IDEAS FOR COMMUNITY WORSHIP:
THE WORK GOES ON
EDITORIAL

READY-TO-SERVE

Does too much help spoil us? Are we in danger of becoming liturgically lazy? Today many groups and liturgy committees and commercial organizations are preparing ready-for-use formulas and introductions for our celebrations.

Are we in danger of becoming too reliant on others to prepare our liturgy for us? Are we letting our preparation become a routine selection of handy formulas? Is such work becoming unimportant, not worthy of our time and effort?

At the National Liturgical Office, we are often asked to prepare or recommend "canned" formulas. Recently, for example, someone requested a dozen or more versions of the third penitential rite.

The principle the National Liturgical Office follows is this: we prefer to show you how you can do it. We want to help you to help yourself in your own community. And so we prepare a few ideas on how to do it, some examples, and ask you and your liturgy committee to go ahead on your own.

Certainly it is hard to take the first few steps, but each of us had to learn to walk. We can learn something from the example and guidance of others; we learn much more by doing it ourselves. And a prayer or acclamation has much more meaning when developed in and by a worshipping community, when it expresses the real concerns of this particular group of God's people.

If we don't jump up with a dozen instant, pre-baked, deep frozen, ready-to-serve formulas, it's not because we don't know how to develop them. It is because we want to help you grow to the point of being able to develop prayer formulas that will have meaning in your worshipping community.
TEXTS

GRAIL PSALTER

Last September the bishops approved the Grail responsorial psalms and their accompanying refrains for liturgical use in Canada. This has now been confirmed by the Congregation for Divine Worship.

MISSAL

ICEL plans to have the white book (the final, approved translation) available at the end of the year. While this is in preparation, suitable music for the new texts is also being developed.

LECTIONARY

Canada's lectionary is on its way. Work is continuing in preparation for publication next spring. The loose leaf lectionary will be available until that time.

Among special features of our book are the large, easily read print, and full use of sense lines for all Sunday readings. These will help readers to proclaim the word of God more effectively.

With use of the Roman numbering system, greater co-ordination of Canada's liturgical books will be possible. Key to this will be the Liturgical Calendar ("Ordo"). Beginning in 1973, it will refer to readings and options by number to provide quick reference.

FUNERAL RITE

Q. When will we get it?
A. When it's ready.

Q. When will it be ready?
A. As soon as possible.

* * *

Good liturgy cannot be hurried. It needs time to mature and develop.

Canada's funeral rite is still in preparation. At the end of January, a draft was sent out to liturgists in each province, representing all areas and sections — city, countryside and mission territories.

The suggestions and guidance received were of high quality, and many good ideas were contributed. The rite is being reworked in the light of the advice received.

While it may take a little longer this way, it will mean that Canada's funeral rites will be second to none.
OPENING PRAYERS OR COLLECTS

In our last issue, we printed a sample of the interim translation of the Mass prayers. News of the progress of the permanent missal is given above in section 2, Texts.

With permission of ICEL, we are reprinting three more samples of the interim texts. These are given here for study purposes only, and are not for use in liturgical celebrations.

Trinity Sunday

Let us pray

(that our faith will be revealed in our actions)

Father,
you sent your Word to bring us truth
and your Spirit to make us holy.
Through them we come to know the mystery of your life.
Help us to worship you, one God in three Persons,
by proclaiming and living our faith in you.

December 8

Let us pray

(that through the prayers of the sinless virgin Mary,
God will free us from our sins)

Father,
you prepared the virgin Mary
to be a worthy mother of your Son.
You let her share beforehand
in the salvation Christ would bring by his death,
and kept her sinless from the first moment of her life.
Help us by her prayers
to live in your presence without sin.

March 17

Let us pray

(that like Patrick the missionary,
we will be fearless witnesses to the gospel
of Jesus Christ)

God our Father,
you sent Patrick the bishop
to preach your glory to the people of Ireland.
By the help of his prayers,
may all Christians
proclaim to their fellow man
the wonderful things you have done.

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PREPARING THE PERMANENT BREVIARY

Considerable breviary work is underway. Rome’s five-volume Latin breviary is appearing, volume by volume: both the size and price of the Roman project threaten its survival.

A project aimed at bringing a handy, two-volume version of the permanent breviary into the English world is being undertaken by bishops, liturgists and publishers from the British Isles, Australia, New Zealand and Hong Kong. The project is extensive and complex: the research, structuring and marketing involve more than forty persons. The scriptures will not be drawn from any specific version, but from several: a committee will select the version which most successfully presents the particular passage. The Grail psalter will be used throughout.

No firm dates are set for the appearance of these two volumes, but two years hence is a safe guess.

A Second Breviary Project

ICEL is also involved in the presentation of a translation of the breviary: the overseas project of the British Isles and Australians will absorb about half of the world market, so whoever undertakes the follow-up publication will be risking a great amount of time and resources. The quality of ICEL’s work improves with each edition: their PRAYERS OF THE ROMAN MISSAL has met with much favorable reaction, and the permanent missal will be a fine gift to the Church.

Canada’s official interim breviary, PRAYER OF THE CHURCH, is based on the Grail psalter and RSV version of the scriptures. While this book suffers in its appearance and facility of use, it succeeds in its contents. The Grail psalter is the best widely used psalter in the English language: Canada’s forthcoming permanent Lectionary will also contain the Grail psalms.

Immediate Help for the Office of Readings

The PRAYER OF THE CHURCH is basically only a psalter with a few readings. The full office of readings was not included in the now familiar blue-covered book by Geoffrey Chapman Ltd., London, England. A firm in New York City, Catholic Book Publishing Co., has recently published the first of a multi-volume set of readings for the breviary.

Two pages (6½ x 9) are given for each day’s scriptural and non-scriptural readings. The scripture is NAB: the patristics, hagiography and Council documentation are gathered from dozens of sources. Of the more than eighty authors and sources in the non-scripture section, twenty-five are post-Vatican I, and sixty are from patristic times or later.

Source material comes from the “Who’s Who?” of Catholic tradition. The Greek and Latin Father are fully represented, and serious readers will enjoy the long, uninterrupted sections chosen for each day. Leo, Augustine, Chrysostom, Basil, Irenaeus, Origen, Tertullian, Gregory, Aquinas, Bonaventure — the great men of the past are given much prominence. Three women are heard from: Catherine of Siena, Elizabeth of the Trinity, Barbara Ward.

A few Americans’ writings are found, from persons of international stature such as John Courtney Murray, Archbishop Ireland, Cardinal Gibbons. The pro-
portion of material drawn from Europe and Britain is large: Newman, Suenens, Faber are well represented. Surprisingly, only Dom Helder Camara gives witness for the Third World.

The day of the permanent English breviary, with a full cycle of readings, is still many months away. These volumes of CHRISTIAN READINGS will more than fill the interim: indeed, if the other volumes in the set are of equal quality, the office of readings will be richer than ever before.

One word of warning, however. This book does not contain readings for certain days (Ascension, Pentecost, Trinity, Sacred Heart, Body and Blood of Christ; Visitation, John the Baptist, Peter and Paul). These are contained in the American breviary, and are not reprinted here. Despite these defects, what the book presents is excellent.


Father L. L. Sullivan
Director, National Liturgical Office

LITURGY ABROAD

When people travel, they often meet new and interesting ways of worship, even within the familiar Roman liturgy. Some find this a source of joy, seeing God praised in many ways; others are distressed because things are not done as they are at St. Eucalyptus' parish back home.

Different countries and language groups have their own ways of celebrating God's word and praise. Various types of participation aids are used too, according to local needs.

If you go travelling this summer, why not tell us about your experiences in worship in other lands and cultures? We may be able to share some of them with our readers. In this way, we can come to a fuller understanding of the myriad ways in which God is praised by his people in all the nations.
PRAYER

PRAYER AND ACTION

A pastoral letter on lenten alms for peace and development issued by Archbishop Joseph A. Plourde of Ottawa this year, contained the following passage on the relationship of Christian prayer and action.

With millions of men, women and children undernourished and threatened by illnesses which often are fatal, our reaction as Christians would not be complete if it was limited to almsgiving.

There is still another way of aiding the disadvantaged: prayer. Linking development and prayer may astonish some. If so, we are not really living our brotherhood in Christ. The Christian, as the gospel depicts him, cannot live in isolation. Each one of us is part of a body, we are all heirs to the one kingdom. Among us there must be continual exchange of services much like the sap circulating throughout the tree, the blood throughout the body. Prayer manifests our recognition that each person and each thing in the universe is sacred in God’s eyes, and as such, becomes valuable to us and object of our love. For this reason, we feel the need to speak to God about them. Is it not natural indeed to speak of those we love? To ignore the disadvantaged in our prayers is another way of excluding God from our plans for development. On the contrary, one way of recovering a taste for prayer is to acknowledge our solidarity with the total human reality, man’s destiny and that of the whole world.

Another reason for this astonishment, if such there is, lies no doubt in the sad fact that we pray so little, so rarely and so poorly. Of course, we are very busy, but we somehow find time for a chat with friends, a rendez-vous, a show, a concert, a friendly gathering, etc. And there is nothing wrong with that. But let God join in and claim that he has a right to some of our time; that seems to us far less normal.

My dear people, during this lenten season let us be generous, but more important still, let us make of this an occasion to rediscover the meaning, the necessity, the taste for daily prayer. Remember that none of the events of a day are alien to God; each one is an opportunity for us to acknowledge and be a visible witness of his presence, his compassion, his fortitude, his mercy, his justice, his love for all men.

Life and prayer must be inseparable. A life devoid of prayer is one where an essential dimension of one’s existence is ignored. It is a life limited to the visible, physical beings around us, one in which we fail to discover the immensity of their destiny. I dare to hope that our prayer for the major part of the family of man compelled in our times to live in anguish and insecurity will aid us in making of our 1972 lenten observance one characterized by prayer.

(Reprinted with permission)
The role of priest in the liturgy as celebrant has been the subject of much writing in the past few years. This article, rather than being the final word, seeks to glance at the priest's responsibility in teaching people to pray at other times.

Today there seems to be a growing hunger among the people of God for a deepening in the life of prayer. People are turning to their priests to help them grow in prayer.

While not the only one who can teach others to pray, the priest has many opportunities to discuss prayer and its practice with the people in a parish. Some ways in which this subject can be explored are outlined below. In future issues, we will try to develop them with the help of suggestions and ideas from our readers.

Areas to Explore

* The priest should encourage people to want to grow in prayer. “Lord, teach us to pray” should be his approach.

* The role of the Holy Spirit (Rom. 8) should be explored in individual and parish prayer.

* Positive spiritual direction about prayer needs to be given in the sacrament of penance. An encouraging approach often brings out the person's deep desire to grow in prayer.

* The parish bulletin can be used as an instrument of instruction in prayer.

* Parents and teachers want help in guiding children in their early prayer life.

* Prayer should be based on and close to scripture. How do we learn to use the gospels or the psalms, for example, in our prayer?

* Lent is a time for more ardent prayer. What plans is your parish council making now to help your community of believers grow in prayer?

* To be a teacher of prayer, a priest needs more time and energy to study, to discuss, to learn about prayer. What is your parish council doing to make sure your priests can concentrate on spiritual duties and not have to dissipate energy and time on finances and maintenance?

* Instruction on prayer in their home should be part of the preparation for young couples preparing for marriage and family life. They might be encouraged to pray together each day of their wedded life. What part does prayer have in their life now?

* A series of instructions on prayer should be part of the spiritual formation offered in each parish during the year. These could be incorporated sometimes into a bible service on prayer.

* Does anybody take seriously the Council's invitation (in no. 100 of the Liturgy Constitution) to pastors? The chief hours of the Office, especially evening prayer, should be celebrated in common in church on Sundays and major feasts. The laity are encouraged to celebrate the liturgy of the Office with priests, or among themselves, or individually. Can we just continue to ignore this appeal, or even sneer at it?
* Are members of the parish invited to pray and suffer for particular needs and intentions? (This idea is developed for the aged in the article on Respect for Life Day in this issue.)

* Do the members of the parish see themselves as a praying, believing community of God's people, called by him to praise him and give witness to the community at large? Or are they just a bunch of people who happen to live in a certain geographic area?

**Council Documents**

The documents of the Vatican Council give much attention to the life of prayer among God's people, and mention here and there the work of the priest in helping his people to grow in their life of prayer.

A prayerful reading of the Council teaching on these points will help us all to realize how the priest is called to teach people to pray.

In future issues of the Bulletin, we will try to develop them with the help and suggestions and ideas from our readers. Together we shall work to understand better the role of the priest as a teacher of prayer.

*(Just before we went to print, we received the April issue of Worship. We recommend “The Parish Priest as Leader of Christian Prayer,” by Giles H. Pater, pages 220-234.)*

**SIMPLE PSALMS**

Have you seen *The Psalms for Modern Man*? In a fifteen cent paperback, this book has more than 200 pages, a number of line drawings, two maps.

The preface states: this translation “attempts to represent the meaning of the Hebrew text as faithfully as possible, and at the same time convey something of the grace and beauty of the original poetry”.

It “has been made in free verse, and the translators have tried to put the psalms in easy-flowing, rhythmical lines that can be effective in public worship as well as in private devotion.

“Like the New Testament in Today’s English Version, this is a distinctly new translation that does not conform to traditional vocabulary or style, but seeks to express the meaning of the Hebrew text in words and forms accepted as standard by people everywhere who employ English as a means of communication.

“Where there is general agreement that the Hebrew text presents unresolved difficulties in interpretation, this translation employs the evidence of other ancient texts or follows present-day scholarly consensus. All such modifications are identified in footnotes.”
Psalm 23. The Lord Our Shepherd

The Lord is my shepherd;
    I have everything I need.
He lets me rest in fields of green grass
    and leads me to quiet pools of fresh water.
He gives me new strength.
He guides me in the right way,
    as he has promised.
Even if that way goes through deepest darkness,
    I will not be afraid, Lord,
        because you are with me!
Your shepherd's rod and staff keep me safe.

You prepare a banquet for me,
    where all my enemies can see me;
you welcome me by pouring ointment on my head
    and filling my cup to the brim.
Certainly your goodness and love will be with me as long as I live;
    and your house will be my home forever.
WAITING IN HOPE AND PRAYER

On the feast of the Ascension last year, Pope Paul stressed that prayer and hope are essential aspects of the pilgrim Church on earth.

Today we must pray for the Church of hope, the Church which is in a state of expectation and looks towards the future, both the immediate and more distant future, and also beyond time in Christ's heavenly kingdom. The life of the Church began immediately after the Ascension of Jesus, in prayer and expectation which lasted for nine days until Pentecost. That was the first and typical novena made by the first community of disciples, together with Mary in the Supper Room; and it leaves us the example of one of the essential aspects of the pilgrim Church in time: prayer and hope.

This is not a projection into the void, for our certainty, the faith, is well founded; but it is a tension towards mysterious, yet secure destinies, of which faith provides us with a glimpse and a promise. One lives by hope; but ours is not a dream nor an illusion. It is an expectation, a preparation. Hence one also lives by prayer. These days of the Liturgy are especially characteristic of prayer, the prayer which prepares our minds for the inpouring of the Holy Spirit, and which confidently implores "good things" from the Father's hand and heart.

What are we waiting for, and for what do we ask? The Church's great and unending expectation, together with the classic and fundamental prayer that expresses it, is that she be ever animated by the Spirit of Jesus Christ. As Christ's mystical body, she is already animated by that Spirit; but we wish it to be even more animated by it in its over-all aspect, in its organs and in individual souls — our own, first of all, and those entrusted to our charity.

Wherever Christ's kingdom is awaited, there our prayer should especially be addressed. For example, we must pray for the bestowal of grace upon children and young people; for candidates for the priesthood and religious life; for the suffering and poor who are waiting for encouragement and help; for our pastors and missionaries who need the charisms of witness which will convince and save.

Pray for the future of the Church. Next autumn there will meet in Rome the very important Synod of Bishops. Pray that it will mark a happy moment, in the light and fire of the Spirit. And pray for this troubled contemporary world of ours that it may not cease to hope for justice and for peace.

With Mary we can hope for everything!

SUNDAY OBSERVANCE

Sunday is in trouble in many parts of the land. Some people who consider themselves to be quite “with it” are ready to toss in the towel and let Sunday float loosely, seeking its own level in the busy man’s life. “If the community finds it more convenient to gather on Tuesday, or Friday, let it do so.” The idea of uni­fying “holy time of the Lord” is considered to be of secondary importance.

Christmas day in July? Thanksgiving during April? The Lord’s day on Thursday? If every day is the Lord’s day, there is no Lord’s day.

The Canadian bishops wished to call certain basic facts to our attention when they issued this statement at their spring Plenary Meeting in April:

The question is being raised, even in Christian circles, concerning the value of the Sunday celebration. Some appear to entertain a doubt, as if in this post-Conciliar period this tradition has become outmoded and no longer deserving of a place in the life of the Christian.

The fact is that, as in the past, the Christian community will always come together to honor God in this highest form of prayer; to celebrate the life, the death and the resurrection of Christ; to listen to his word and to find therein life and light; to share in the communion of his body and his blood; to discover with one another the manner in which the Lord prepares for them and with them “a new heaven and a new earth.”

It is impossible to deny the need of the individual Christian and of the believing community to meet from time to time in brotherhood in order to give new life to their faith in this communion with Christ and new dedication to their hope in the service of the world it has pleased God to give them to transform.

It is precisely in the Sunday celebration of the parish that the universality of the Church is manifested. The Church becomes visible to men in this coming together of Christians of all social classes, rich and poor alike, of all ages and of all conditions.

Far from disappearing as an outdated obligation after Vatican II, the Sunday celebration takes on greater importance in the light of the Council. The Council has brought new values and new facilities to Christians to enrich their lives through a Christian Sunday.

In the same sense, in a period strongly marked by a thirst for freedom in all its forms the sense of community achieved in the Sunday celebration is of great value in the fulfillment of these new needs.

As a sign of God among men, as a road leading in the direction of “the new earth” so ardently desired, as a strength for the long and difficult quest, the meeting of the Christian community is a binding force of the utmost importance and a true privilege.

We conclude that the Sunday celebration cannot be withdrawn from the context of the law of love of the Gospel. Here is an obligation which, in the full sense, must be “taken to heart.” Indeed the mature Christian will honor it as a valid and primary obligation of his life. It remains a precept of the Church to be reaffirmed in our times because of its basic value and validity.
Today's parish should be open to all legitimate modes of expression, of inspiration and of community. The need is for the building up of a true Christian family, an articulate prayer life and an ever-growing sense of the Church as the gathering of God's children. For this, all must be involved, all must work together for the development of the larger community of men. Various particular groupings may well serve as valuable instruments in this evolution as well as other legitimate initiatives.

We invite all Christians to join in a collective attempt at greater understanding of this mystery of Christian eucharistic community.

RESPECT FOR THE LIFE DAY — 1972

"The Aged in the Family of Man" was the theme of Respect for Life Day, celebrated this year on April 30. The following notes were developed by the National Liturgical Office in preparation for this day.

Because concern for the aged is not limited to one day of the year, we reprint these notes for your study and action.

The following notes are contributed by the National Liturgical Office to help you celebrate Respect for Life Day in the spirit of the renewed liturgy.

1. Sunday is the Lord's Day

From the beginning, Sunday has been the original and primary feast day of the Christian Church, the day on which God calls his people together to celebrate the death and rising of the Lord Jesus. Nourished by the word of God and the bread of life, we praise God for salvation in Christ and go forth to live another week in the service of the Lord, sent to be the light of the world, to let our light shine before men so that others will see the good we do and give praise to our Father in heaven. (Mt. 5:14, 16)

Other celebrations must not have precedence on the Lord's day, which is the foundation and the nucleus of the entire liturgical year. In observing special events, such as Respect for Life Day, we must be careful to keep our perspectives.

There is room for such celebrations in our parish life, of course, but they must contribute to, not distract from, the chorus of praise and the gradual process of formation throughout the liturgical year.

2. Celebrated in Many Ways

We should not restrict ourselves by thinking that a special day like Respect for Life Day is to be celebrated only at Sunday Mass. There are many ways of observing it. The more these are developed, the more meaning the day will have, and the greater its impact will be on the minds and hearts of the community. Then when it is mentioned in the liturgy, it will have some meaning, and will truly be part of the community's celebration, one more aspect of their prayer and praise.

Some of the ways in which this event can be brought to the attention of the people in the parish community:

— schools: activities and discussions helping the children to become more aware of the elderly people in their community.

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—parish council, organizations, youth groups, scouts and guides:

* at regular meetings, discuss their concern and responsibility for the aged in the community;

* looking for ways in which to know and help these people;

* visiting them on occasion at home or in institutions;

* seeking ways of being of service to them in return for what they have contributed to their community;

* inviting them to come and enjoy parish activities, festivities, celebrations (both social and spiritual);

* realizing that these people have much experience and wisdom to contribute to the parish, and encouraging them to share it with the community.

—ideas and explanations in the parish bulletin

—inserts and reprints included with the bulletin

—cooperation with other agencies and groups working with the aged.

Some of the ways in which this day can be involved in the sacramental and prayer life of our parish community:

—personal and family prayer (do we ever thank God for those who made us what we are today? parents, teachers, special friends?)

—Mass in the homes of aged and shut-in persons (throughout the year)

—helping elderly people to come to church services (and to other parish functions)

—Masses or other services in local homes for the aged, with part of the parish community represented.

Some questions a parish council should be asking (these are parish responsibilities, not just the pastor's):

—How often are the sick, aged, shut-ins able to receive the sacraments in our parish?

—Would the use of auxiliary ministers for holy communion bring added benefits to the aged?

—How is the sacrament of the anointing of the sick being celebrated in our parish? How can we help all members of the parish grow in appreciation of what Christ wants to do for us in this sacrament?

—Are the spiritual comforts of the bible being brought to the old people in our parish? (or to the rest of us, for that matter?) How can the parish council help here? What aids are available (records, large-print gospels, psalms, prayer books)?

—How are we helping older people to feel at home in our rapidly changing Church? How can we help them to appreciate and take part in developments affecting our life as Christians?
The concerned council will seek to share its ideas and coordinate the prayer and action of the parish as part of its responsibility toward aged members of the community. When the ideas of Respect for Life Day are brought into the Sunday assembly, they will be something familiar to the community, one of its concerns, and truly one more reason for praising God's goodness.

A meeting of the council some weeks in advance of Respect for Life Day could be devoted to the aged in the community, and the responsibilities of the parish toward them.

3. Liturgical Celebration

The Mass of the fifth Sunday in the Easter season this year has some texts which point out the Church's concern for her needy members. The first reading shows this was already practised by the early Christian community. The psalm is a response of our trust in God, who keeps his promise to us. Jesus tells us in the gospel that he is the way, the truth and the life, our way to the Father. Many of the aged can teach us much about devotion to Jesus and faithfulness to his teachings. The second reading reminds us of the glory young and old share as God's beloved people.

The homily, based on the scripture readings, should lead us to a better understanding of our faith and of the moral principles given us in the gospel teaching. Open to the message of the Lord, we should be ready to respond in faith in the eucharistic celebration and in the way we live the week in the service of God and all his people, including the aged and the neglected.

The opportunities provided by prayer of the faithful are discussed in no. 4, below.

The celebration should not simply be about old people, but should involve them as respected members of the community. Perhaps there are some who would like to take a more active part in preparing the service as well as in celebrating it. (We should not be contented with merely bringing a busload of old people and sticking them in the front seats for decorations.)

4. Prayer of the Faithful

After praying for the needs of the universal Church and civil society, the local community of God's people brings its special concerns into its prayer. The aged are part of this community, and are certainly to be remembered in the universal prayer on this occasion. Depending on local needs and the community's awareness of these needs, such a petition should be repeated occasionally during the year.

The more a community grows in its understanding of the liturgy, the more it will want to compose its own prayer of the faithful. Local liturgy committees should be encouraged to do this instead of being satisfied with forms produced by others. Perhaps some of the older members of the community could be invited to share in this project throughout the year.

5. Special Role in Parish Life

The sick and the aged can contribute much to the spiritual vitality of the community, and the wise parish council will want to enlist their help in the primary work of the parish: giving praise to God in Christ, and sharing his love among men.
They should be invited to share in parish concerns, and in a special way, devote themselves to prayer. What would it mean in the life of a parish if its older members become men and women of prayer in the service of the Church? We should be inviting them to devote their prayer, their suffering, their ill-health and infirmities, to important and urgent causes: peace in the world, conversion of sinners, vocations, increased fervor, Christian unity.

Parishes with hospitals or old people's homes are particularly blessed, for these can become power houses of prayer. People of prayer, giving witness to the meaning of suffering for Christ, can be his missionaries to our community.

By inviting these people to have a real, faith-filled sharing in the spiritual life of the community, the parish council can promote the work of the Lord and help the aged to feel they have an important, though quiet, role in their parish.

6. One Day or All Year?

The Christian community is sent forth each Sunday, filled with the message of Christ, to love and serve the Lord as he loved and served us.

The more we become aware of our responsibilities toward the aged members of the parish community, the less we can be satisfied with an occasional gesture toward them. Being nice to them in the Christmas season and ignoring or forgetting them the rest of the year is hardly Christian.

Many of the ideas and suggestions given in these notes could be carried on at different times of the year. Every parish community must ask itself before God: What are we going to do in our parish?

One effect of a prayerful, thoughtful celebration of Respect for Life Day in 1972 should be an increasing awareness and practice of Christian love for the older people in our midst. Another will be the growing awareness of God's generous response to what we do for them in his name.

ADVANCE WARNING

Now that spring is here, it is hard for us to think about next winter. But editors do have to plan far ahead.

Our fifth issue this year (Bulletin no. 36), due at the beginning of November, will be devoted to the celebration of the Advent and Christmas seasons. A penance celebration outline will be included. The Bulletin will appear in time to help you and your community use its ideas this year.

We are asking your help: what areas of concern do you feel should be explored in an Advent-Christmas issue? What aspects of our celebration of these seasons need to be looked at in a fresh way? What problems need to be discussed?

Some of the ideas we have received so far include:

Advent: spirit, customs, daily readings, daily homily, bible services, penance celebration, parish bulletin.

Christmas: customs (still Christian?), family preparation, prayer at home.
January: end and beginning of the civil year, world day of peace, the rest of the year's activities for the liturgy committee; Epiphany, Baptism of the Lord, week of prayer for Christian unity.

Please send in your ideas, suggestions, penance celebrations and bible services, material you have developed or used, and do it soon. Our deadline is the first of October, but we would like time to study your offerings and discuss them thoroughly with others before presenting them in the Bulletin.

With your help, we will try to make Bulletin no. 36 a gold mine for celebrating Advent and Christmas every year.

It's your move next.

FAITH IN GOD'S SPIRIT

What do we believe about the Holy Spirit? Ask that question of many, and in about two sentences they have said all they know.

One fruitful way of deepening our faith in the Holy Spirit is to read over and meditate on the many passages about him in the Mass prayers.

Let's look at the Order of Mass from the opening sign of the cross to the final blessing, and especially the four Eucharistic Prayers. When we read over the many references to the Spirit and his work in us as individuals and as a community, we become more aware of the Church's faith and trust in the Holy Spirit. By writing out these passages, and praying about them, we will become more aware of how much God wants to do in us through his Spirit.

Many wonderful truths about the Holy Spirit are referred to in the Mass prayers. They form a further display of the wonderful works of God among us, and should lead us to praise him even more.

HONOR THE HOLY SPIRIT

On Pentecost Sunday last year, Pope Paul spoke to the people in St. Peter's Square, urging them to honor the life-giving work of the Holy Spirit:

Pentecost! The great feast that overflows the closed confines of the buildings destined for worship and invades the world and spreads itself throughout humanity! It penetrates the mind and makes it aware of truth. It immerses itself in the languages of peoples and makes them capable of poetry, wisdom, dialogue. It strengthens men's goodwill and work; it comforts hope and sorrow; and here and there it gives insights which transcend the horizons of normal experience and rational analysis.

The Holy Spirit is wind and fire, and it assails with thrills of wonder and joy our sad worldliness, our proud irreligiousness, our dreary secularism.

Let us honor Pentecost, dear sons and brothers, let us honor the mysterious wavelength of the Holy Spirit who, by unexpected paths traverses the history of the world and arrives free, gentle and strong, and sometimes by surprise without being expected, in our souls. More frequently he comes to those who call him, especially to the humble, the suffering, and to those who long for truth and justice.
Let us honor him above all where we know he is present: in the People of God, in those who believe, in Christ's Church, in souls endowed with grace and thereby elevated to a marvellous relationship with the living and true God, and belonging to a “royal priesthood” common to Christians, of whose magnificent reality the Council reminded us.

Let us honor the Holy Spirit especially in the ministerial priesthood, which might be likened to a vascular system, with which Christ has enriched and permeated his Mystical Body, the Church, for it is an efficient instrument for conveying and spreading the vivifying and sanctifying work of the Spirit. Today we would like you to pray for this special intention, among others: the priesthood of the Catholic Church, so that generous and numerous souls may accept its vocation, its duties, charisms, joys and sorrows.

Let us invoke the Holy Spirit for our priests that they may be holy, that they may be apostles, that they may be authentic witnesses — both in word and example — of Christ the Redeemer. To them we send today our blessing and loving remembrance. Mary is present with them and with us, just as she was in the “Upper Room”.

(Osservatore Romano, English Edition, June 3, 1971.)

FRIDAY: GONE, OR STILL HERE?

The article below, taken with permission from a parish bulletin, is a reminder of our Christian responsibilities. Further thoughts are given on pages 29-30 of the 1972 Liturgical Calendar.

Dying or dynamic? Where does the practice of penance stand in our community of believers?

Do you remember Friday in the old days? When many a Catholic would pick out the pork from his beans and the faults from his neighbor's life with equal zest? Not eating meat was almost a badge to be worn with pride. Then in 1966, the law changed, and everyone started eating meat on Friday. And that was the end of that.

Or was it?

For six years now, it is sad to say, we seem to have been missing the whole point of this change. Too many dropped the law of abstinence and failed to replace it with another work of penance. Friday is still a day of special penance, a day on which we remember how Jesus suffered and died to save us from sin. We join with Jesus in some serious act of penance or charity every Friday so that we may grow in our love for him.

The choice of penance is yours, but Jesus gives us no choice in whether we will do penance or not. If not eating meat is a real penance for you, then continue with this, and suffer with Jesus. Maybe a greater penance would be one of the good works recommended in the gospel: fasting (it wouldn't hurt most of us spirit-
ually or physically); almsgiving (why not give a gift to a worthy cause at least once a month?); prayer (why not take ten minutes to read the gospel and pray? If you don’t need help, the rest of us do!); works of mercy (how about visiting the sick or going out of your way to help someone in need?).

In your home, does Friday mean anything special? What are you teaching your children about Friday by your words and example? What does Jesus think about your way of keeping Friday now? How are you going to improve?

These ideas would form the basis of a lively discussion in your parish or community.

LAST TESTAMENT OF POPE JOHN

Love one another, my dear children.

Seek rather what unites, not what may separate you from one another.

As I take leave, or better still, as I say, “Till we meet again,” let me remind you of the most important things in life:

Our blessed Savior Jesus,

his Good News,

his holy Church,

truth and kindness.

I shall remember you all and pray for you.

(Osservatore Romano, English Edition, June 10, 1971.)
MASS

QUIETLY, FATHER

When you underline too many words, or emphasize too many points, or make everything equally important, you make nothing important.

That principle is true in English composition, where I first met it, as in religion. It is particularly true in a liturgical celebration.

A natural rhythm of emphasis underlined by quiet, of speech brought out by silence of listening and responding, has been part of our liturgy since its early days.

One problem has emerged, however, with the proclamation of the eucharistic prayer: the tendency to say everything else with equal emphasis, as though everything were of equal rank.

The Roman rite has room for contrast: the silence for individual prayer by all after the celebrant's invitation, "Let us pray," the moment of reflection in the penitential rite, a pause for quiet meditation after the readings and homily. A variety of tones and of persons brings greater dignity and meaning to the celebration.

What is starting to happen, especially where the basic distribution of roles is not observed, for whatever reason (see Liturgy Constitution, no. 29), is this: the celebrant is saying so much that he ends up by saying nothing.

Part of the solution is suggested in paragraph 18 of the General Introduction to the Roman Missal: the tone of voice should be adapted to and correspond with the nature of the text involved. Let us think about that for a moment.

The rubrics indicate a few parts of the Mass which should not be said aloud. Fortunately, too many celebrants proclaim them with the same force (or lack of it) that they use in the eucharistic prayer.

Preparation of the Gifts

This is intended as a quiet period of low-key preparation for the most important part of the celebration, the eucharistic prayer.

Look at the Order of Mass in the altar missal. As presently structured, it may be carried out in two ways:

If there is singing (and this should be the norm), the priest says the prayers quietly. The first thing he says aloud is the "Pray, my friends, that our sacrifice ..."

If there is no singing, he may say the two prayers ("Blessed are you, Lord"), as he raises bread and cup. In this case, the people may respond.

In either case, the prayer while pouring wine and water into the chalice, after the chalice prayer, and while washing his hands are said "quietly".
Some celebrants are saying all these prayers aloud. Though some may ques-
tion the wisdom of the General Instruction’s no. 13 (the priest “prays at times in
his own name so that he may exercise his ministry. These prayers are said
quietly (‘secreto’) with attention and devotion.”), it is better to say nothing at all
than to say these private prayers out loud.

The Latin text says secreto. As an ICEL consultor involved in this translation,
I recall agreeing with “quietly” instead of “secretly” or “silently”. But having seen
the results, I have changed my mind.

May we offer this suggestion to celebrants? If you are accustomed to saying
all these prayers in a loud voice, try a silent “offertory”, or one in which you say
only the two “Blessed are you” prayers aloud, and the other three quietly. A little
time and meditation is good for us all.

Before Communion

A similar situation occurs in the communion rite. During the mingling and
the prayer before communion, and while giving himself communion under each
form, the celebrant is instructed to say the prayer quietly. Some strange things,
however, are happening in practice.

There are few prayers in our Mass which should be said quietly or silently.
We should take advantage of this blessed silence, for it places the minor prayers
in perspective, and gives greatest importance to the eucharistic prayer.

Greetings, Admonitions, Acclamations

In the General Instruction of the Roman Missal (no. 18) there is an important
guideline which, when put into effect properly, helps in achieving a unified and
meaningful celebration.

The tone of voice should correspond to the nature of the text, such as a
reading, a prayer, an instruction, an acclamation, or a song; the tone also depends
on the form of celebration and the solemnity of the assembly.

A greeting in the Mass is an expression of the presence of the Lord in the
assembled community (cf. no. 28). It is directed to the community; the response
of the people is directed to the celebrant. It should be joyful in tone. In the art
of communication eye-contact and gestures should be directed towards the wor-
shipping community. Five such greetings occur in the Mass: the initial greeting
in the introductory rites, “The Lord be with you” at the gospel, at the preface,
the greeting of peace before communion, and “The Lord be with you” before
the blessing.

An admonition is usually addressed to the community assembled for prayer
and helps the persons to fix their attention on what is to follow or serves as an
invitation to an action, for example, praise, thanksgiving, prayer, etc. Since it is
addressed to the praying community, the tone should differ from that used for
a prayer or reading. Some examples of admonitions are:
My brothers and sisters, to prepare ourselves to celebrate the sacred mysteries, let us call to mind our sins.

Let us pray.

Pray, brethren, that our sacrifice . . .

Lift up your hearts.

Let us give thanks to the Lord our God.

Let us proclaim the mystery of faith.

Let us pray with confidence to the Father in the words our Savior gave us.

Let us offer each other the sign of peace.

This is the Lamb of God who takes away the sins of the world.

Happy are they who are called to his supper.

The opening remarks to introduce the general intercessions (prayer of the faithful) fall into this category of admonitions. These opening remarks are not a prayer and should be directed to the community assembled, for example:

Dear friends, Christ our Lord has told us, "Without me you can do nothing."

Let us pray through him to the Father of all mercies for the salvation of all mankind.

(the intentions follow)

An acclamation is an outburst of assent or affirmation on the part of the assembly. It is usually joyful, and the nature of it demands singing. There are five major acclamations:

Alleluia before the gospel
Holy, holy, holy Lord, at the Preface
Memorial acclamation after the words of institution
Amen after the presidential prayers
Doxology after the "Our Father" and its addition or embolism.

(Reprinted with permission from NEWSLETTER, Bishops' Committee on the Liturgy, Washington, D.C.)
BOOK REVIEW

MANUAL OF CELEBRATION ($10.00) and Supplement I ($4.95); looseleaf form with attractive binder: available from THE LITURGICAL CONFERENCE, 1330 Massachusetts Avenue N.W., Washington, D.C. 20005. (Both volumes together $12.95.)

Priests and parish liturgists have long been served by the publications of the North American Liturgical Conference. For more than a quarter of a century, the Conference's major and minor themes have been spread across Canada and the United States. A year ago, several Canadian diocesan liturgical commissions gave strong support to the Conference's MANUAL OF CELEBRATION. Such support is well worth renewing, because the book is so worthwhile and basic.

The MANUAL OF CELEBRATION, including Supplement I, has a 72-page Introduction. There is more “common sense” liturgy in these 72 pages than in any comparable book. Far from frightening one, and even farther from upsetting one's orthodoxy, the Introduction is patiently conservative, determined to keep priorities in line with realities.

Father Robert Hovda, the editor, leads one into post-Vatican II liturgy reforms with the expertise of a scholar and the know-how of a veteran. His diagnosis of our present impasse is, above all else, accurate. Priests are often unable to cope with multiple options: indeed, not a few resent the minimalization of rubrics which the revised Order of the Mass affords. Commenting on this tension, Father Hovda writes,

“The change is more than a change in specifications. It is an integral part of liturgical renewal and our progress from a somewhat mechanical view of rites and sacraments to a much more personal and personalist view. It is a change in spirit — a new ‘philosophy’ of rubrics. No one — no one at all — can understand, promote or contribute to a revitalization of Catholic public worship until he has made this spirit his own. This is evident in the anguish felt by so many who would like to be where the action is, who would like to be in touch with current reform, but who have not yet been able to shake their preconciliar habits.

“Postconciliar rubrics are a breed new to us. They make demands on the president of the assembly and on its ministers which call for a maturity and resourcefulness neither assumed nor expected (nor indeed desired) in post-Tridentine centuries. The pattern the new rubrics give is much more general, much less detailed and fussy, so the president or minister must learn how to communicate through gesture, voice and bearing. He has all kinds of options in revised rites, so he must make decisions, choosing with his liturgy committee prayers and psalms and readings and songs appropriate to the occasion and the congregation.”

Father Hovda develops eight elements which are integral to genuine presidency at the Sunday assembly: commitment, responsibility, communication, literacy (folksy ad-libbing is the archenemy of good liturgy: “trivial music, trivial poetry and trivial actions will, in the end, (produce) trivial Christians”), ritual-sense, tradition-sense, attention and physical considerations.

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A lot is said about the other ministers — musicians and readers, auxiliary ministers and servers. One will gain new insights, and find out why certain things are better done one way rather than another. Equally important, one finds out what should be omitted altogether.

Succeeding chapters contain commentaries and text of several rites: Infant Baptism, the Order of the Mass (the home-grown Canons do much to increase one’s respect for ICEL’s work; one might wish for an emphasis aimed at strengthening important rites which have been weakened by centuries of misuse: the breaking of the Bread is a classic example); Marriage, and Funerals.

A large section (34 pages) of the MANUAL OF CELEBRATION is given over to non-official celebrations — liturgies for children, small-group Masses, communal penance services, wake services, and a rite for welcoming newcomers into the local Church. I found this portion of the book complicated and of lighter weight: some suggestions anticipate legislation and presume further reform; nonetheless, the spirit of good liturgy is not diminished, and new ideas abound.

Lastly, the Holy Week section has many rewarding precisions. Where the Roman rite says “... in these or similar words”, Father Hovda offers some examples of what the words could be. His version of the Easter Vigil’s Litany of the Saints would be an ear-opener even in a graduate-school, as the Latin rite’s sparse roll call of Mediterranean saints is filled out in praise of men and women of magnificent self-giving, viz. Bonhoeffer, Ann Frank, black heroes, Merton, Thoreau, Newman, von Hugel, Buber, Roncalli, Gandhi, Hammarskjöld; Dante is paired with King David, da Vinci with Einstein... and, at long last, Gerard Manley Hopkins is recognized as a holy giver of holy gifts.

All in all, the Manual is a well made roadmap leading to the important centers of liturgical life, plus some highly interesting side trips.

Father L. L. Sullivan
National Liturgical Office
INTRODUCTORY RITES

DISCUSSION CONTINUES

Two readers have made the following comments on “Ideas for Discussion” (Bulletin no. 32, page 16):

I agree with your views on the sign of the cross and the greeting. I agree that the penitential rite should be adapted and possibly its place in Mass changed, but I cannot agree with the view that it should be optional. This is almost saying that at times we need not think of our sinfulness before God. Not that we should be “down in the dumps” all the time but more of a realization of sin and that we ask forgiveness for it when we need it.

The “Lord Have Mercy” does seem to have been watered down from what it was in the past, but its part in the penitential rite is important, I think. The “Glory to God” is also an important aspect of the entrance rite since we are saying what we think of God, not everyone is willing to sing, but most will say the Glory, and if you can talk the people into saying it by teaching them about it properly, then perhaps teaching them to sing it will be easier.

Lawrence F. Riley
St. Peter’s Seminary,
London, Ontario

I was trying to imagine any “celebration” in any other area of our life where we come together to celebrate, but fail to begin if we’ve acknowledged what incompetent members of the society we are. For example, can you imagine a Dominion Day celebration, at which the M.C. would start by saying, “As a preparation for our celebration, let us pause a moment and reflect on what wretched citizens we are!” Or could you imagine a victory banquet for the Boston Bruins, at which the M.C. would open with “Let us begin by pausing to think of what poor fans we really are.”

Granted, that a liturgical celebration includes entering into the presence of the Almighty, and it behooves us to realize our condition as creatures, but it just doesn’t seem to be in keeping with any other “celebration” in our lives or culture, to start right off by a public admission of what poor members of the organization we are.

From conversations with a fair number of people, I think it would be much more effective if we began by a statement of what we are there for. For example: “To prepare ourselves for these sacred celebrations, let us recall that we are here because God the Father has called us in a special way to be his people,” or “In preparation for our celebration of this eucharist, let us recall that we are here because Christ has died and risen for us and has called us to join him in his risen life.”
I'm sure a trained liturgist could do better than that, but it just seems to me that a statement of why we are here would be much more effective than an immediate opening statement of sinfulness. Let that come later. In actual fact it does come later, at several points, in the Mass.

So, I move that we substitute the “Let us reflect on our sins” by “You may wonder why I called this assembly!”

Reverend George Silvester, C.S.B.
Church of the Holy Rosary
Toronto, Ontario

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PLANNING FOR FALL AND WINTER

What are your community’s needs, objectives, priorities in liturgy for next year?

What means will you use in making these plans?

How will you carry them out?

When will you evaluate last year’s work? How? How will this evaluation be incorporated in next year’s plans?

Tell us how the National Bulletin on Liturgy can help your parish or community in your planning.

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Liturgy of the Word

IDEAS FOR DISCUSSION

Many Christians are eager to pass on the Lord’s message today. Below we outline a few suggestions we have come across recently for celebrating the liturgy of the word.

*These notes are intended only for discussion. The ideas presented here are not intended for the celebration of Mass, though they may be considered in bible services.*

**Readings:** One suggestion heard often is that a multi-media presentation could follow the first readings from scripture. It would come before the gospel, and would be used to highlight the readings. (Our first reaction: care would have to be taken that such presentations did not tend to replace the readings from scripture. Also many older persons are not open to instruction by this means yet.)

**Creed:** Sometimes people suggest that the creed should become completely optional, even on Sundays and major feasts. (We feel it is important to consider the need of a response in faith to the word we have heard in the readings and homily. Some might prefer to use the apostles’ creed, others might — on occasion — prefer to develop a local response, reflecting the universal faith as lived in this believing community. But just to drop the creed would be a loss, not a benefit.)

We can follow the above suggestions in bible services now. It is good to work on these ideas and thus develop a clearer understanding of these elements of the liturgy of the word.

If you have experiences in such developments, why not share them with us?

**GENERAL INTERCESSIONS**

May we suggest that the general intercessions (prayer of the faithful) would be a good spot to start applying the editorial in this issue?

In the 1972 Liturgical Calendar, it is stated:

“In this universal prayer, the people exercise their priesthood by praying for all. It is most desirable that this prayer be included in all Masses with the people, including weekday Masses, so that supplication may be made for the Church, for those who govern us, for those with various needs, for all men and for the salvation of the world.

“Usually the order of the intentions should be:
— for the needs of the Church;
— for those governing the country, and for the salvation of the world;
— for those oppressed by any troubles or needs;
— for the local community.

“In special celebrations such as confirmations, weddings or funerals, the order of intentions can more closely reflect the particular celebration, without losing sight of the fact that this community forms part of the universal Church.
"The celebrant directs the prayer, invites the faithful by a brief introduction to pray with him, and concludes it with a collect. It is better to have the intentions announced by someone else, such as a deacon or cantor. The whole gathering expresses its prayer either by a common invocation, sung or said after the intentions are announced, or by silent prayer.

"Preparing the petitions for Sundays and other special celebrations is one way of introducing the parish or community liturgical committee into a deeper understanding of the liturgical life and needs of their community. The new breviary is a fine resource book for these petitions."

The petitions should be petitions rather than gems of doctrinal conciseness. When possible, they should flow from or be inspired by the scripture readings (and the responsorial psalm) of the Mass. Their effect is heightened when they are prepared in co-operation with the celebrant who is giving the homily. (That should cause a few interesting case-studies in human relations!)

The celebrant should prepare the introduction to the intercessions and the concluding prayer, which will flow from the readings and homily. Others may have suggestions to offer for wording and content.

The liturgy committee could involve other members of the community in preparing the petitions.

Formulas prepared outside the parish may be looked at for ideas and inspiration, but the best ones are those which reflect the Christian concerns of this particular community of the faithful.

(Some of the above ideas are developed in the article on Respect for Life Day — 1972, in this issue.)
Liturgy of the Eucharist

PREFACES

When the Roman Missal comes out in the next year or so, it will contain some 90 prefaces. In this way the opening of the eucharistic prayer may be focussed more specifically on the mystery or season being celebrated.

A variety of introductions and conclusions are also provided for any of the prefaces. An interim translation is given below:

Introductions

Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks through Jesus Christ our Lord.

Father,
we do well always to give you glory and praise through Jesus Christ our Lord.

Father,
we do well to join all creation,
in heaven and on earth,
in praising you, our mighty God through Jesus Christ our Lord.

Father,
all-powerful and every-living God,
we do well to sing your praise for ever,
and to give you thanks in all we do through Jesus Christ our Lord.

Conclusions

And so, with all the choirs of angels in heaven we proclaim your glory and join in their unending hymn of praise:

And so, all creation in heaven and on earth, sings you a new song of praise.
We too join with all your angels in heaven to proclaim your endless glory in a hymn of praise:

And so, with hearts full of love, we join the angels, today and every day of our lives, to sing your glory in a hymn of endless praise:

The choirs of angels in heaven praise your glory, and all your saints join in their unending hymn of praise:

An example of one of the prefaces ("Ordinary" Sundays, IV):

By his birth he has restored man's innocence.
By his suffering
he has destroyed our sins.
By rising from the dead
he has opened the way to everlasting life.
By returning to you in glory
he has flung wide the gates of heaven.

A fitting introduction and conclusion should be added, along with the usual dialogue, to have the full opening of the eucharistic prayer.

(CEIL has permitted us to reprint these interim translations on condition that they are for your information and study only, and are not to be used in the celebration of Mass.)

PROCLAIMING THE MYSTERY

The acclamation after the narrative of the institution is one of the parts of Mass in which the entire congregation is able to take part.

But one of the difficulties in using the options has been this: how does one vary the acclamations without having to make a special announcement each time?

French Solution

In the French-language liturgy, the problem is solved by having a different introduction for each of the three acclamations in use:

I

Le prêtre: Il est grand, le mystère de la foi:
Tous: Nous proclamons ta mort, Seigneur Jésus,
nous célébrons ta résurrection,
nous attendons ta venue dans la gloire.

II

Le prêtre: Quand nous mangeons ce pain
et buvons à cette coupe,
nous célébrons le mystère de la foi:
Tous: Nous rappelons ta mort,
Seigneur ressuscité,
et nous attendons que tu viennes.

III

Le prêtre: Proclamons le mystère de la foi:
Tous: Gloire à toi qui étais mort,
gloire à toi qui es vivant,
notre Sauveur et notre Dieu:

Viens, Seigneur Jésus !
Working Toward an Answer

Have you any suggestions that will help us to work out a similar solution for our acclamations? The bishops' conference is empowered to make selective, national precisions for the Order of the Mass: the purpose of this inquiry is to help develop useful initiatives in Canada. These will then be submitted for the bishops' consideration.

AFRAID OF FOUR?

It would seem that many congregations rarely hear the fourth eucharistic prayer proclaimed in their assemblies.

When the new prayers first appeared, the fourth one carried this note: "Since it presumes a fairly solid grasp of sacred scripture, it should be the preferred choice for groups that are well grounded in scriptures." (Bulletin no. 24)

Somewhere along the line, priests and people have begun to consider that the fourth eucharistic prayer should be used only for highly talented gatherings of the elite, meaning that it would seldom be used.

When this eucharistic prayer is read over carefully, it is easily seen to be a simple, clear statement of God's wonderful works among us, and our thanks in Christ for what the Father is doing in us through him. It is not a difficult formula; when proclaimed well, it is a prayer of dignity and beauty, well within the grasp of the average congregation.

If you have been shying away from the fourth eucharistic prayer, take a good look at what you are missing, and bring it back into occasional use in your worshipping community.

(Readers interested in learning more about the eucharistic prayers are reminded that the Bulletin treated them thoroughly in issues nos. 24-25, October and November, 1968.)

EUCHARISTIC PRAYER

These notes, taken from nos. 54-55 of the General Instruction of the Roman Missal (see Bulletin no. 28 for full text), remind us of the careful way in which the eucharistic prayer is arranged.

Using these guidelines, a careful analysis of the many so-called "canons" floating about will be enlightening.

The eucharistic prayer, a prayer of thanksgiving and sanctification, is the center of the entire celebration. By an introductory dialogue the priest invites the people to lift their hearts to God in prayer and thanks; he unites them with himself in the prayer he addresses in their name to the Father through Jesus Christ. The meaning of the prayer is that the whole congregation joins Christ in acknowledging the works of God and offering the sacrifice.

The chief elements of the eucharistic prayer are these:

(a) Thanksgiving (especially in the preface): in the name of the entire people of God, the priest praises the Father and gives him thanks for the work of salvation or for some special aspect of it in keeping with the day, feast or season.
(b) The acclamation: united with the angels, the congregation sings or recites the Sanctus. This acclamation forms part of the eucharistic prayer, and all the people join with the priest in singing or reciting it.

(c) The epiclesis: in special invocations the Church calls on God's power and asks that the gifts offered by men may become the body and blood of Christ and that the victim may become a source of salvation for those who share in communion.

(d) The narrative of the institution: The Last Supper is made present in the words and actions of Christ when he instituted the sacraments of his passion and resurrection, when under the appearances of bread and wine he gave to his Apostles his body to eat and his blood to drink and commanded them to carry on this mystery.

(e) The anamnesis: in fulfillment of Christ's command, the Church keeps his memorial by recalling his passion, resurrection, and ascension.

(f) The offering: in this memorial, the Church — and in particular the Church here and now assembled — offers the victim to the Father in the Holy Spirit. The Church's intention is for the faithful not only to offer the spotless victim but also to learn to offer themselves and daily to be drawn into ever more perfect union, through Christ the Mediator, with the Father and with each other, so God may be all things in all.

(g) The intercessions: the intercessions make it clear that the whole Church of heaven and earth celebrates the eucharist, and that the offering is made for the Church and all its members, living and dead, who are called to share in the salvation acquired by the body and blood of Christ.

(h) The final doxology: The praise of God is expressed in the doxology which is confirmed and concluded by the acclamation of the people.

All should listen to the eucharistic prayer in silent reverence and share in it by making the acclamations.
Concluding Rites

PRAYERS OVER THE PEOPLE

When the permanent edition of the Roman Missal is issued next year, one new (but old) section will be the 26 prayers over the people.

The celebrant may choose to use one of these at the end of Mass. It may also be used after a bible service or in the celebration of the sacraments or the liturgy of the hours.

ICEL requests that these texts are not to be used in liturgical celebrations.

The deacon, or in his absence the priest himself, gives the invitation: Bow your heads and pray for God's blessing. Another form of invitation may be used. Then the priest extends his hands over the people while he says or sings the prayer.

All respond: Amen.

After the prayer, the priest always adds: And may the blessing of almighty God, the Father, and the Son, and the Holy Spirit, come upon you and remain with you for ever. R/. Amen.

Lord,
you care for your people even when they stray.
Grant us a complete change of heart;
so that we may follow you with greater fidelity.
(We ask this) through Christ our Lord.
R/. Amen.

Lord,
we rejoice that you are the maker and ruler of your people.
As we call upon your generosity,
renew and keep us in your love.
(We ask this) through Christ our Lord.
R/. Amen.
SACRAMENTS

Baptism

CANADIAN RITE NEEDED?

A recent correspondent, a pastor, suggested that we need a Canadian baptismal rite. Do you feel there is such a need? In what way should this need be expressed?

Is the need for improvement in the prayer and rites, or rather in the way we prepare for and celebrate the sacrament in our own community?

ADULT INSTRUCTION

When an adult is being prepared for baptism or for reception into full communion with the Church, he should be instructed and formed in and by the liturgy. The believing community should receive him, help him to become an active member, encourage him to take a full part in the Christian assembly.

The new ritual for adult baptism has some suggestions that are applicable in our country. These will be discussed in our next issue.

If your parish community is making serious efforts in this direction, please share the good news with us all.

Eucharist

EUCHARISTIC DEVOTION

We can all remember how the Forty Hours devotion was a time of renewal and fervor in a parish. People made special efforts to attend services, to return to the sacraments, to pray, to visit.

Encouragement to return to the good points of eucharistic devotion is contained in the 1967 instruction on the worship of the eucharistic mystery (published in Bulletin no. 17). Some notes from that instruction are printed in the 1972 Liturgical Calendar (note 23, pages 27-29).

In its annual report, the Archdiocese of Kingston published the following suggestions, which are reprinted here with permission.

The calendar listing of parishes for the annual eucharistic devotions (formerly known as Forty Hours devotion) has been eliminated this year. Each parish priest is asked either to hold the annual eucharistic devotions at a suitable time for his parish, or to sponsor two or possibly three days of recollection throughout the year in order to foster and encourage our people's devotion to our Lord in the Blessed Sacrament. Both should take the form of public adoration with a bible vigil or holy hour to close off the public adoration and repose the Blessed Sacrament.
Guidelines

1. The public adoration of our Lord in the Blessed Sacrament should be fostered by holding parish eucharistic devotions and/or days of recollection.

2. The Blessed Sacrament should be publicly exposed to allow the opportunity for personal and group adoration — exposition need not be for long periods of time, but more importantly, at times convenient for the adoration by the laity.

3. The eucharistic devotions should be concluded, not by the celebration of the Mass, but by a holy hour or bible vigil with benediction of the Blessed Sacrament.

4. The celebration of Mass should be stressed, and held in the mornings; the public adoration of the Blessed Sacrament in the afternoon and evening; hours of adoration according to local circumstances. The adoration should then conclude with a holy hour and/or bible vigil with benediction.

5. Parishes with liturgical committees should be encouraged to develop this liturgy to meet local needs.

6. The Diocesan Liturgical Commission has been asked to draw up possible outlines for parish eucharistic devotions.

Sample Outline of Holy Hour

1. Opening hymn.
2. Opening prayer.
3. First reading from scripture. (God speaks to us through his Word; let us listen prayerfully and open our hearts to him.)
4. Responsory and psalm.
5. Hymn.
6. Second reading from scripture. (God again speaks to us through his Son Jesus in the gospel; let us listen attentively.)
8. Hymn, sung by choir.

Note: The readings from scripture should be based upon a theme chosen for the eucharistic devotions: the homily should apply and develop this theme for the faithful.

If you have been active in promoting annual eucharistic devotion, please share your experience and material with our readers.

Matrimony

NEVER ON SUNDAY?

Q. Are weddings permitted on Sundays or during Holy Week?

A. One should think several times before scheduling weddings (we are not speaking of a convalidation or sanitation here) on Sundays or during Holy Week.
Sunday should be a community celebration day, with Christ at the center. Try as we might, weddings too often center around the bride, with the groom as an after-thought, and God trailing in third place. To hold the wedding during a regular Sunday Mass on anything but a very occasional basis, would distract from the meaning and effectiveness of the teaching and worship. Though the practice has been carried on in other countries, it does not seem desirable in Canada, especially in view of the effort to promote a better appreciation of the Lord's day.

To have the wedding at an hour apart from the regular Sunday services is to divide people from the Sunday congregation. Since a wedding (or a funeral) is not encouraged as means of fulfilling the Sunday obligation on Saturday evening, it would appear to be even more undesirable on a Sunday. Another consideration is the burden placed on the priest on Sunday, especially if he tries to prepare a proper homily.

As far as Holy Week is concerned, the celebration of weddings, while valid and permitted, certainly would tend to show either a failure to appreciate the spirit of the season, or a crass indifference to it. As well, priest and people have enough to do that week if they take their responsibilities seriously.

To sum up, one should strongly discourage the celebration of weddings on Sundays and during Holy Week. To encourage them or say nothing about them will contribute only to a further erosion of the liturgical spirit among our people, and will not deepen their understanding of Sunday and Holy Week as the highlights of the week and the year of praise.
GREETINGS

While only three are given in the Order of Mass, there are many available in the bible. These can be used freely in bible services and other rites where the choice of texts is left to the choice of the celebrant.

It is a worthwhile study to go through the New Testament in search of such greetings. Many of the epistles, especially near the beginning and end, provide examples. Sometimes these need a slight adaptation for liturgical use.

The more our prayer is based on biblical foundations, the more we learn to pray as God wishes us to do so. Left to ourselves, our thoughts are not God's thoughts. The Spirit, who inspires the bible, is the one God has given us to teach us how to pray.

Give some serious thought to this matter of greetings, share your findings with us, and we will pass them on in future issues.

PEACE AND JUSTICE

The world day of peace has been celebrated on New Year's day for the past few years. This year's theme, chosen by Pope Paul, was "If you want peace, work for justice". The National Liturgical Office contributed a bible service to the kit sent to Canadian parishes.

The service is reprinted here in a more permanent form. It may be used any time during the year.

A bible service may be celebrated to help people realize that working for justice is demanded by their faith. The following outline, prepared by the National Liturgical Office of the CCC, should be developed by the local community. It may be celebrated either in church or in other suitable surroundings. Hymns and psalms may be chosen from the Canadian hymnal, Catholic Book of Worship.

Theme: If you want peace, work for justice

Opening Prayers:

Opening hymn (procession) (re: God's people)
Enthrone book of God's word
Greeting

Leader: The grace and peace of God the Father and the Lord Jesus Christ be with you.

All: And also with you

Prayer
Leader: Let us pray for peace and justice in our world
(pause for silent prayer)

Leader: Loving Father,
listen to the prayers of your people,
and open our hearts to hear your word.
Help us to work together
to bring your peace into the world
by working for justice for all men.
Father, we ask this through Christ our Lord.

All: Amen!

I. PEACE AND JUSTICE

Reading: (Selected from Is. 11:1-10; Is. 32; 15-20 and 33:56; suitable selection from Vatican II documents or from Pope Paul on development and peace; or another suitable text.)

Silent prayer:

Responsory:

Leader: Jesus says: I was hungry and thirsty.
All: Lord, when did we see you in need?
Leader: I needed clothing and shelter.
All: Lord, when did we see you in need?
Leader: I was sick, in prison, in need.
All: Lord, when did we see you in need?
Leader: As often as you refused to do this for others,
you refused to do it for me.
All: Lord, when did we see you in need?
Leader: But whenever you did this for others,
you did it for me.
All: Lord, when did we see you in need?

Prayer: (developed from reading, above)

II. FAITH IN ACTION

Reading: James 2:14-17; Gal. 6:2-10; or selected portions of Chapters 8-9 of 2 Corinthians.

Silent Prayer:

Psalm: Ps. 72 (71) selected verses
Refrain: Justice shall flourish in his time,
and fullness of peace for ever.
Or
Ps. 85 (84) with suitable refrain
Prayer:

Father,
give us wisdom to see the needs of others,
courage to sacrifice ourselves for them,
and strength to work together
to bring your justice and peace
into the lives of all.

Hymn: (re: God is love)

III. JESUS TEACHES US

Gospel: Mt. 25:31-46; or Mt. 5:1-10.

Homily: (outside church, a discussion may be preferred. The leader should keep it related to the teaching of Jesus, and what he expects of his followers.)

Prayer of the Faithful: Petitions should concern peace among nations; guidance for spiritual and civic leaders, educators and parents; help and justice for oppressed people; members of our community.

Response: Bring justice and peace into the lives of all.

FINAL PRAYERS

Lord’s prayer:

Sacred action such as: greeting of peace; sharing of lenten gifts or alms; act of assent in faith, developed if possible by community members; starvation supper (before or after).

Prayer for God's blessing: Gal. 6:18 or Rom. 1:7.

Closing hymn: (perhaps: Put a little love in your heart)

(Recessional)

Preparations are under way now for next year’s celebration of the world day of peace. Any suggestions you may have to contribute will be welcome. Please send them soon.

ADVENT PENITENTIAL CELEBRATION

We are now preparing material for a penance celebration for Advent 1972. The theme is Prepare the way of the Lord. A copy will be included in the Advent-Christmas issue, no. 36.

Any suggestions you may have for texts or for the examination of conscience will be welcomed. Please send them to us soon.
ECUMENICAL ASPECTS

SHARING THE EUCHARIST SOON?

The following article is reprinted with permission from Ecumenism '72, published by the French Sector of the C.C.C. National Office for Ecumenism. It is a commentary on the statement which was published in our last issue.

Will Anglicans and Roman Catholics soon share the eucharist?

One would be tempted to answer yes to the above question in the light of recent press coverage given to the Agreed Statement on Eucharistic Doctrine prepared by an Anglican/Roman Catholic International Commission. But we should remember that an agreement among several theologians does not constitute an agreement between the Anglican and the Roman Catholic Churches. The statement has yet to be accepted by the "magisterium" of the two churches, and the declaration itself notes that important points have still to be resolved. Thus, freedom to share in the eucharist remains a possibility; it is not yet an actuality.

A study of the Agreed Statement has led us to believe that the following points of the projected agreement are both important and promising in so far as continuation of dialogue with our Anglican brothers is concerned.*

1. "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." (Para. 5)

The celebration of the eucharist is not intended to be a repetition or an addition to what was then accomplished once for all by Christ.

2. It does not ensue that the "memorial," as the eucharist is often termed, is merely a commemoration or reminder of the redeeming sacrifice of Christ. Through the Mass Christ wishes to transmit the fruits of his paschal victory to all who, throughout the ages, in faith acknowledge him as Lord and Savior. In other words, when in 1972 Christians in Montreal gather at the eucharist, they share in the benefits of the redemption. It is in this sense that we speak of "the sacrifice of the Mass."

3. Christ decided to effect this realization, in time and space, of the benefits of the redemption by being present and active, in various ways, among the believers gathered for the eucharistic celebration. It is truly his body and blood which are offered to us to eat and drink. Obviously it is not a real presence in terms of "here and now"; it must be remembered that the Christ who gives himself in the eucharist is he who, through his resurrection, entered into a new order of being. Rather, it is a mysterious real presence, of the sacramental order, under eucharistic signs. The Agreed Statement affirms that agreement has been reached on the fact

of the true presence but it goes no further, thus indicating that agreement has not been reached on an explanation of the fact.

4. One very important point remains to be agreed upon by Anglicans and Roman Catholics: the minister authorized to celebrate or preside at the eucharist. This presupposes that the two churches have an identical concept of the nature and purpose of the ministry. "Catholic tradition sees the intervention of the minister at the 'memorial' not only as a necessary condition for accomplishing the sacrament, but also as the high point of the pastoral function" (Tillard). This remains true even though, since Vatican II, we no longer focus almost exclusively on the priest as a cultic figure.

Thus dialogue will continue. According to the Agreed Statement, if it is accepted by both sides, we can already say that where faith and the doctrine of the eucharist are concerned, Anglicans and Roman Catholics have reached at least substantial, if not total, agreement. We must rejoice because, according to His Beatitude Patriarch Athenagoras, Christians will not truly be united until the day that they can be seated together at the same eucharistic table.

Stéphane Valiquette, s.j.
EXCELLENCE FOR THE LORD

Want to put new life into your parish liturgical ceremonies? Want to improve congregational participation? Want to know how to blend the "old" with the "new"?

With these questions the parish liturgy committee of St. Columban's Church, Cornwall, Ontario, invited liturgists and musicians to take part in a liturgy workshop on the weekend of April 14-16.

Leader of the workshop was Alexander Peloquin, noted liturgist and composer of sacred music from Providence, R.I.

Several hundred persons attended from neighboring dioceses in Ontario, Quebec and New York.

The weekend program included an opening concert-lecture on the dynamics of liturgy, the use of music in liturgy, preparation and celebration of a wedding and a penitential service, and the Sunday liturgy with the bishop. Question periods, rehearsals and informal periods, coupled with a good display of books, music and banners contributed to the gathering.

Work for Quality

Throughout his talks, Mr. Peloquin stressed quality and excellence for the Lord. Mediocrity has no place in worship. Constant preparation, much planning, and hard work in groups are the cost of good liturgy in any parish or community. What such preparation involves was frequently demonstrated throughout the weekend.

Reminding the workshop of the heritage of our sacred music, Mr. Peloquin urged the assembly to build upon it and go ahead.

He stated that he was proud to have been asked to compose some music for the new Canadian hymnal, and taught the audience several of his pieces.

By the end of the workshop, Mr. Peloquin left the participants rejoicing in hope, and ready to go back to their parishes and communities with renewed eagerness to develop excellent liturgy.

Workshop Needed Everywhere

One parish liturgy committee, inspired by Father Charles MacDonald, working with the cooperation of many people, brought many people into a closer contact with what is possible and desirable in liturgy.

Such work is to be commended. Better still, their example should be followed and expanded.

How about discussing some of these ideas at your next committee or commission meeting?
PEOPLE IN LITURGY

LOCAL LITURGY COMMITTEE

We would like to devote much of our fall issue (no. 35) to the local worship committee. This will concern both parishes and other communities (schools, convents...).

Once again we ask you to give us your ideas, materials, problems and solutions in this area, so that we may share them with all our readers.

Some of the points we would like to cover:

* What is a liturgy or worship committee? Who starts it? How many members? Who should belong to it?
* What is its work? What does it do? What is its aim and purpose?
* How do you go about getting one started? What sort of training and guidance do the members need, and how do they get it?
* Planning the Sunday celebration.
* Special celebrations.
* Planning the year's work.
* Useful publications.

Until we have a strong and active liturgical committee in every parish, community and diocese in our land, we will fall short of the ideal toward which we should be aiming.

Please contribute your share to this national effort.

AUXILIARY MINISTERS

By stressing active participation of the faithful at Mass, particularly by sacramental communion, the liturgical renewal has brought about a considerable increase in the number of communions; consequently, it is felt there is a need to increase the number of ministers for the distribution of holy communion. Since the priests, whose numbers are diminishing and who are occupied with other tasks, can no longer take care of this ministry alone, it is hoped that they may be helped by laymen when this is necessary.

Because of changing conditions, Canada's bishops asked permission for qualified lay persons to distribute communion on certain occasions.

This permission is granted to each diocesan bishop. He decides whether the indult will be used in the diocese, and determines the ways in which it will be used.

There are three main situations where auxiliary ministers may assist in giving communion:
—at large assemblies,
—communion for the sick,
—communities without priests.

Full details of this indult, along with the instruction on its use, and the prayers and ceremonies involved, were printed in the National Bulletin, no. 31, December 1970.

What has been your experience in this? Does your parish or community take advantage of this privilege? How have you used it? How did you introduce it to your people? How did they react at the beginning? What do they think about it now?

What are some of the ways in which this privilege might be extended?

Please share your experiences and ideas with all our readers.

**IT CAN BE DONE**

Four priests and I were sitting in a Maritime lounge room after New Year's, and the conversation got around to the small Mass crowds during the year vs. the big crowds at Christmas, the problems of preaching to youth and university groups, plus the aged and the little kids, communal singing, proclamation and so on.

One of the priests really surprised me with the account of his “parish” Yuletide celebrations. He is the chaplain of a prison, and he spoke with a measure of hope about the gradual improvements in the inmates’ approach to God and the Church.

“Eighteen of the men form the choir for Mass, and there’s some fairly good talent among them, too,” he said. “The midnight Mass was packed, and the response was good at the confessional and at holy communion.”

**Any Readers?**

I've never had much to do with prisoners, except during high school days when I went (with the Jesuits) to serve Mass at a Prairie jail. Not wanting to sound stupid, but a little afraid my question was just that, I asked, “Do any of the men help you with the readings?” Scripture, to my way of thinking, wasn’t of prime concern to inmates.

“Yes, there are two regular readers. There is also a person responsible for the sacristy work. There is a chapel worship committee, and it functions fairly well. . . .”

**If This Can Be Done in the Green Wood...**

The prison situation is anything but normal, admittedly. But if a chaplain can find two dozen who will take up liturgical responsibilities in jail, surely we should all feel encouraged to work a little harder on the basic areas — prayer, proclamation, presiding and music.

Father Len Sullivan, Director, National Liturgical Office.

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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 are invited to contribute to this section.

A SACRED KITCHEN MIDDEN?

Would that description apply to the sacristy in your parish or community?

Perhaps your liturgy and property committees might like to meet there sometime with your priests, and take a serious look at the area.

The sacristy should be neat, clean, a threshold to worship. Vestments and vessels should have dignity, fitting for the service of God, and be in good repair. Old books, discarded items, temporary materials should not clutter this area.

What would the fire marshal think of the sacristy?

It needs proper storage for things used only on special occasions, such as Christmas or Holy Week.

Servers should be encouraged to look after their robes. Someone from the parish could help the priest in this matter, instead of leaving him to cope with everything.

Now is a good time to look at your sacristy. Is it contributing to the dignity of your community worship, or becoming a boon for the archaeologists of 2072?
FILING

You see a good idea in a parish bulletin somewhere. An interesting summary of a talk or a conference appears in the Catholic press. You pick up a booklet at a pamphlet rack. Someone gives you an outline of an Advent bible service. You receive an ad in the mail with some suggestions for next Sunday's homily.

The paper war seems to go on and on. We receive more and more good ideas and suggestions. Outlines, suggestions, homily aids, prayer services, theme developments come to us from many sources.

There are two main problems involved: how to file this material, and how to find it at the right time.

How to File Material

Keeping a lot of small material on hand in an orderly way need not be difficult. It is necessary to decide what you want your files to do for you, and then design a filing system to achieve this task.

It does not have to be elaborate, with the Dewey decimal system or fancy equipment. It should be simple enough that material can be filed away quickly, without any effort.

Some systems that have proven practical:
* a file folder for each season of the liturgical year (Advent, Christmas, Lent...);
* one priest we know has a file for each season, Sunday and major feast of the year;
* a 9" x 12" kraft envelope will hold a lot of loose material.

Material should be sorted and filed as you receive it. Nothing can be more discouraging as a pile of unfiled material dating back several months.

One does not have to start on a grand scale. A small beginning is often the best. For example, 9 x 12 envelopes could be labelled Advent, Christmas, Lent, Holy Week, Easter, Pentecost, Season of the Year. Whenever one of these gets too big, it may be divided into smaller areas; thus Holy Week would soon have a separate file for each of the major days.

A good weeding now and then is good for a filing system. Once in a while, take a file, go through it, and see how useful the material is. Sometimes it appears valuable when we first see it, but time shows it is not that good. Or we have grown past that point. Or changes in the liturgy have made it obsolete.

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Retrieving What You Want

If a filing system is just an attic full of material that cannot be found, it is merely a fancy junk pile. The sign of a good system is the ease of retrieval.

To have to sit down and leaf through a huge pile of papers, clippings, leaflets and odds and ends each time you want something is not good. To be forced to look through mounds of miscellaneous material when you are looking for something about the celebration of Pentecost is a waste of time.

If you file material on Holy Week under that heading as soon as you come across it, you'll be able to find it in time to use it next year. When a good idea for celebrating Thanksgiving weekend comes to your attention in April, jot it down and file it under Thanksgiving: it will be there when you need it.

One last thought on filing systems: unless you use it for all it is worth, you are missing a valuable resource. Look at a file in time to benefit from it: Advent, for instance, should not be explored on the night before the first Sunday of the season. It should be looked at early enough to influence the parish liturgy committee, the notes in the bulletin, the homily, the banners and posters in church.

Further ideas on filing are contained in the monthly letter of the Royal Bank for January 1972.

Back to You

What do you do? What attempts are made at keeping track of material used in celebrations? What did your liturgy committee do about last Holy Week's successes and weaknesses?

Tell us your ideas on this subject, so that we may share them with others.

CAUGHT IN THE (COPYRIGHT) ACT

Many churches and groups blithely produce hymn sheets and booklets without realizing that they are perhaps infringing on the rights of others. The following article, by J. A. Craig, National Headquarters, Boy Scouts of Canada, raises some points of interest and concern.

This article is reprinted with permission from The Canadian Leader, March 1971.

"But your Honor, we didn't know this material was copyright! We only produced a part of it and sold the copies at a slight profit to raise some funds!"

"My dear sir, you are obviously unaware of the law and its application in cases such as these," intoned the Judge.

"Let me clarify for you some of the interpretations and applications of the law for your benefit and for all who, through ignorance, break the law.

"Under Canadian law, copyright is recognized as the sole right of the proprietor of a copyright to make copies of a published work, or the right to make the work public and still retain the beneficial interest therein. It is based on the theory that the results of the original labor of an author should, on both the grounds of justice and public policy, be protected against piracy. Now, copyright applies to literary, artistic, dramatic or musical work, and Section 2 (n) of the Act defines
'literary work' as including maps, charts, plans, tables, or compilations. You should also be made aware that copyright can be applied only to literary work in which there is some evidence that its composition required time, labor and the exercise of skill and judgement in its composition and arrangement. However, copyright only protects the actual words used; in other words, the 'mode of expression' and not the ideas expressed. They are free to be used by anyone.

"Do you understand all I have said so far?" asked the Judge.

"Yes, your Honor," replied the defendant.

"You stated you did not know the material was copyrighted but I believe you had reasonable ground for suspecting that copyright subsisted in it. In order to enjoy copyright protection in Canada, the material does not have to have the word 'copyright' imprinted on it.

"You also stated you only produced a part of it. In the Copyright Act the term 'substantial' is used. This term is not clearly defined in the Act but Courts have laid down certain rules which define this term. Both the original and copy must be examined and also the economic impact of copying in determining whether a 'substantial part' has been used. If a small part of an original work makes up a major part of a second work, the copyright has been infringed. If you use a small part of an original work which contains a summary of the original work, you have broken the copyright law. Illustrations, including graphs, technical drawings and other illustrations are usually considered separate works in themselves, and copying of these items would infringe the copyright.

"Can you now honestly say you did not use a 'substantial part' of the original work?"

"No, your Honor," was the meek reply.

"You can, however, copy a 'substantial part' of an original work," said the Judge, "but only if you make use of the copy for private study or research and only if you do so on your own behalf and not on behalf of anyone else. You also can copy a 'substantial part' if it is dealt with fairly for the purpose of criticism. For example, a teacher could make copies of a song for each member of her class if these copies were used by the students to discuss the merits of the song in furthering their knowledge of music. This is known as 'fair dealing' with the work. You cannot, however, produce a song book, even if you give it away, without first obtaining the reproduction rights for each and every song from the owner of the copyright.

"Did you obtain permission to reproduce each and every item in your publication?" asked the Judge.

"No, your Honor," was the barely audible reply.

"You must also remember the making of photo positives, slides or other transparent copy of graphs, charts, technical drawings or other illustrated matter, is an infringement of copyright. In these causes you could use an epidiascope which does not necessitate the physical reproduction of the work and, therefore, cannot infringe a copyright.
“Some organizations have reached special agreements on the use of each other’s material. Take Boy Scouts, for instance. Canadian Scouting proposed at the World Scout Conference at Rhodes in 1963 that they make available to the World Bureau the publication rights of their books, etc., outside the territorial limits of Canada, for the benefit of all Members of the Conference. This gesture was the start of an idea that has spread to all Scout associations and now Scouting freely reproduces the material from other Scouting associations. This would seem a carte blanche, but understand this is not always so. While reading a copy of a Scouting publication, I noticed an article in which the copyright was acknowledged to be owned by American Insurance Association. Now, no other association or person could use this article as permission to reprint was given only to the specific publication in which the article appeared. Other associations or persons would have to get permission themselves from American Insurance Association.

“I’m sure you are a wiser man after this explanation,” remarked the Judge. “Now you are going to become a poorer man. You have been found guilty of breaking the copyright law and, for every copy dealt with in this transaction you are fined ten dollars. You dealt with fifty copies, but since the fine for each transaction cannot exceed two hundred dollars, you are hereby fined two hundred dollars. I also warn you that a second or subsequent offence can result in a fine or imprisonment, with or without hard labor, for a term not exceeding two months. In addition, it should be realized that if action had been taken for this infringement of copyright in another court dealing with it from a civil point of view, the financial consequences to you might have been much more serious.

“Next case.”

CALL TO UNITY, SOLIDARITY AND LOVE

On Trinity Sunday, 1971, Pope Paul spoke to the people in St. Peter’s Square about the virtues which should be the result of the celebration of the Easter cycle:

For the faithful who have followed with minds that are receptive — thit is minds open to receive and to assimilate — and active — that is minds that are ready to translate what they have received into concrete experience of life — the great cycle of feasts that has just concluded, concerning the mysteries of our Lord, his incarnation and the redemption, the question has to be asked as to the practical result, both personal and communitarian, of all this long and complex celebration; what is the result? What should it be? Having been educated in that school of prayer and of grace, at the end of it what should we find?

The answer can be condensed into one simple conclusion: we should feel ourselves personally better, and socially more united. The result of our religion, celebrated and experienced, should be the ‘communion of saints,’ that is the formation of a ‘mystical body,’ of that real and spiritual brotherhood, of that better and collective solidarity, which we call the living Church. If we have been faithful to this training of the liturgy, we ought to feel ourselves more personally a part of that charity which makes us one in Christ.

This urge to unity among believers, and those joined to Christ the Shepherd, ought to be taken up by those who have been introduced into the heart of its meaning, not in order to deny the liberating victory that he has conferred on us,
but rather to integrate our Christian liberty with that sense of truth and of responsibility that should direct and enthuse our situation. In place of the egoistic instinct, which is self-centered and anti-social, which always affects us and which often today breaks us up into so many separate, autonomous and divergent groups — and that even in the very heart of the Church — there should succeed a conscious tendency towards solidarity, towards service, towards unity, towards love. We have said in our recent apostolic letter, commemorating "Rerum Novarum," and we repeat it again: you ought "to commit yourselves to the task of constructing visible and active solidarity."

Thus it should be, through our faithfulness to our Christian initiation, recalled and re-experienced in the recent Easter cycle, and through our authentic profession of the Catholic faith.

(Osservatore Romano, English Edition, June 10 1971.)
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.

Among the letters received in response to our last issue (32):

Concerning the 'Music' section: singing the prayers can add to the solemnity, but some priests can't sing, and to suggest that they do so seems to make a farce of a very beautiful liturgy. If care and contemplation is used, saying the prayers in the way they are intended will add greatly to the eucharistic celebration.

I will be very interested in seeing your article on banners in a future issue. I believe that they can add a great deal to a very drab church building and if quotations are carefully suggested and the work done well, just seeing them makes people think of what is being said.

Lawrence F. Riley
St. Peter's Seminary
London, Ontario

PARISH BULLETINS

The parish bulletin can be used to describe the theme and intent of the Sunday readings. Often a few sentences can open up the meaning of the Sunday or the season.

One example that came to us recently describes the gospel of the third Sunday in Lent (Year A) in these few lines:

"Today and the next two Sundays express very dramatically the overwhelming mystery of baptism: what happens to a person who meets and accepts Jesus as his savior. The Samaritan woman listened to the message of Jesus at the well, as we hear in today's gospel.

"Do we recognize that God also called us, first of all through baptism?"

Please share good bulletin ideas with us, so that church bulletins everywhere may benefit from your experience.

S - S - S

If you want a parish bulletin that is read and enjoyed, remember the wise advice that applies to speeches:

Short, simple and sincere.
LAST WORD

I recall very clearly the day I was plunged into adult reflection about liturgy as human activity that makes Christ really present in history. In the Mass, for instance, we, priest and priestly people, bring, call, welcome Christ into our midst. Though we believe that we act by his power and grace, if we do not do it, how is it to be done? That is, besides all that must be said about God making himself present by his unique coming, one must come to the fact that human activity is also central: one thinks of the human authors of the word; of the human messengers of the Good News today and throughout history; of the “two or more” whose gatherings in his name bring Christ into their midst; of the essential priestly activity.

Such a line of thought seems to me to make a unity of liturgy and life. Christ is present to us in the liturgy because of his own divine activity, yes; and, also, because believing people do something to make him present. And we edge up to the mystery of God’s plan when we wonder how Christ is present if believing people do not do what they do. In life in general, it is no different: mysteriously, God makes us also central to his creative love and service. All power is his, yes. But then we catch awful glimpses of how much seems to be up to us...

Bernard M. Daly
Family Life Bureau
C.C.C.

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