renewed among us. No one was in a hurry to leave — and no one left.

We offer the Lord’s eucharist for many reasons and in many ways, but most of all because we love our Father through the saving passover of His Son. But I feel I so seldom get a chance to speak to the Father, that is, the real “I” — the one who has heard, has thought, and wishes now to reply; this “I” gets lost in the crowd, the words get smothered in the avalanche and the longed for meeting with our Father in Christ seldom takes place. Silence lets the “I” be.

Too late, perhaps, we are coming to understand that silence in the liturgy is free, does not require rehearsal, and is appreciated by most everyone. I thank the priest for the fine experience of praying with him: may his good presidency and sacred silence spread.

Father L. L. Sullivan
Director, National Liturgical Office
Liturgy of the Word

The scripture readings and the chants between them are the principal part of the liturgy of the word of God. The other parts — homily, creed and prayer of the faithful — serve to bring out and complete the liturgy of the word. (General Instruction of the Roman Missal, No. 33).

HOMILIES

Homily Aids: What use are you making in your community of the homily aids in the current Canadian lectionary? Encourage your liturgical committee to explore ways in which these notes can benefit everyone in the community.

(You don’t have a liturgy committee in your convent, school, institution, parish? Well, why not look into the possibility? You’ll never see one start if you don’t share your desire with others.)

Preachers: How do you prepare a homily? Do you use a team approach, even occasionally? How do you encourage feedback on your preaching? Do you share your ideas with others as you prepare?

THOSE READINGS

It’s no use groaning, “They should do something about those readings,” when some of the more colorful readings appear in the lectionary. Let’s be more practical!

Living with them: What can we do to deepen our understanding of these passages — their content, background? How do commentaries explain their meaning? How can we use them in our prayer? How can we share these ideas with others in our community?

Suggesting Improvements: Anyone can complain, but few are ready to search for acceptable alternatives. Instead of grumbling about a specific O.T. passage that we think out of order (strange, isn’t it, that the Holy Spirit wasn’t “scandalized” as easily as we are), let’s come up with a passage that seems to speak more to our times, along with its complementary responsorial psalm and refrain. Only when we have specific examples and suggested improvements can we share our ideas with the universal Church.

What do you think?

TWO REACTIONS

“A daily homily! Good grief, it’s all I can do to get one ready on Sundays!”

“I’ve been doing it for a year, and I think it’s been a good thing for me and the people who come to weekday Mass. Even if they came only once during the week, they like it. I usually talk for two or three minutes, normally on one of the readings. Once in a while I speak about one of the prayers or actions used in the Mass.
"It means a little more work for me but I don't regret it. And I think it comes a little closer to what St. Paul meant by preaching in season and out of season. For me, it's never out of season to share my limited insights into God's word."

A Third Reaction

What do you think? Have you been part of a community where a daily homily is normal?

Share with us your reactions of hearing or preparing a daily homily.

Liturgy of the Eucharist

COMMUNION ANTIPHON

Did you notice that on Sundays during the year (when green vestments are worn) the Roman missal provides two communion antiphons? The first is taken from the psalms, the second is usually from a gospel text. Either of these antiphons may be chosen, but when one comes from the gospel of that Mass, it should be preferred.

One more opportunity for us to prepare the celebration so that it will be more effective!

TINKLE, TINKLE

There was a time when an altar boy had to work his way from serving "book" to the zenith, when he could ring the bell. (That certainly dates us!)

During the changes into the vernacular, and into the present rite, bell ringing became less important; there seems to be less need for a signal when everyone is able to see and hear the priest more clearly.

Have we ever stopped to think about the use of our little bells at Mass? Do they have a meaning today? If so, what do they mean? Or have they really lost their usefulness?

Thoughtful (rather than emotional) replies can help to share more fully the ideas on both sides of the question.
CHILDREN'S LITURGY

Asked by the English Sector bishops to prepare a eucharistic prayer for use in Masses for children, the National Liturgical Office distributed the following notes last fall to diocesan liturgy commissions. Translation from the French is by courtesy of Sister May O’Hanlon of the National Office of Religious Education.

Belgian Bishop’s Statement

EUCHARISTIC PRAYER FOR CHILDREN’S GROUPS

In May 1970, at the instigation of the C.I.P.L., a committee was formed to examine the possibility of creating a eucharistic prayer for children (especially 7-11 year olds). This group consisting of catechists, parents, educators, and liturgists met once a month. First they studied the structure and meaning of the eucharistic prayer in the light of the new Roman canons. Then they reflected on the adaptations necessary for groups of children.

The group believes that the following should be retained:

a) the structure of the adult eucharistic prayer,

b) the order of different parts within the prayer,

c) the exact text of
   — the introduction to the preface,
   — the Sanctus,
   — the account of the institution,
   — the eucharistic acclamation or anamnesis.

This would help the children to participate in adult celebrations. Furthermore the texts should be adapted in such a way that an adult need not feel uncomfortable using them. In this way the values inherent in the eucharist are respected. There are some “technical” expressions which cannot be translated into the language of a child, e.g., kingdom, covenant. These words have been used as they are.

The members of the group feel that there should be several types of eucharistic prayer for children.

One type could be interrupted by acclamations very seldom. This would suit homogeneous groups in which the children have participated quite fully in the liturgy of the word. (discussion on the gospel).

Another type would be interrupted much more often by an acclamation or song. This would be a refrain which could be either said or sung. It would summarize the prayer of the priest. It would be suitable for larger less homogeneous groups or for children with learning difficulties. The prayer which follows is of this type.
Notes on the following text

The prayer is quite short and all its elements have not been equally developed:

a) creation is mentioned briefly: “You give us life: you give us love... All things come from you...”

Another eucharistic prayer could enlarge on the benefits of creation.

b) mention of the saints could also have an important place in another prayer.

Experimentation

With the agreement of the Bishops of Belgium, this text is issued for pastoral verification. All those who use it, priests, catechists, teachers, youth leaders, are asked to give their written criticisms and suggestions. (The questions below might serve as guidelines.)

The children should be prepared by hearing a recording of the text or having it read. This will help introduce them to the meaning of the prayers. Notice the words the children do not understand and also the parts they like best.

After a few celebrations talk to them again.

Did they understand the prayer?

Did they find it a joyful experience?

Have they gotten over the difficulties that appeared on the first reading?

We must remember that the important thing for the child is that he enters progressively into the mystery of the eucharist rather than that he understands everything.

The Lord be with you.
And also with you.

Lift up your hearts
We lift them up to the Lord.

Let us give thanks to the Lord our God.
It is right to give him thanks and praise.

Yes, Father
We are here together near you.
It is good to thank you.
What would we do without you?
You give us life;
You give us love.

(Glory to you, O Lord.
We love you.
Yes, glory to you, O Lord)¹

¹ The first two lines are said or sung by the leader. The children join in the last line. The whole response is optional.
All things come from you
You have given us your word
and we can thank you.
We can sing for you all together.

Holy! Holy! Holy Lord, God of power and might,
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

Yes, blessed is he who comes.
Jesus, your Son, your living Word!
He came to live among us
then he returned to you, Father;
but he promised to stay with us.

Now may his Holy Spirit come:
then, this bread which we are going to eat,
and this wine which we are going to drink
will be the body and blood of Jesus
and we will be saved

(Glory to you, O Lord.
You save us,
Glory to you, O Lord)

On the evening before he died for us,
Jesus was eating with his disciples.
He took bread in his hands.
He gave you thanks, Father
Then he broke the bread
and gave it to his disciples, saying:

"Take this, all of you, and eat it:
this is my body
which will be given up for you."
He also took the cup of wine.
Again he gave you thanks,
then he passed the cup to each one saying:

"Take this, all of you.
and drink from it:
this is the cup of my blood
the blood of the new and everlasting covenant.
It will be shed
for you and for all men
so that sins may be forgiven.
Do this in memory of me."
Jesus died for us.
He is living for us
This is the mystery of our faith.

Christ has died.
Christ is risen.
Christ will come again.

Accept, O Lord, the bread and wine of salvation,
which we are offering to you.
We are going to receive Jesus
and we will be one in him
We ask you, Lord
to let your Holy Spirit
gather us all into one body.

(Glory to you, O Lord,
You gather us together.
Yes, glory to you, O Lord.)

Think about your Church, Lord:
Do not forget Pope Paul VI,
our bishop, our priests
and all the Christians in the world.

(Glory to you, O Lord.
You protect us.
Yes, glory to you, O Lord.)

Do not forget the people
who have left this world
to meet you.

Receive them into your Kingdom.
Keep them near you.

(Glory to you, O Lord.
You love us.
Yes, glory to you, O Lord.)

Make us grow up in love
until the day of the everlasting celebration.
On that day, we will really know you.
We will be able to thank you
with Jesus, for ever.

Already now
it is through Jesus
with Jesus
in Jesus
that we sing your glory,
God our Father,
in the unity of the Holy Spirit,
for ever and ever.

AMEN.
(after the Our Father)

Yes, Lord,
free us from sin.
Give us peace.
Help us to go joyfully
towards the kingdom of Jesus,
our Saviour.

For the kingdom,
the power,
and the glory
are yours,
now and forever.

Priests and other catechists have sent much favorable comment on the children's eucharistic prayer; some negative notes have been sounded too. We would be happy to hear your reactions to this text.
Concluding Rites

SOLEMN BLESSINGS

The new Roman missal, now in its final process of translation, offers twenty solemn blessings to be used at the discretion of the priest at the end of Mass. They may also be used after a bible service, or after the celebration of the office or sacraments.

The missal describes how this is done: The deacon (or priest, when no deacon is present) asks the people to bow their heads and ask God for his blessing. The invitation may be expressed in various ways. The priest extends his hands over the assembly while he sings (says) the blessing.

With permission from ICEL, we are reprinting here interim translations for the Passion of the Lord and for the Easter season.

NOTE: These are given for your information only and are not to be used at Mass until the missal is issued.

Passion of the Lord

The Father of mercies has given us an example of unselfish love in the sufferings of his only Son. Through your service of God and neighbor may you receive his countless blessings.

R. Amen.

You believe that by his death he destroyed death for ever: may he give you everlasting life.

R. Amen.

He humbled himself for our sakes; may you follow his example and share in his resurrection.

R. Amen.

And may almighty God bless you all, the Father, and the Son, + and the Holy Spirit.

R. Amen.
**Easter Season**

God has redeemed you, and made you his children. Through the resurrection of his Son may he bless you with joy. 
R. Amen.

The Redeemer has given you lasting freedom; may you inherit his everlasting life. 
R. Amen.

By faith you rose with him in baptism; may you live your faith, and be with him for ever in his kingdom. 
R. Amen.

And may almighty God bless you all, the Father, and the Son, + and the Holy Spirit. 
R. Amen.

(Excerpt from the Revised Roman Missal, English translation. Copyright © 1971, International Committee on English in the Liturgy, Inc. All rights reserved.)

*Your comments are invited on potential ways of using the solemn blessings in such a way that they will retain their solemnity.*
BIBLE SERVICES

LENTEN PENCEANCE CELEBRATIONS

The following notes, prepared by the National Liturgical Office, were included in the C.C.C. loose-leaf missal for Lent, 1972. We felt you might like to have them in more permanent form, and so are reprinting them in the Bulletin.

Notes

a) A bible service can benefit the members of a spiritual community by helping them prepare for the celebration of the sacrament of penance in the spirit of Vatican II (see Liturgical Constitution, nos. 109-110). This service may be used any time during Lent, but is recommended for the final two weeks before Easter, in order to help Christians prepare for the full celebration of the paschal mystery.

b) CONFESSION always?

It is important for the priest to understand that for many Catholics, the celebration of a penance service will not always involve confession. Some may have been to confession fairly recently: others may not be ready to go to confession at this particular penance rite, and still others may prefer a different confessor. The goal of the rite then, is CONVERSION: sacramental confession may or may not be involved at this time.

To focus everyone's attention on confession rather than conversion is to measure a Christian's change of heart too narrowly.

At the same time... and this is just as important as what was said above... one cannot mislead people into believing that the communal penance celebration is, in itself, the equivalent of sacramental absolution; neither is one allowed, by the present legislation, to impart a so-called general absolution.

Many serious studies are underway all across the world vis-à-vis a renewal of the sacrament of penance: to anticipate changes in legislation, or to presume such changes are close at hand is not a good pastoral practice. The resultant confusion might do much harm.

In summary: the confessor is present by virtue of the bishop's delegation: in matters related to absolution, to act independently of the bishop's pastoral mandate is to enter into a new form of legalism.
c) The following is a guide, with suggested texts. It may be used as it stands, but it is often better to adapt it to the needs of the local congregation. Other suitable hymns, psalms or readings may be found in the Masses and office of Lent, and in the Canadian Hymnal. The parish worship committee of the parish council should be encouraged to develop this service to meet the needs of the community.

d) The degree of participation will depend on the liturgical development of the community. Priests may wish to use this bible service to lead their people into further participation in the community Mass.

e) For a full celebration, there should be a celebrant, a number of confessors, a “leader” (to handle the explanations and introductions, and to facilitate the smooth progress of this worship service), a reader, choir, servers, thurifier (if incense is used). Ordinarily, the celebrant should preside, lead the prayers and preach the message of CONVERSION; his work will stand out more clearly if he encourages others to assume the auxiliary roles.

f) All scripture references are to the Jerusalem Bible.

g) Further ideas may be found in PENANCE, edited by the Catholic Information Center, 3225 — 13th Avenue, Regina, Saskatchewan; The Experimental Liturgy Book, by Robert F. Hoey (Herder and Herder), pages 179-185; many books of bible services are available, and most have services for Lent or for the sacrament of penance. The services included in the Canadian Missal last year also provide further references and suggestions.

Another good booklet, just issued, is REPENT AND BELIEVE, published by the Liturgical Commission, 320 Cathedral Street, Baltimore, Maryland (21201), U.S.A.

LENTEN PENITENTIAL SERVICE

Theme
Jesus forgives us

Entrance Rite

1. Procesional hymn
Lenten hymn

2. Enthroning the bible
The bible is carried in procession by the reader or by the celebrant, accompanied by servers with lighted candles, and the others mentioned in note (e) above. He places the bible in a place of honor (reading stand or lectern; on the altar if necessary), and the candles are placed nearby. The celebrant may incense the book if desired.

The lessons are read from the book in this place of honor. The book used for the service should have a special binding to show the reverence we have for the word of God.
3. **Sign of the cross, greeting**

   Grace and peace to you from God our Father. (Col. 1:2)
   OR
   one from the Mass.

4. **Introduction**

   Brief explanation of theme by leader or celebrant.

5. **Psalm, with suitable refrain**

   Examples: Ps. 51, 27, 28, 139.

   The refrain should be sung by the congregation. Some parishes may wish to use only part of the psalm chosen, omitting verses that do not seem suitable to the local assembly.

6. **Collect**

   **Celebrant:**  Let us pray to our Father in heaven.
   He sent Jesus to lead us away from sin
   and bring us into the kingdom of light:
   *(Pause for silent prayer)*

   **Celebrant:**  O God of power and mercy,
   keep all hindrance to our progress far away,
   That our path may be free of all obstructions,
   both of body or mind,
   in the pursuit of your will.
   We ask this in the name
   of our Lord Jesus Christ, your Son,
   who lives and reigns with you and the Holy Spirit,
   one God, for ever and ever.

**Liturgy of The Word of God**

7. **First Reading**  Eph. 1:3-14 (called to be God's people)
   1 Jn. 1:5 - 2:2 (forgiven through Jesus)

   (A brief pause may be made after the reading, so that the assembly may prayerfully reflect on what God tells us during the reading.)

8. **Our response to God's word**  Another of the psalms suggested in no. 5 above OR
   sing *Lord, have mercy* at Mass
   OR
   suitable hymn
   OR
   compose a suitable response (see 1972 Liturgical Calendar, introductory note no. 3).
9. **Gospel:**

Mk. 2:1-12 (Jesus forgives sins)
Mk. 2: 15-17 (Jesus came to save sinners)
Lk. 7:36-50 (Forgiven by Jesus)
Lk. 15:1-13, 11-32 (Forgiving Father)
Jn. 3:16-21 (God sent his Son)
Jn. 20:19-23 (Power to forgive)

10. **Brief homily:**

Leading into examination of conscience

11. **Examination of conscience**

The emphasis should be on positive precepts, and on the social effects of our sin (see Vatican II, Liturgical Constitution, no. 109b). A pause should be made for reflection after each consideration.

Some may wish to add a community response after each consideration, such as a suitable psalm verse, or a prayer such as *Forgive us, Lord, if we have said “no”*.

A number of booklets present ideas for such examinations of conscience. Try "Penance", edited by and available from the Catholic Information Center, 3225 — 13th Avenue, Regina, Saskatchewan. See also page vi), below.

12. **Community act of sorrow:**

Part of Ps. 51
OR
*I confess* from the penitential rite of the Mass
OR
local version of the act of contrition

**Sacrament of Penance**

13. **Explanation of procedure (brief, to the point)**

14. **Sacrament of penance:**

A suitable number of priests should be available to prevent long delays.

15. During the sacrament, those waiting may wish to pray one of the psalms, if the text is made available to them. Suitable psalms are Ps. 17, 139, 141, 143. The choir may sing fitting hymns or psalms.

16. **Common penance:**

Ps. 32 or Ps. 146
OR
Ps. 119:1-8, 17-24

**Conclusion**

17. **Lord’s prayer:**

sung or said, as at Mass

18. **Prayer:**

It is pure and sincere hearts that you choose, O God;
Grant us, through the help of your grace, to live such lives
that you may be able to live within us.
We ask this in the name of Christ our Lord.
OR another suitable collect from the Lenten liturgy.
19. **Sacred action:** Greeting of peace, as at Mass
   This penitential service provides an opportunity to introduce the greeting of peace into the community liturgy, or to give it deeper meaning. The people should be helped to understand that by the sacrament of penance they are reconciled to the community of God's worshipping people, and made ready for the full celebration of the death and rising of the Lord Jesus.

20. **Final blessing:** as at Mass
   OR
   another suitable formula may be used

21. **Dismissal**
   Gal. 1: 3-5 R/. Amen.
   OR
   Go in the peace of Christ
   OR
   The Lord has forgiven you.
   Go in peace, people of God, and sin no more.
   Response: Thanks be to God.

22. **Hymn**
   of thanksgiving or praise

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**Suggested Format for Examination of Conscience**

This is one way of approaching the examination of conscience for adults. The emphasis is on the positive commands of Jesus, on living his gospel in our daily lives, on the social dimensions of virtue and sin. Local liturgical committees should adapt this form or add other headings to meet local needs.

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**Introduction**

*(This introduction may be modified to bring in the specific theme of this service.)*

**Celebrant:** We are aware of the sins we have committed.
   During this season of Lent (Advent) (retreat) (mission)
   the Church urges us to look further:
   to see how well we are doing
   all that Jesus has asked us to do in the service of his Father.
   Let us listen to his words,
   find out where we are failing to follow him,
   and ask his help to be converted,
   to rebuild our lives in his service.
Forgiving Others

**Leader**: Jesus says to us:

“If you forgive others the wrongs they have done you, your Father in heaven will forgive you. But if you do not forgive others, then your Father in heaven will not forgive the wrongs you have done.” *(Mt. 6: 14-15)*

**Celebrant**: Am I ready to forgive others as fully as Jesus forgives me? Do I hold grudges against others who have done me some real or imaginary harm? Do I keep bringing up the past faults and failings of others, and throw them in their faces?

Carrying the Cross

**Leader**: Jesus warns us:

“If anyone wants to come with me, he must forget himself, take up his cross every day and follow me.” *(Lk. 9: 23)*

**Celebrant**: Am I so busy being comfortable that I forget what Jesus teaches about carrying his cross daily? Do I look at suffering as a total evil, or do I see God’s hand in it? Do I shrink from suffering, or grumble about it, or do I try to accept my share in the suffering of Jesus? Do I ever think of doing penance for the sins of the world, to ask extra graces for those in special need of God’s help?

Light before Men

**Leader**: Jesus says to his followers:

“You are the light of the world. Your light must shine before people, so that they will see the good things you do and give praise to your Father in heaven.” *(Mt. 5: 14, 16)*

**Celebrant**: Do I live as one reflecting the life of Jesus in the world? What sort of example do I give at home, at work, at school, in time of relaxation? Do I give good example or scandal to others in the way I speak, act and live? Are other people brought closer to Jesus or taken farther away from him by the example I give?
Listening to the Word of God

Leader: Jesus tells us the parable of the sower and the seed:
"The sower sows God's message.
Some people hear the message, and receive it gladly.
But it doesn't sink deep into them,
and they don't last long.
But other people are like the seeds sown in good soil
They hear the message, accept it, and bear fruit."

(Mk. 4:14, 16-17)

Celebrant: How do I listen to the word of God?
Am I eager to hear more about the teaching of Jesus?
Do I listen with attention while I hear his word read?
Do I open my heart so that God may send his Spirit
to stir me to greater, more loving service?
How do I listen to the sermon or homily at Mass?
Do I make any effort to read the bible, which is God's own word?
Do I let God speak to me through nature,
through events in my daily life,
through the life of my parish?
When the Lord is speaking to me,
do I harden my heart,
or do I listen and respond to his invitation?

Prayer

Leader: By his example as well as by his words,
Jesus teaches us to pray:
"Ask, and you will receive;
seek, and you will find;
knock, and the door will be opened to you.
For everyone who asks will receive,
and he who seeks will find,
and the door will be opened to him who knocks.
Your Father in heaven will give good things
to those who ask him."

(Mt. 7:7-8, 11)

Celebrant: Do I talk with God regularly? every day?
Or do I come running to God only when I'm in trouble?
Do I ever think of praising him or thanking him
for all he does for us?
Is praying a bore? a hard job?
Do I remember that Jesus has given me his Holy Spirit
to live in me and help me to pray?
As a parent, am I teaching my family by my daily example
to turn to God in prayer?
Is grace at meals neglected in my home?
Is it a meaningless ritual?
Or is it a time to thank God for all his gifts to us?
Am I selfish in my prayer,
or do I remember to pray for other people, for sinners,
for the Church in the modern world,
for people who are being persecuted for their faith?
End of Examination

Leader: Listen, God is speaking to us:

Celebrant: "Now is the acceptable time, today is the day of salvation."

Leader: "The right time has come, and the kingdom of God is near! Turn away from your sins and believe the good news" of your salvation! (Mk. 1:15)

Celebrant: "Harden not your hearts today, but listen to the word of the Lord." (Ps. 95:7-8)

SPREAD THE NEWS

If your community celebrates bible services during Lent, please send an outline to this office as well as to your diocesan liturgy commission. We will be glad to see your ideas, outlines, suggestions for penitential celebrations and examination of conscience. They will be helpful in preparing the 1973 lenten issue of the Bulletin.

POPULAR DEVOTIONS

Before Vatican II, popular devotions were popular. Then they disappeared suddenly. Now, almost ten years after the Council opened, is it time to take a fresh look at these expressions of faith and piety?

The liturgy document gave warm approval to such devotions provided that they are in harmony with the laws and guidelines of the Church. Special recommendation was given to devotions which Rome called for.

Other local devotions, when properly approved, were described as having a special dignity.

But the Council (paragraph 13) went on to state that popular devotions are to be drawn up in such a way that they:
- are in harmony with the liturgical seasons;
- are in accord with the liturgy;
- are derived from liturgy in some way;
- lead the people to the liturgy, which far surpasses any of these devotions.

In No. 17, the Council speaks of celebrating popular devotions which are animated with the spirit of the liturgy.

In the perspective of a decade, are we able to take a fresh look at the Council's recommendations about popular devotions?
ECUMENICAL ASPECTS

Liturgy and ecumenism go together in the work of the Lord. The Vatican Council sought to foster everything that could contribute to the unity of Christians and to increase the strength of all aspects of our Church which would encourage all to become members. For these reasons the Council provided for a renewal and fostering of the liturgy. (Constitution on the Sacred Liturgy, no. 1)

STATEMENT ON THE EUCHARIST

The news media recently published excerpts from a statement on the eucharist. This is not an official pronouncement of the churches involved, but a statement of the commission.

This statement deserves an ecumenical welcome. It does not settle all the questions of eucharistic theology that have divided the two churches, but it does present a common faith in the presence of our Lord Jesus Christ in the sacrament. This is sure ground for pursuing solid dialogue on further points.

It should be noted that the statement is concerned with doctrine and not with practice. The agreement reached does not imply any change in the present status of intercommunion (Vatican Directory, no. 55). It is an important step, however, in preparing the way for some development.

With the agreement of the CCC's National Secretariat for Eucumenism, we present the statement for your study.

AGREED STATEMENT ON EUCHARISTIC DOCTRINE

ANGLICAN/ROMAN CATHOLIC INTERNATIONAL COMMISSION

Third Meeting, Windsor, 7th September 1971

1. In the course of the Church's history several traditions have developed in expressing christian understanding of the eucharist. (For example, various names have become customary as descriptions of the eucharist: Lord's supper, liturgy, holy mysteries, synaxis, mass, holy communion. The eucharist has become the most universally accepted term). An important stage in progress towards organic unity is a substantial consensus on the purpose and meaning of the eucharist. Our intention has been to seek a deeper understanding of the reality of the eucharist which is consonant with biblical teaching and with the tradition of our common inheritance, and to express in this document the consensus we have reached.
2. Through the life, death and resurrection of Jesus Christ, God has reconciled men to himself, and in Christ he offers unity to all mankind. By his word God calls us into a new relationship with himself as our Father and with one another as his children — a relationship inaugurated by baptism into Christ through the Holy Spirit, nurtured and deepened through the eucharist, and expressed in a confession of one faith and a common life of loving service.

I The Mystery of The Eucharist

3. When his people are gathered at the eucharist to commemorate his saving acts for our redemption, Christ makes effective among us the eternal benefits of his victory and elicits and renews our response of faith, thanksgiving and self-surrender. Christ through the Holy Spirit in the eucharist builds up the life of the church, strengthens its fellowship and furthers its mission. The identity of the church as the body of Christ is both expressed and effectively proclaimed by its being centred in, and partaking of, his body and blood. In the whole action of the eucharist, and in and by his sacramental presence given through bread and wine, the crucified and risen Lord, according to his promise, offers himself to his people.

4. In the eucharist we proclaim the Lord’s death until he comes. Receiving a foretaste of the kingdom to come, we look back with thanksgiving to what Christ has done for us, we greet him present among us, we look forward to his final appearing in the fullness of his kingdom when “The Son also himself (shall} be subject unto him that put all things under him, that God may be all in all” (1 Cor. 15:28). When we gather around the same table in this communal meal at the invitation of the same Lord and when we “partake of the one loaf”, we are one in commitment not only to Christ and to one another, but also to the mission of the church in the world.

II The Eucharist And The Sacrifice of Christ

5. Christ’s redeeming death and resurrection took place once and for all in history. Christ’s death on the cross, the culmination of his whole life of obedience, was the one, perfect and sufficient sacrifice for the sins of the world. There can be no repetition of or addition to what was then accomplished once for all by Christ. Any attempt to express a nexus between the sacrifice of Christ and the eucharist must not obscure this fundamental fact of the christian faith. Yet God has given the eucharist to his church as a means through which the atoning work of Christ on the cross is proclaimed and made effective in the life of the church. The notion of memorial as understood in the passover celebration at the time of Christ — i.e. the making effective in the present of an event in the past — has opened the way to a clearer understanding of the relationship between Christ’s sacrifice and the eucharist. The eucharistic memorial is no mere calling to mind of a past event or of its significance, but the church’s effectual proclamation of God’s mighty acts. Christ instituted the eucharist as a memorial (anamnesis) of the totality of God’s reconciling action in him. In the eucharistic prayer the church

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1 The early church in expressing the meaning of Christ’s death and resurrection often used the language of sacrifice. For the Hebrew sacrifice was a traditional means of communication with God. The passover, for example, was a communal meal; the day of Atonement was essentially expiatory; and the covenant established communion between God and man.
continues to make a perpetual memorial of Christ's death, and his members, united with God and one another, give thanks for all his mercies, entreat the benefits of his passion on behalf of the whole church, participate in these benefits and enter into the movement of his self-offering.

III The Presence of Christ

6. Communion with Christ in the eucharist presupposes his true presence, effectually signified by the bread and wine which, in this mystery, become his body and blood. The presence of his body and blood can, however, only be understood within the context of the redemptive activity whereby he gives himself, and in himself reconciliation, peace and life, to his own. On the one hand, the eucharistic gift springs out of the paschal mystery of Christ's death and resurrection, in which God's saving purpose has already been definitively realised. On the other hand, its purpose is to transmit the life of the crucified and risen Christ to his body, the church, so that its members may be more fully united with Christ and with one another.

7. Christ is present and active, in various ways, in the entire eucharistic celebration. It is the same Lord who through the proclaimed word invites his people to his table, who through his minister presides at that table, and who gives himself sacramentally in the body and blood of his paschal sacrifice. It is the Lord present at the right hand of the Father, and therefore transcending the sacramental order, who thus offers to his church, in the eucharistic signs the special gift of himself.

8. The sacramental body and blood of the Saviour are present as an offering to the believer awaiting his welcome. When this offering is met by faith, a life-giving encounter results. Through faith Christ's presence — which does not depend on the individual's faith in order to be the Lord's real gift of himself to his church — becomes no longer just a presence for the believer, but also a presence with him. Thus, in considering the mystery of the eucharistic presence, we must recognize both the sacramental sign of Christ's presence and the personal relationship between Christ and the faithful which arises from that presence.

9. The Lord's words at the last supper, "Take and eat; this is my body," do not allow us to dissociate the gift of the presence and the act of sacramental eating. The elements are not mere signs; Christ's body and blood become really present and are really given. But they are really present and given in order that, receiving them, believers may be united in communion with Christ the Lord.

10. According to the traditional order of the liturgy the consecratory prayer (anaphora) leads to the communion of the faithful. Through this prayer of thanksgiving, a word of faith addressed to the Father, the bread and wine become the body and blood of Christ by the action of the Holy Spirit, so that in communion we eat the flesh of Christ and drink his blood.

2 The word transubstantiation is commonly used in the Roman Catholic Church to indicate that God acting in the eucharist effects a change in the inner reality of the elements. The term should be seen as affirming the fact of Christ's presence and of the mysterious and radical change which takes place. In contemporary Roman Catholic theology it is not understood as explaining how the change takes place.
11. The Lord who thus comes to his people in the power of the Holy Spirit is the Lord of glory. In the eucharistic celebration we anticipate the joys of the age to come. By the transforming action of the Spirit of God, earthly bread and wine become the heavenly manna and the new wine, the eschatological banquet for the new man: elements of the first creation become pledges and first fruits of the new heaven and the new earth.

12. We believe that we have reached substantial agreement on the doctrine of the eucharist. Although we are all conditioned by the traditional ways in which we have expressed and practised our eucharistic faith, we are convinced that if there are any remaining points of disagreement they can be resolved on the principles here established. We acknowledge a variety of theological approaches within both our communions. But we have seen it as our task to find a way of advancing together beyond the doctrinal disagreements of the past. It is our hope that in view of the agreement which we have reached on eucharistic faith, this doctrine will no longer constitute an obstacle to the unity we seek.
MUSIC

COLLECTS AND READINGS

The celebrant says the collect as the president of the assembly. It summarizes and closes the entrance rite. A similar function is served by the prayers over the gifts and after communion.

Should the presidential prayers be sung? Does singing add to solemnity and contribute to communication?

The scripture readings, especially the gospel, are proclaimed as God’s word to his people. Solemnity and dignity are important. That the assembly should hear and understand the readings is vital.

Some maintain that collects and readings should be sung on certain occasions. Others say never. What do you have to say on this question?

CANADIAN HYMNAL

It’s on the way! After five years of planning and hard work by the hymnal committee of the National Council for Liturgy, the CATHOLIC BOOK OF WORSHIP is almost here. Only slow engravers and a few copyright problems have held it back somewhat, but it is expected to be in your hands this spring.

The Canadian hymnal is intended first of all to be a Sunday Mass book, a missal-hymnal, providing the worshipping community with all the texts and music needed for taking part in the Sunday celebration. A secondary objective is to help the assembly celebrate the confirmation, marriages and funerals of its members. Music and aids for Holy Week ceremonies are also provided.

Published by the C.C.C., the Hymnal comes in several editions. For the pew; (1) hard cover, 5¾ x 7½ inches, $2.00; (2) loose-leaf, punched to fit a 12-hole binder, 5 x 7½ inches, $2.75 (pages only, without binder, $1.50).

The complete edition is intended for the choir, organist and all involved in planning liturgy. It has a hard cover, 7½ x 10 inches, and sells for $4.00. This edition contains four-part harmony accompaniments and complete indices.

Hymnals may be obtained from the C.C.C. Publications Service, 90 Parent Avenue, Ottawa, Ontario K1N 7B1.

The full impact of the hymnal will begin to be seen in the next few years. With the missal-sacramentary for the celebration and lectionary for the ministry of the word, the people's missal-hymnal will help form the faith of our Christian community.
WEDDING MUSIC

The following thoughts were quoted recently by the Federation of Diocesan Liturgical Commissions in the United States:

"The norms governing the use of music in the celebration of the eucharist generally apply to the wedding liturgy also. It should be of good quality, composed for use in church and used properly in the wedding ceremony. Soloists and groups should aid the people's participation and add to the dignity of the worship service with appropriate music. Undue attention should not be focused on the music or soloists and the music must be appropriate to the particular part of the liturgical action.

"The (diocesan) liturgical committee notes that choosing the wedding music is a normal part of preparing the revised wedding liturgy, which calls for planning between the couple and the celebrant."

ART AND ARCHITECTURE

This section will be devoted to sharing positive constructive ideas in the field of art and architecture used to carry out the worship of God and the sanctification of his people in today's world.

Readers' contributions are invited.

BANNERS AND POSTERS

How do you feel about these? Tell us how they can be used to greater advantage in the liturgy.

In one of our forthcoming issues, an article will be devoted to this subject.

FIRST SIGHT

What is the first impression a visitor has when he enters your church porch? When he comes into the body of the church?
PEOPLE IN LITURGY

A section devoted to the various ministries described in paragraph 29 of the Constitution on Liturgy: servers, readers, commentators, members of the choir. How can we help them to carry out their office with the piety and dignity required by their ministry and by the people they serve?

PARISH WORSHIP COMMITTEE

In a later issue this year, we hope to devote considerable space to the role, needs, concerns, responsibilities, problems and opportunities of the liturgy committee of the parish council. These articles will also be concerned with worship committees in schools, convents and other communities.

SERVERS

People use different words — training, formation, development — to express the same idea.

How can we help servers to grow in the spirit of the liturgy, so that they are not only able to carry out their functions, but are also beginning to grasp what the liturgy means?

What ways do you help servers to grow in wisdom, age and grace before God and men?

PLANNING CELEBRATIONS

Who should plan a liturgical celebration?
What should they do?
When do they plan?
Why plan a celebration?

These four questions, so easy to ask, can lead us to face serious realities about the way we celebrate our liturgy.

Have you any helpful ideas to share with us for future articles on planning celebrations?
ACROSS CANADA

Developments, happenings, events of more than local importance. Please keep us aware of what is taking place, so that we may share it with everyone.

CONFERENCES ORGANIZE

Diocesan liturgy commissions in English-speaking Canada were organized into regional conferences last year by the National Liturgical Office. In regional groupings, diocesan commissions are able to help one another by sharing concerns and achievements.

Western Liturgical Conference: Under chairman, Rev. Albert Lafrenière, 788 Wolseley Avenue, Winnipeg, Manitoba, this grouping of more than a dozen dioceses holds meetings in spring and fall.

Central Liturgical Conference: Chairman is Rev. Mel Schaeffer, P.O. Box 85, Saint Catharines, Ontario. Its first meeting was held in February.

Atlantic Liturgical Conference: The region met in January at St. John’s, Nfld., under the chairmanship of Rev. Regis Halloran, Gardiner Center, Gardiner, N.S. A copy of Liturgy as Prayer, a working paper for the meeting, is included in this issue of the Bulletin.

In future issues, more news of regional happenings will appear in the Bulletin.

TOWARD A NATIVE LITURGY

In a recent paper on the religious situation of Canada’s native people (Eskimos, Indians, Métis), the Oblate Fathers included this recommendation:

38. Liturgy

Whereas the native Catholic communities are still in the process of developing a liturgy to their culture, we recommend:

1) That the C.C.C. form a team within the National Office of the Liturgy to do research in the area of native cult and religious expression.

2) That this team put the fruits of their work at the disposal of missionaries in the field to enable the Indian and Eskimo people, along with their religious and lay collaborators, to elaborate rites, ceremonies and official prayers truly relevant to their own culture.

Please note: the above quotation represents a suggestion for study only. It is not approved policy, and it is not to be carried into local celebrations yet.

This question is now under study by the various offices of the C.C.C., including the National Liturgical Office. Any positive suggestions you may have will be appreciated.
AROUND THE WORLD

That's a big area to cover, but we will try to bring you items of interest in the field of liturgy as they come to our attention.

TESTING

C.S. Lewis, well known for his Screwtape Letters, once stated that every clergyman should undergo a test before being ordained: he should have to translate difficult statements of theology into ordinary English.

Missionaries are expected to learn the language of the people they serve, he pointed out; why doesn't someone make sure that our clergy can speak English to us? “Any fool can write learned language,” he said. “The vernacular is the real test. If you can't turn your faith into it, then either you don't understand it or you don't believe it.”

(From God in the Dock, by C.S. Lewis, edited by Walter Hooper; Eerdmans, Grand Rapids, Mich. $6.95.)

? ? ?

Every Bulletin needs a corner for those other items that don't seem to fit into neat categories. For news of publications, needs and concerns. For things that are of interest and importance.

WE NEED A NAME

We need a name for this department of our Bulletin. “Miscellaneous” doesn’t sound important enough. “Et Cetera” sounds like sweepings.

Have you any suggestions to offer?

SUBSCRIPTIONS

This Bulletin depends on its subscribers. You can help us to flourish and develop by encouraging others to subscribe.

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QUESTIONS LEAD TO ANSWERS

Throughout this issue of the Bulletin, we have been asking many questions. In this way we hope to encourage you to think about the liturgy and the way your community celebrates it.

We also hope that you will respond to many of these questions by sharing your ideas with us.

The questions asked in this issue should provide enough material for several future issues of the Bulletin. Your responses will also help us to understand your needs better and so be able to meet them.

We won't, of course, be able to print everything received, but we will give every letter the serious consideration it deserves.
READERS’ RESPONSE

This part belongs to you. Tell us what you want in future issues of the National Bulletin on Liturgy. Reread the editorial at the beginning of this issue, and help us to help you meet the liturgical needs of our country.

Deadline for letters for the next issue is the last day of March.

We invite your reactions on the following topics. Your ideas will be shared with others in future issues of the Bulletin.

**Listening to the Homily:** What positive thoughts can you offer to the one who preaches? How can members of the worshipping community give some feedback to their priests and deacons?

**Parish Bulletins:** Do you look forward to next Sunday’s bulletin? A parish bulletin can be a pain in the pew to the parishioners, a cheerless chore to the priest, a waste of paper and ink; or it can be a dynamic aid in deepening parish vitality. Let’s have your ideas and experiences — but only the positive side, please.

**Prayer of the Faithful:** Who composes it in your community? Do you use a ready made one, adapting it for your local situation? Do you have a group who work with the celebrant — even once a month or so — to prepare a prayer form that has impact? Has your liturgy committee ever considered this as one area of action? It is a good way of helping them to grow in responsibility.

**Using Options:** In some places they always use the same one. Other places rotate efficiently; the first choice this week, the second next week . . . Some brave souls even go so far as to choose options that will help to form an effective liturgy for that community on its pilgrimage.

**Whatchamacallit:** Some call it the season of the year, some through or during the year. It has been called ordinary time, the yearly cycle, common time, general time, annual Sundays and weekdays.

It means the period outside Advent and Christmas time, Lent and Eastertime. It means the period when green Mass vestments are worn.

Have you any suggestions for giving this period of 33 or 34 weeks (almost two-thirds of the year) a dignified name? All ideas contributed will be shared with I.C.E.L., which is looking for your help in this matter.
LAST WORD

In this section, someone from a field outside liturgy will be invited to share his or her insights on the impact liturgy should have in expanding our horizons in the love and service of God and man.

It was just another church in which to participate in another Sunday liturgy, or so I thought at first. In fact it was not just another Sunday liturgy for me. What was different about it? I think it was the sense of community.

Moments before the procession of celebrant and acolytes began the first hymn was announced by a young man outside the sanctuary and without a microphone. The congregation stood and sang, without a leader. They really sang this first and all the other hymns right through to the recessional during which not a soul moved until the last note had died away.

There were no lectors in the sanctuary but when it was time for the readings, first a woman, then a man read from the body of the church. They read clearly and more slowly than is usual, as if the reading was important, which indeed it is.

The homily was not a dialogue but one had the impression of a dialogue because the people were being talked to, not at. They were being talked to about the application of the liturgy to the here and now of their own lives.

There were a few brief announcements after communion. They were quite ordinary announcements but, again, I got the impression from the priest's manner of speaking that these were things the people knew and cared about.

So what was so special? Nothing really and that was the beauty of it all. We had an average church with average people and, probably, a bit better than average priest who, without any gimmicks, presided at a eucharistic celebration which was a community celebration.

Is there a point to all this? I think so. If it can be done in one place why not in many? Why not in all places?

Sister Ella M. Zink, S.O.S.
Public Relations Service
C.C.C.
BACK COPIES AVAILABLE

Some back copies of the National Bulletin on Liturgy are still available. This is a good time to make sure your set is complete, or to pick up extra copies while they last.

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