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What lies behind a good celebration?

There is no simple answer to this question. Some of the important elements are suggested below:

**Faith and reverence:** Every celebration is a proclamation of our faith. The more deeply we believe in Jesus, the more we want to express our faith in our celebration. Reverence is the normal accompaniment of liturgy celebrated in faith.

**Something to sing about:** We celebrate because we are so delighted with what God is doing in us. We are his beloved people, chosen in Christ for all eternity, set apart to sing God’s praise. If we really believe this, we will want to express it in song as well as in spoken word. If we stop to think about it, a celebration without singing is incomplete. It is not the fullest gift we have to offer, nor the best presentation of our worship.

**Thorough preparation:** Good liturgy needs work by some so that all may benefit. There is no easy road to excellence in worship. A good celebration doesn’t happen; it requires team effort in planning, preparing, celebrating, evaluating. The quality of our liturgy will depend on the amount of effort we are willing to make, on how seriously we are taking our responsibility of preparing to celebrate the worship of God.

**Offered by men of prayer:** Private prayer without public worship is not complete, but liturgy without personal prayer is a sham. Private prayer should be nourished by the word of God, especially as proclaimed in the liturgy, and should lead to a deeper preparation for and living of the liturgy. Those who help to prepare and celebrate the community liturgy should be men and women of faith and prayer, people who often meet Jesus in prayer.

**Full sharing of roles:** Until we are ready to have everyone in the assembly do all that he should do and only what he should do, a good celebration is impossible. Getting more people involved is the responsibility of the priest and his parish worship committee. As a team, they are also responsible for helping everyone — readers, singers, servers, musicians — to realize the meaning and importance of the ministry they perform, and to carry it out to the best of their ability.

**Celebrating life:** No divorce is allowed between liturgy and life. The gospel message we celebrate is one of love: God’s love for us, calling us to love him by loving others as our brothers and sisters in Christ. We are sent to live what we celebrate. Truth in worship comes when we celebrate with the awareness that we have to live it this day, this week in the service of the Lord and his people. Our living sacrifice includes our efforts to love, our sorrow for past failures, our sincere intention of doing better, with God’s help. True liturgy leads to faith in action: to give witness that we are God’s people, people who care.
Willingness to improve: If we believe that our worship is Christ’s we will want to continue to make it better. We are open to improvement. Avoiding the pitfall of novelty-seeking, we are ready to learn from others. We read, discuss, study, take part in conferences or workshops that will deepen our understanding of liturgy. We are not satisfied with offering God anything but the best worship we can give.

For the glory of God: Though it may seem a timeworn phrase, that is why we celebrate liturgy. We are called to be his holy people, a royal and priestly nation. Therefore we strive to do our best, to live for God and to celebrate his love without all our being. From east to west, we are called to make a perfect offering to his glory.

It is good for all involved in planning and celebrating liturgy in each community to think about what we are doing, and to deepen our faith by working for better celebrations.

Why not discuss these ideas in your worship committee? Now is the acceptable time for each of us to look at our community and its way of worship, and to see how we can improve our celebrations.
CANADIAN NEEDS

Every so often someone suggests that the Roman liturgy should be adapted to Canadian needs. Such an idea appeals to our patriotism or to hidden feelings against anything imposed or laid down by outsiders, and often results in more heat than light.

The following points were prepared for a discussion group at a conference last November. You might want to think about them, talk about them with others, and share your positive ideas with us.

Canadian Needs in the Liturgy

1. Your task: Please consider the problem of adapting the Roman liturgy to Canadian needs, and make some specific suggestions and applications. (Is “Canadian content” needed?)

2. Balance between universal and local Church:
   —need to develop this local community (parish, family, school, religious community, town, diocese, and so on)
   —within the context of local and universal Church (intimate, extended, universal community)
   —when the Church is to be a sign to the modern world.

3. Consider some problems in adapting liturgy to our nation’s needs. (Choose problems that seem important to your group: the following are given as examples; no need to do all; better to do a few well than many poorly.)
   —specific Canadian needs, problems in field of liturgy?
   —How meet these within the liturgy? (liturgical year, Mass, sacraments, bible services, divine office)
   —How do you know your adaptations are balanced?
   —Need for specific Canadian feasts?
     July 1?
     Thanksgiving? (every Mass an act of thanksgiving)
     November 11?
     other special days?
4. **Work out the details**: Perhaps break into smaller groups, in the same room, and discuss specific ways of celebrating each of these days:

- bible service: theme, outline, suggested texts...
- bulletin board, parish bulletin, activities, other ways of integrating celebrating into community life
- Mass: suggest a specific theme, readings, psalms, prayers, hymns; suggestions for homily and general intercessions based on readings

5. **Most important problem**: What does your group consider to be the most important problem in this area of liturgy and bible, and what do you propose as a solution?

6. **Resources**: Please share resources (persons, places, things) with us.

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**AID TO PASTORAL RENEWAL**

A wider approach will mark the 1973 edition of the Liturgical Calendar. In a larger format, with pictures, it will be presented as a book of guidelines for pastoral liturgy.

Distinctly pastoral in tone, the book presents extensive notes and suggestions for developing participation. It encourages the formation of community or parish liturgy committees, and gives them many ideas for their work.

The book of guidelines goes far beyond the sacristy. It will be a valuable aid to priests and worship committees in preparing liturgy, to religious who wish to pray according to the mind of the Church, to lay persons who are members of parish councils or liturgy committees.

One of the new features next year will be daily “starters” — brief ideas based on the daily readings. Written by a pastor, they are provided to help the celebrant lead his community toward better prayer, and to give him ideas for a daily homily.

*Guidelines for Pastoral Liturgy — Liturgical Calendar 1973* will be available from chancery offices and the CCC Publications Service in late November.
PRAYER

IN DAYS OF YORE

It is a prayer based on scripture, echoing the gospel passages which describe one of the most important mysteries of our faith.

In the days before Vatican II, it was in common use among the faithful. Prayed in the morning, at noon, in the evening, it seemed to be a simple substitution for the offices of morning, midday and evening prayer.

Pope John recommended this particular prayer as a prayer of preparation for the Council, as a time to stop and ask God's guidance for his Church.

No one has condemned or criticised it, and yet it seems to have fallen by the wayside.

If you haven't guessed already, we are speaking of the Angelus.

Time for a Second Look?

Perhaps the time has come for another look at this prayer; to study its background, its purpose, its origin and development, its use. We should consider whether it needs revision in the light of no. 13 of the Liturgy Constitution: it should be in harmony with the liturgical seasons and with the liturgy; it should be derived from the liturgy in some way, and lead the people of God to the liturgy.

Are there positive suggestions for its use in personal and community prayer in today's Church?

This would make a good research project for a group in religious education, or for a community of people who pray together.

PRAYER WHEELS

One of the charming sights in Ottawa during the spring, summer or fall is the great number of families bicycling along the many cycle paths. Beside rivers and canals, along parkways and highways, it is common to see father and mother followed by their children; the youngest ones are perched in little seats fore or aft.

Without wanting to make patently cute slogans (the family that wheels together, kneels together), we wonder if a similar approach to family prayer, at least several times a week, is not just as desirable?

Every father has a wonderful opportunity to be the true leader of his family by bringing them to God in prayer, by inviting Jesus to be with them as they join together in his name.
TEACHING CHILDREN TO PRAY

Our attitude to God affects our prayer. The way we learn to pray as children influences the way we enter into community worship.

Some points are offered below on teaching pre-school children to pray. Not given in any particular order, these ideas are intended to provoke discussion and action in your community.

1. Atmosphere of prayer in home: sincere; prayer a normal part of parents' lives.
2. Power of parents' example: the fact that parents pray; how often they pray; the occasions when they pray; the way they pray; the way they bring in or exclude the family from what they are praying about.
3. Adults should pray as adults; children need to hear adults expressing an adult faith; "baby talk" is out of place in prayer too.
4. Never too late to start praying.
5. Prayer based on scripture: the Holy Spirit is ready to help us pray (Rom. 8); using scriptural phrases and ideas in our prayers leads us to root our prayer in our faith, in the thoughts, expressions, concerns of God rather than man.
6. Prayer based on life: a celebration and a joy, yet living in a world of problems, concerns, trouble; prayer not an escape from life, but bringing life into perspective before God.
7. Prayer is an attitude, not just words said during the few moments we are speaking.
8. Learning to pray about our concerns, our ideals, hopes, joys, sorrows; God is interested in everything that is important to us. Learning to be concerned about God's interests too, especially as Jesus teaches us about them in the gospels.
9. Concern for others: at home, elsewhere: God's people around the world, victims of war, injustice, hate; beginning to see prayer (and our subsequent action) as part of God's plan for restoring all things in Christ, making this a better world for his people to live in.
10. Prayer is listening to God as well as talking to him. It is a conversation, talking with God, rather than a monologue on our part. Do we stop talking long enough to listen? Are we helping our children to listen to the Spirit?
11. Encourage a Christian approach: the Spirit helps us to pray with Jesus to the Father. Jesus is our mediator, our only way to the Father, and he is praying for us to the Father, and sending his Spirit to help us.
12. Indwelling of Trinity; temples of Holy Spirit.
13. Avoiding the maudlin "Baby Jesus" mentality: we pray to and with the risen Christ. Once he was the infant of Bethlehem, but he grew out of that. We should too.
14. Family bible reading, taking care to avoid “magic” or “fairy tale” ideas about bible stories. Attitudes of the people in the events, rather than picturesque details, should be stressed.

15. Time for prayer: normal times and occasions; special occasions and events (liturgical year: Easter, Christmas; family celebrations: birthdays, anniversaries, graduations); leaving free time for personal, creative prayer.

16. Respect every individual’s effort to pray. This is especially true of children’s efforts.

17. Meal prayers: “celebrated” with meaning; variety of ways: in common; said by one; composed by one or more; sung (our Protestant neighbors can help us here); prepared for special occasions, feasts, celebrations; are meals happy times, a foretaste of the eucharistic banquet, and ultimately of the messianic banquet?

18. The prayers at the end of morning and evening prayer in Prayer of the Church might be seen as a jumping off point in family prayer.

19. Teaching children to pray (as opposed to merely saying prayers); letting older children teach younger ones about prayer (sharing in the parents’ responsibility); example of older children important too.

20. Growing up in prayer: necessary for entire family as a group; for each member too. What steps is anyone in the family taking to grow in prayer?

21. Prayer and Christian action: One without the other is useless. Consider the implications for your family of the article on page 64 of Bulletin no. 33.

22. Prayer is an attitude, and exists not only in words but also in silence, listening, gestures, music, sight and so on; learning to respect each individual’s insights in prayer.

23. Need for traditional formulas (such as Our Father, sign of the cross, Glory be, Hail Mary); they are beautiful, based on sound theology and the practice of Christians from the beginning. Need to deepen our understanding of and insights into these prayers.

24. Attitudes in prayer are those of God’s grateful people speaking with their loving Father: adoration and praise; thanksgiving, confidence with humility, petition.

25. Liturgical year: helping children to understand what is happening; accent on important times, days, seasons, feasts.

26. Sunday: the Lord’s special day, a little Easter; beginning to understand its importance in the life of the family, parish community, universal Church; family example; example of neighbors: good or bad? What should be done?

27. Cross and resurrection: paschal mystery in the life of the family.

28. Role of Mary and saints in our prayer life, reflecting the spirit of Vatican II.

29. Visits to the (parish) church: when? what do we do? Why?
30. Psalms: selected psalm verses can be a beginning.

31. Developing the need and habit of praying.

32. Solid foundation of faith; prayer is an expression of and response to our belief; avoiding superstition or bargaining with God.

33. Parish role and responsibility in helping families to pray. How can the people of this community truly become a people of prayer?

34. Parish bulletin: how can it help family prayer?

35. Role of parish council, of other parish groupings and organizations (such as CWL, PTA) in encouraging family prayer.

36. Father as leader of prayer in the home.

37. Morning, evening prayer: it is interesting to look at the approach to family prayer taken in the Anglican Book of Common Prayer.

38. How can priests in the community help parents to guide their children in their first steps in prayer?

The Canadian Catechism offers some suggestions to teaching school children to pray. These will be helpful to parents who wish to lead pre-schoolers into prayer. (See the teachers’ manual, part IV, the life of prayer, for the revised home and school edition, grade two, Celebrate God’s Mighty Deeds.)

Your parish worship committee may wish to concern itself with the ideas and questions outlined above, and perhaps share them with other committees of the parish council.

ROOFTOPS AND PRAYER

While providing good entertainment, the movie “Fiddler on the Roof” also provokes some soul-searching for the serious viewer. Customs, attitudes, and the refusal to look at the relationship of old ways and a new world are admirably considered.

One of the fascinating currents running through this film is that prayer reflects one’s image of God and attitudes toward him. The way we consider God will determine the way we approach him, whether in private prayer or in community worship.

A good study guide for the film has been prepared by Augsburg Publishing House, 426 South Fifth Street, Minneapolis, Minn., 55415.
Children have more need of models than critics.

* * *

TRAVELLERS' PRAYER

Do you ever feel like praying before you go on a journey?

For centuries, tucked away in the liturgical books, the Church had a form of prayer for travellers. Priests who began to celebrate the office in Latin may remember the itinerarium at the back of their breviary.

This prayer consisted of:

Canticle of Zachary, with antiphon
Lord, have mercy
Lord's prayer
series of psalm verses
four orations
closing verse.

Is there a desire for a prayer for travellers today? Should we rehabilitate the old one (revised in the light of CSL, no. 13), or develop some new forms?

Scripture readings (Peter on the pilgrim Church, for example) and suitable psalms might be considered. Perhaps the format of midday prayer, with special psalms and a longer reading, could be used.

Does anyone want to take on this project and share the results with us all?

* * *

Begin the day with prayer and you will end it with praise.

(M. R. De Haan)
PRIMACY OF SUNDAY

The Vatican Council brought the Church back to a deeper realization that Sunday is truly the Lord's Day, the day for celebrating praise to God who raised Jesus from the dead, and for rejoicing that we too are swept up by baptism into the death and arising of our savior.

On this day, those who believe in Christ are called together to hear God's word and to celebrate the eucharist. By thanking God for his gift of life in Christ, by offering the bread of life and drinking the cup of salvation, we are led to glorify God.

Sunday is the original feast day, a day of joy and freedom. It is the original feast day of the Christian people. Sunday holds first place in the Church's year of grace, for it is the foundation and nucleus of the liturgical year. (See CSL, nos. 102, 106.)

According to the Council's teaching, only celebrations of overriding importance may replace the Sunday liturgy.

In our last issue, this Bulletin presented the recent statement by Canada's bishops on the importance of Sunday in our Christian community.

Local vs. Universal Church?

Every Mass is the celebration of the mystery of Christ, by the local Church, a particular group of believers with their own needs and concerns, in communion with the universal Church.

While everyone agrees with the theory of the primacy of Sunday as a fundamental principle of liturgy, we find different things happening in practice. Sometimes local needs are felt to be so great that they overshadow the Lord's day. Even the national or universal Church may forget at times, and smother the Sunday with other celebrations.

A balance must be maintained. Local needs must be seen in the wider perspective of the Church in Canada and throughout the world. Decisions affecting liturgical celebrations must be made on liturgical principles.

The faith of the universal Church can be weakened or compromised by poor practices in the local assembly, as it can be built up and strengthened by vigorous faith in action within a parish or community.

The liturgy of the local community has to reflect that community's faith. But it must also reflect the faith of the larger family, the Church in Canada and around the world, of which the local assembly of faithful is a living part.
Specific example

Recently a pastor wrote us the following letter, referring to one of the Sundays in the Easter season:

"I would recommend that a few times during the year when there is no special feast, we could choose readings to fit in with a special theme. We are doing that next Sunday. Our school children are helping to prepare a special Mass. The theme is Cup and Covenant. We are using special readings from the bible about the cup and covenant. We have a special introduction about the theme at the beginning of Mass. In place of the sermon, we have a short film strip about the cup and covenant. For the prayer of the faithful, the children will also look after the offertory procession.

"After the communion they will give out to all the people papers with questions for discussion and all the people will be invited to remain after Mass for a discussion about the cup and covenant.

"It is easier to start off with the school children, but later on we would like to have the adults prepare the liturgy in this way with some variations.

"The Church may not approve choosing special readings from the bible like this, but we need the special readings to develop the theme. We will keep the regular gospel from the Sunday Mass. I think we need a certain amount of freedom to develop our own liturgy within certain limits."

Exploring Together

At present, the whole situation of Sunday celebrations being overshadowed by other events is a serious one. Pius X tried to clean it up, as did the last Council. But still additional events are multiplying. Special sermons and collections, noteworthy events and occasions keep coming along to threaten the primacy of the Sunday and its liturgy.

What is to be done?

We suggest two steps at once:

Look for other ways: Let's remember that Sunday Mass is not the only way to celebrate an event. For an example of other methods, we refer you to Bulletin no. 33, where we suggested many ways of observing Respect for Life Day. Similar approaches may be used for other events which want to overthrow or squelch the Sunday liturgy.

Deepen our understanding of the liturgical year: By reading, studying, reflecting, discussing and praying about it, we should try to grow in our understanding of the liturgical year, and Sunday as its foundation.

Any move which weakens the Sunday will gradually weaken our liturgy and eventually our faith.

In the year ahead, let us try to form a stronger, faith-filled attitude toward Sunday as the Lord's day, and strive to have our practice reflect our belief.

Let's not condemn or deplore. Instead, let us build together, so that we can appreciate more fully the day the Lord has made, and rejoice in it together.

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BOOK REVIEW

The Guide for the Christian Assembly has begun to come out in a new edition, completely revised and in conformity with the new lectionary. This set of books undertakes to study the new readings in depth, and to show how God’s word, proclaimed in the liturgy, is complemented by God’s action in his creation and in the life of the Church.

Exegesis: For Sunday and weekday readings, the exegesis helps the reader to understand and penetrate the meaning of the inspired author. In this section, the research of specialists is made available to all members of the Church.

The exegesis is given in three steps:

—Content: how this passage fits in the scriptural book from which it is taken;

—Central message: exegetical commentary, themes, central message; from these the celebrant may prepare his homily;

Comments: doctrinal, moral, liturgical ideas to help relate this reading to life in the Church and world today.

Doctrine: Two discussions for each Sunday look at the main themes of the exegesis, and reflect on them in the light of the eucharist as the center of Christian life. This section leads the members of the community to continue to let their faith grow from week to week.

Extensive coverage: In the Advent-Christmas volume, for example, 27 pages are devoted to the first Sunday in Advent. There are 15 pages of exegesis on the readings, and 12 pages of doctrinal reflections on two themes: vigilance, and the Christian meaning of time.

The presentation of the Sunday readings may seem a little confusing at first. The first reading for each cycle is studied, then all the second readings, then the three gospel passages. The reader has to remember what year he is in.

The weekday readings for the first week in Advent are covered in 19 pages of exegesis, including suggestions for reflection on the doctrine contained in these texts.

Criticism: The style echoes the French original, and is wordy at times. Considering that one is going to read and study only a few pages at a sitting, this should cause no problem. The table of readings is useful. Particularly valuable however is the page in the preface on team preparation, in each volume.

Some may consider $5.00 expensive, but the benefits cost a little over a cent a page, and the book will be useful for years. Most often this type of book begins to be truly valuable after a year or two of use, when themes return and we begin to look at them with new and deeper insights each year.

The authors hope that these volumes will help celebrants preparing homilies, and also become books for meditation and prayer for all members of the believing community, until this prayer overflows into Christian living.
We recommend these volumes without hesitation. They will be of great assistance to readers and priests, to religious and lay persons, to all who want to deepen their understanding of the mystery we celebrate. Parish worship committees should consider obtaining one or more sets for their community.

It is our hope that the Church in Canada will deepen its faith, its worship and its witness through the use of such books as these.


Advent-Christmas: xi, 317 pages, 1971, paperback, $5.00
Eastertime: xi, 383 pages, 1972, paperback, $5.00

AT YOUR SERVICE

News about the work of Canada's bishops, united in the Canadian Catholic Conference, is given ten times a year in AT YOUR SERVICE.

Published by the Public Relations Service of the CCC, it is sent out free of charge to all who wish to receive it. The main purpose of this newsletter is to acquaint Canadian priests with what is happening at the CCC. Present circulation is 2,000, mostly to clergy across Canada.

Many issues contain a brief article by the National Liturgical Office. Some of these have been reprinted in the Bulletin.

AT YOUR SERVICE is edited by Sister Ella Zink, S.O.S., director of the PR Service of the English Sector.

If you would like to be included on its mailing list, drop a line to Sister Zink, 90 Parent Avenue, Ottawa, Ontario K1N 7B1.
A pastor writes us about a problem concerning small group liturgies:

We have, for the last few years, been having home Masses each week in different homes of our parish, and to date this has brought us a great harvest of blessings as well as a "cementing" of our Christian community. Our procedure is quite simple and undramatic: we have the hosts do the principal readings; we employ an approved Mass kit. The celebrant wears amice, alb, cincture and a very fine large stole designed and embroidered by a parishioner.

There is, naturally (with lots of youngsters around) an easy-going informality at this Mass, with a shared homily, spontaneous prayers of the faithful and the sign of peace which is joyful and expressive.

Afterwards, we enjoy a cup of coffee and some chat while new people are introduced to others. We have found that this is an excellent way of getting to know many people in the parish.

Now, to come to my question. I do not stand opposed, in principle, to legitimate experimentations in the liturgy, but I do believe that what is done in a parish ought to be in keeping with the general tone of the work which both pastor and co-pastor are trying to achieve there. Happily enough, in our parish there is great harmony in these matters between the two priests.

It comes to me, then, as something less than desirable to hear that an outside priest - one not even associated with the parochial work - should gather together prayer-group types (even including ones from the parish prayer-group) to celebrate Mass in what I consider an unorthodox manner. You know the kind: "a jug of wine, a loaf of bread and THOU" sort of thing. No vestments, no approved eucharistic prayer, none of the standard procedures. To use a country curé's Latin: sine crux, sine lux!

Personally, I do not really care what "hip" young priests do elsewhere, but I do feel that they - who love to discuss till the wee hours of the morning what the true meaning of "community" is - are really upsetting the balance of Christian community development which other priests are trying to create within the context of a given parish. To me this creates confusion in the minds of ordinary people. I may be wrong, but I believe that any flouting of liturgical rules has as a result not the preaching of Christ, but of self.

Maybe an article on this subject would be useful. Am I right or wrong in my thinking? Are there not rules governing the conduct of home Masses or all such rules optional? I just want to know.

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It may seem to you that this commentary is one-sided or that I am inspired by damaged feelings of self-interest. I assure you that it is not the case as I believe that the parish priest must serve his people with the aim of creating and strengthening Christian community. I have no argument with what is done on university campuses or in youth sectors outside parish confines. I do believe, however, that whoever comes into a parish for whatever reason ought to attune himself to what is being done there, no matter what personal convictions he may have otherwise.

* * *

It is good to work with people in small groups to help them deepen their experience and understanding of the liturgy; then they should bring to the community's worship a fuller sense of worship gained through the small group liturgy.

One serious problem that fly-by-night groups have (and cause) is their lack of connection — in action if not in intention — with the bishop, who is the chief liturgist and high priest of the diocese. (Liturgy Constitution, nos. 41-42.)

We would be pleased to hear from other readers who wish to share their experiences with us.

MASS STIPENDS

Every so often, someone makes a speech or writes an article questioning or attacking stipends for Mass and the sacraments.

There are many things involved in the question. Study groups tackle the problem, become bogged down with the details and ramifications, both historical and hysterical.

Have you any ideas to contribute to the study of this subject? Cool (rather than heated) and concise comments, a balanced look at all sides of the question, positive suggestions: we ask for these to help our Church work toward a happy solution to this question.
CREATIVITY IN TODAY'S LITURGY

These notes are based on an article by Rev. G. Fontaine, CRIC, a consultor for the Congregation for Divine Worship. The original was published in NOTITIÆ, May, 1972. It goes further than our article on page 17 of Bulletin no. 32.

The Roman article is introduced in these words:

In a timely article, the author points out that before a celebrant sets out to create his own texts contrary to present norms, he should remember that there is a wide area of creativity which allows him to personalize the liturgical action according to the congregation and circumstances, thus avoiding routine. The Order of Mass allows the celebrant to introduce the main texts in many ways, to comment on them in his homily, to prepare the prayers of the faithful and to choose the music and songs with a particular congregation in mind; this composing and choosing of texts demands careful preparation, and they will be even more effective if they are the fruit of group reflection.

* * *

In the article, the interventions described in Bulletin no. 32 are recommended.

The author goes on to suggest that it should be left explicitly for the celebrant to prepare the invitatories, if he sees fit, for five occasions:

- penitential rite
- before the preface of the eucharistic prayer
- Lord's prayer
- greeting of peace
- communion

The invitatory texts given in the Order of Mass are not invariable texts like the orations and the eucharistic prayers with their prefaces. Rather, he says, they are models, examples for guiding the celebrant to adapt them to the needs of each assembly.

This approach to the invitatories is according to the mind of the Congregation for Divine Worship, and in the spirit of the liturgical renewal. Diocesan liturgical commissions may explain the literary form of the invitatories by giving specific examples for each one.

By describing the presidential interventions, NOTITIÆ hopes “to encourage priests to devote themselves frequently to this efficacious and relatively easy form of creativity and initiative.”
Liturgic of the Word

TOWARDS A RESPONSIBLE RESPONSE

A strong reading deserves a strong response. A reading proclaimed with faith should evoke a faith-filled response.

Some readers, however, tend to let their voice trail off gradually when they come to the end, and “This is the word of the Lord” comes through faintly, almost as an afterthought.

Another approach should be recommended: a slight pause after the reading, and then a firm statement, delivered in the same tone as the reading, and calling for a hearty response.

It is true that the important response is the internal one, but humans that we are, we tend to internalize what we do outside. A feeble response in words often begets or indicates a weak response in faith. A meaningful vocal response (and we are not mistaking decibels for virtue) can encourage a true act of faith.

A discussion of these ideas would benefit your liturgical committee and the readers who proclaim God’s word in your community.

SUNDAY HELP

A healthy nine-year old wants to help you every Sunday from September to June. Are you interested?

The liturgy of the word comes to life with the aid of DISCOVER THE BIBLE, a six-page leaflet issued each week by the Bible Center of Montreal. Under the capable editorship of scripture scholars, each week’s issue studies the three Sunday readings in detail. Background, meaning, modern application are outlined simply and clearly.

Intended for laymen, religious and priest, Discover the Bible is a popular way of keeping in tune with the biblical renewal.

Information on new publications, worship, reflections on the feast or season, and suggestions for local celebrations are often included on the back page of each issue.

Subscription rates are inexpensive ($4.50 for about 42 issues in Canada, $5.00 elsewhere). Bulk rates are available to enable parishes and communities to encourage the study of the bible by distributing the leaflet to everyone.

Back issues are also available at a very reasonable price.

Preachers, teachers and families find this series an interesting means of preparation for the Sunday liturgy.

Further information is available from the Bible Center, 2000 Sherbrooke Street West, Montreal 109, P.Q.

—DISCOVER THE BIBLE, series 9 (1972-73), Montreal, 1972, $4.50.
SERMONS WE REMEMBER
(AND WE WISHED WE DIDN'T)

What sermons you remember from your childhood days? The following come from the bottom of Mark Twain's preacher's barrel:

"Vigil lights cost ten cents each. They are not three for a quarter. Raffle tickets are ten cents or three for a quarter, and they are on sale at the doors of the church after Mass today. But vigil lights are ten cents each, three for thirty cents."

* * *

"You are probably wondering why the new stained glass window has our Lady wearing brown robes instead of blue. Blue is not Mary's color, but brown. She wore a brown scapular when she appeared to St. Simon Stock. That is why her robes are brown in our new window." (The shock to pious ears died down in a few months, but until he died, some parishioners regarded that pastor as being perilously close to heresy.)

* * *

At an ordination: "You expect these new priests, and all our priests to be your spiritual leaders. You want to be proud of them. That is why they should always dress like priests, as the apostles did." (Can you imagine Peter adjusting his Roman collar while Paul pins on his maniple?)

* * *

And we can all recall diatribes on lipstick, hats, skirts, high heels, or whatever vagaries of fashion that upset the preachers of olden times.

* * *

But while we may laugh or groan at what we heard then, what are we hearing now?

Is the Sunday homily the nourishing word of Christ, or a collection of commercials for the local establishment?

Is the preacher a prophet pointing out God's way to his listeners, or a salesman making a pitch for some passing fad?

When people, priests and chanceries get priorities straight in the perspective of Christ's teaching, when people demand the word of God and no substitutes, when liturgy committees and parish councils work with their priests to relieve them of unnecessary burdens, only then will we begin to hear God's undiluted word preached more clearly.
With this issue we begin a service of brief articles on the homily. Readers are encouraged to share in this series by pointing out needs and problems, as well as by making suggestions for improved preaching and listening.

Do you remember the days when, after the priest read the gospel at the altar in Latin, he stripped off maniple and chasuble, and went to the pulpit? What followed, it now seems, had little or nothing to do with the Mass being celebrated. It was a vernacular interlude: a mishmash of announcements, timetables, lectures, occasional scoldings, exhortations, sacred readings, prayers for various intentions, and finally the sermon. Sometimes part of a series, sometimes "obvious remarks on the gospel," the sermon somehow nourished our faith and led us to God. But the preaching appeared to be cut off from the rest of the Mass.

The homily is an integral part of the celebration. Based as a rule on the readings just proclaimed, or sometimes on other liturgical texts (from the Order of Mass or the prayers of the day), it presents the mystery of Jesus Christ as seen in these texts. The homily explains and brings home the message of this liturgical celebration, and helps the community and each of its members to apply what is heard and believed to their Christian lives.

Thus prepared to respond in faith, this assembly of God's people goes forward into the liturgy of the eucharist to celebrate the Good News in Jesus Christ.

The current renewal is restoring the homily to its important place in the liturgy. Once again, the primary duty of the priest is seen to be the teaching of the word of God. He it is who brings God's call to man. Faith comes by preaching based on God's word (Rom. 10:17): This is still the way God chooses to work in us.

During the liturgy of the word, the celebrant presides while ministers proclaim the word of the Lord. Then, whether from the chair (reminding us of Lk. 4:20) or another place, he speaks about God's word, helping it to live in the hearts and lives of this community.

As a spiritual father and shepherd, the celebrant is responsible for helping this particular congregation to grasp God's message and respond to it in faith. He proclaims God's wonderful works to them, he guides them in realizing that the Lord is still active in them, that he wants to accomplish his works in this group of his people too. Then the celebrant leads them in praising God for all that he is doing among us.

To be more effective in the homily, the celebrant must know his congregation well. He brings God's truth to old and young, weak and strong, holy and sinful persons. He seeks to challenge men with the message of God as taught and lived by his Christ and the Christian community through the ages. With Christ, he invites them to become as perfect as God himself is (Mt. 5:48). He invites them to respond in faith to the word and work of the Lord.

Giving the homily is a serious duty, the privilege and responsibility of the celebrating priest. (Because preaching is an integral part of the celebrant's role, should one begin to question the custom, prevalent in some communities, of assigning one man to preach at all Masses once every few weeks?)
The Sunday homily is the most important of all, of course, but weekday Masses provide an opportunity for a brief unfolding of God's word by the homily; this practice is especially recommended during Advent and Lent, but may be given in every Mass, or indeed whenever readings are proclaimed from God's word, such as sacramental celebrations and bible services.

When he realizes how serious is the responsibility to preach the homily, a priest will get ready for preaching by prayer and adequate preparation. To give such serious preparation, time and effort will be required. One must examine one's priorities and time schedules, and see that hours and energies are spent wisely; roles and jobs which are the responsibilities of others should not be allowed to take away from the time needed in prayer and homily preparation. The parish council too should give serious consideration to these questions.

Next issue: preparing the Sunday homily.

* * *

You can find the world's shortest sermon on a thousand traffic signs: *KEEP RIGHT!*

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**RIGHT TO GOD'S WORD**

The Christian people have "the sacred and inalienable right of receiving the word of God, the whole word of God, into which the Church does not cease to penetrate ever more profoundly".

Pope Paul

*(AAS 68 (1971) page 100)*
IDEAS FOR DISCUSSION

The preparation of the gifts is intended to be a quiet time of getting ready for the offering which takes place during the eucharistic prayer. The current rite has been looked at from many points of view. Some of these thoughts are summarized below.

—there should be an option of omitting all the prayers in this part of the Mass, since they do not clearly bring out the idea of preparing the gifts; there are still traces of offering prayers left in the new rite;

—the gestures of offering the bread and wine should be omitted; if any gestures are made, they should signify preparation of the gifts;

—the washing of the hands should be done only when it is considered practical or necessary; it should be done in silence;

—"Pray, my friends" seems to be an unnecessary duplication, and should be eliminated.

What do you think of these ideas? Share your positive reactions and suggested improvements, so that all may benefit from this discussion.

CHILDREN'S EUCHARISTIC PRAYER

A missionary comments on the experimental Eucharistic Prayer for children given in the March issue of the Bulletin (no. 32):

The directness and simplicity in most of the prayer is good. I do not see, though, how the priest can say just before the consecration:

"This bread which we are going to eat, and this wine which we are going to drink."

If we are going to eat this bread it must still be this identical bread when we eat it. To add that it “will be the body and blood of Jesus” must certainly remind the children of make-believe games they play, like:

"Let's have a banquet; this bread will be caviar, and this water will be champagne."

The liturgy is a most efficient teacher, slow but certain. To judge the effect of this formula we would have to observe the children over a period of many years to see what kind of faith they retain in the real presence of Jesus in the eucharist. But, please God, we will not make this needless blunder. The introduction of these phrases does not simplify or clarify, but confuses.

Father John McHugh, S.J.
Box 157, Massey, Ontario
In the April 1972 issue of The Bible Today, an article describes the Our Father in the present order of Mass.

This article is a chapter in *Commentary on the Prefaces and the Eucharistic Prayers of the New Order of Mass*, by Louis Soubigou. The ecclesial as well as personal dimension, the eschatological and the present view are clearly outlined.

We recommend this article to help you deepen your understanding of what we ask for when we say the Lord’s prayer during the eucharistic celebration.

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**JAPANESE LITURGY**

In Bulletin no. 33, you asked us to share ways of worship met abroad.

In 1970 I had the opportunity of visiting Japan. One Sunday our Mass was at Sacred Heart Church (run by the Foreign Mission Society of Paris) in the city of Kobe. The language was of course Japanese, but the hymn tunes were all the old ones, so we chimed in in Latin.

When it came time for the sign of peace, the servers came to the priest at the altar. He turned to them, and they exchanged gracious oriental bows. This was the signal for the congregation to turn in their places, face across the main aisle, and execute one of those graceful, beautiful Japanese bows.

All 30 or 40 of us visitors thought this gesture was perfect. Not only was it a true and meaningful gesture for the Japanese, but it fitted into the liturgy with perfection. There was none of the highly undignified banging and bumping around, grinning like Cheshire cats, and general commotion that is usually associated with our sign of peace. It made the handshake look positively sick in the liturgical setting.

Unfortunately we have no gesture of greeting like the oriental bow.

As the two sides of the church bowed in greeting to each other, I was busy peering over the tops of my glasses to see the reaction of the petite middle-aged Japanese lady directly across the aisle from me . . . it was beautiful.

Rev. John Petravicius  
St. Michael’s Church  
Bow Island, Alberta
Concluding Rites

ENTHRONING THE BIBLE

Many churches and chapels have the custom of enthroning bible during the day. If you have been doing this for some time, perhaps your liturgy committee might consider some of these questions.

What procedure do you follow when enthroning the bible? It should be done with dignity, both at the beginning and the end of the period of enthronment.

When was the meaning of this practice last explained? Once a year at least, perhaps in the bulletin or during a bible service, the importance of the bible in our lives should be presented clearly.

Are people encouraged to read God's word from the enthroned bible? The bible is intended to be read; it is not a decoration. Adequate light should be easily accessible to all, including children, who wish to be nourished by the word of God.

Have you room to grow? Every year or so, it is good to review your community's practice of this devotion, and perhaps develop it more. For example, you might consider opening it at the day's gospel reading, or the responsorial psalm. In a convent, someone might wish to make a note of the references (and even the page numbers) of the readings and psalms for the day, or leave the book marked at these places.

The possibilities of this devotion are limited only by the imagination of your community.

Whether you do or do not enthrone the bible in your church, now is the time to give some serious thought to this practice, and move forward.

The Council urges us to have a warm and living love for God's word. This is one of the ways of helping your believing community toward this goal.
SACRAMENTS
Matrimony

CHRISTIAN MIXED MARRIAGES

In May of this year, the Canadian Council of Churches and the Canadian Catholic Conference published a marriage counselling kit to bring about a new approach to mixed marriages.

This kit, which is being distributed to every minister and priest in Canada, is the result of dialogue between the clergy and young married couples of different faiths. Clergy of all denominations will be using common material for the pastoral care of couples preparing to enter a mixed marriage.

The portions quoted below concern the ecumenical celebration of mixed marriages:

Wedding Ceremony

The young couples who contributed to the kit suggest:

"The wedding ceremony can be one of the most exciting events in your life, and this can be made to meet your own specific interests and needs. You may be able to share in the planning of your ceremony. The priest or minister of the church where the wedding is to be held will help you to select readings, music, etc., so that you can be personally involved in your service. It must be remembered that your priest or minister has regulations and standards he must follow. The service of the host church will be the foundation of your service, and ordinarily the host clergyman will receive your vows. The participating clergy, prayers, music and readings can reflect both of your backgrounds.

"Your wedding will require early planning since it involves extra work for both yourselves and your pastors. You should contact your pastors at least four months before the planned wedding date.

"If you are not having both a priest and a minister take part in your wedding, you may still wish to include a part of the wedding ceremony with which you are familiar. Speak to the clergyman who is going to marry you.

"When planning your wedding keep in mind that religion can easily be used as a 'scapegoat' for problems that are not religious. Cultural and family traditions such as the size of the wedding and the inclusion of communion or a Mass may be sources of conflict. An inter-church wedding usually does not include Mass. This is so for two reasons — the non-Catholic members cannot participate fully in the Mass; also, the Mass may be unfamiliar to the non-Catholic friends of the couple. If, despite these limitations you wish to have a wedding Mass, discuss this with your clergyman."

The committee which designed the kit makes these recommendations for the pastoral celebration of Christian mixed marriages:

"Traditionally in Christian mixed marriages, only one clergyman and only one religious ceremony was involved. However, our Committee strongly recommends that, wherever possible, an inter-faith celebration take place. We recognize
that, as a general rule, the pastor of the church in which the marriage takes place will receive the vows.

"In respect to the ceremony itself, we recommend celebration in which the couple be assisted in drawing up a marriage ceremony taken from the liturgies of both churches. The final result would then be approved by both clergymen. An explanation of such a service should always be given prior to the service so that those present will understand the ecumenical meaning of the ceremony. Such marriages should be recorded in the marriage registers of both churches."

The clergy manual makes these comments on celebrating a mixed marriage:

"Traditionally in Christian mixed marriages, only one clergyman and only one religious ceremony was involved. However ecumenical celebrations are becoming more frequent today. Ordinarily, the wedding ceremony will be basically that of the host church and the pastor of that church will receive the vows. Whenever possible, prayers, readings, or blessings drawn from the other’s tradition will bring out the ecumenical nature of the marriage. An explanation of such a service should always be given prior to the service so that those present will understand the ecumenical meaning of the ceremony.

"Two booklets of special assistance in drawing up the wedding ceremony involving a Roman Catholic are Together for Life by Joseph Champlin, (Ave Maria Press, Notre Dame, Indiana, 46556 — 85¢ in Canada) and Celebrating Your Love in Marriage by Rev. K. J. MacDonald (Catholic Pastoral Centre, 788 Wolseley Avenue, Winnipeg 10, Manitoba — $1.00). Both contain scripture readings with commentary, plus the variations possible within the new Roman Catholic marriage ceremony.

"In drawing up the ceremony, it should be remembered that several churches do not normally permit the reception of the eucharist or Lord's Supper by someone who is not a member of that church. As a general rule, no communion service should be included in the wedding ceremony because only one partner will be able to receive communion, but the couple is always free to choose to have a communion service if they so desire. Blessings, prayers, and scripture readings of the wedding ceremony should strongly emphasize the Christian unity the couple already possess in spite of their differing religious background.

"The priest or minister might provide important assistance to the young couple at the time of the wedding by spending some time with both sets of parents. Often the parents are unhappy about some aspect of the marriage. If the differences in religion is a source of discord, the assurance of the parents’ clergyman may do much to calm the spoken or unspoken fears of the parents. Including the parents in the ceremony itself often prevents their feeling left out if the service takes place in another church than their own. An explanation of the meaning of an ecumenical wedding service may help them to feel at home and more ready to accept the marriage itself."

**Family Prayer and Worship**

Some wise advice is offered to young people by the mixed marriage couples who helped prepare this kit:

"Any successful marriage demands a great deal from both partners; yours is no exception. But the openness and honesty you develop before your wedding
will give you an advantage. As your personalities and situations continue to change you will have to re-examine your faith and religious practices. At the same time, you are responsible for helping and encouraging your partner to practice his or her faith.

"It is especially helpful if you can find churches in which you both feel comfortable and if you can get to know couples who have the same family concerns you do. Encourage the pastors in both your churches to help you, because, frequently, they feel at a disadvantage with inter-church couples, and don't want to interfere with your personal decisions or religion. Hopefully your Christian faith will bring you closer to your partner, and will become a way of life for your family, not a Sunday event, a social club, or a memory. From now on, your happiness as two persons is bound up in the unity of one marriage under God. May you grow together in this way as long as you both shall live."

The importance of full preparation and proper celebration of mixed marriages is emphasized in these books. The effects of these pastoral kits will be felt in years to come only if clergy and couples work together and use them well.

**New Documents**

**FIRST STEPS**

Two Roman documents issued during the summer months have a bearing on the sacramental life of the people of God. One was on giving communion in particular cases to persons who are not Catholics, and one was on general absolution in certain restricted cases.

On reading these documents, many had the first impression of negativism and restrictions, and did not give them much further thought.

Rather than being concerned about warnings and regulations, which seem to be necessary every time there is an important change of direction in human affairs, we should look ahead and see these as first steps forward.

Do you remember the hesitation and dire predictions twenty years ago when the eucharistic fast was first changed? When evening Masses were allowed? Remember all the restrictions: (twenty mile journeys, “late” Masses after 9.00 a.m., confessor's permission, and so forth), and how we gradually adjusted ourselves to celebrating the Lord’s supper other than at breakfast time?

And yet, after a few years of these regulations, we were able to make a transition into new ways.

These new documents represent an opening up; hesitant first steps they may be, but they are steps in the right direction.

Instead of moaning about what we do not have, let's start to study these documents and work with what we have.

If we are able to accept them as they are, study them, work with them, mature with them, we will see greater steps in the years to come.
Confirmation

WE RECOMMEND


In this article, the way an urban parish worked together to help young teens prepare for the sacrament of confirmation is outlined and explained. It is worth reading.

You may be able to find a copy of this review in your diocesan religious education office.

—Pastoral Suggestions for the Celebration of Confirmation: this is an article by Bishop Charles A. Buswell in the January 1972 issue of Worship. In it, he offers eight pastoral considerations to help solve current tensions about this sacrament.

—Fêtes et Saisons, no. 264, April 1972: the entire issue is entitled L'Esprit Saint qui t'est donné, and is devoted to the new rite of confirmation.

TEXT DELAYED

The English translation of the new rite of confirmation has been circulated to the bishops of English-speaking nations. They have approved everything except the translation of the form of the sacrament.

The National Bulletin on Liturgy has typeset the document. As soon as the full rite is approved, it will be released.
BIBLE SERVICES

PREPARING A BIBLE SERVICE

How do you prepare a bible service? What is the secret of a good celebration? A few suggestions are outlined here briefly, but the best teacher is the experience of doing your own, and learning from practice.

Ideally, a bible service for the whole parish or community should be part of the liturgy committee's plan for the year of worship. A number of services such as penance celebrations before Christmas and Easter, or services to prepare for special feasts or civic occasions, can be helpful in leading members of the community to a deeper understanding and love of God's word. Services of the word are also beneficial to specific groups in the parish. Where possible, these groups should be involved in their preparation and celebration. The Liturgical Calendar offers a number of suggestions for these bible services at various times during the year.

Team Effort

While some communities have individual members who are quite capable of developing a bible service, it is better to do it as a team. Several (or all) members of the worship committee, the music leader, the celebrant: these are the people who should be involved in working out the details of the service. Persons with a special interest in the theme or knowledge of the bible may be invited to take part in the preparations.

Resources: A bible, a book of bible themes, an old Sunday or daily missal, a copy of the Canadian hymnal, are useful when you are preparing a service. Most important of these is the bible.

Steps to Success

Steps that some find useful in preparing a celebration of the word are these:

1. Determine the occasion: What is the occasion or event that is being celebrated? For whom is the celebration being prepared? Where will it take place? How solemn or informal is it to be?

2. Decide on a theme: What is the basic idea on which the celebration is built? If for example, a service were developed around Sunday as the Lord's day, it might be better to pin it down to something more specific: Sunday as a day to celebrate God's law, or as a day to praise God, or as a day when God assembles his people to teach them.

3. Choose the readings: Look for two or three readings on the theme you have chosen. Try to find a suitable gospel passage first, and then one or two other readings to lead up to it (as at Sunday or weekday Masses). While choosing the readings, you may decide to change the theme, or make it more specific.
4. **Plan other material:** The psalms, hymns, responses and periods of silence should lead people to respond with faith to the word they have heard. As far as possible, everything in the service should be relevant to the theme.

5. **Homily points:** While the homily is the responsibility of the celebrant, those working with him to develop a bible service should feel free to share their insights into the readings, the psalms and the theme. The celebrant should be pleased to have the Spirit active in this group, and be ready to improve his homily and its impact in this way.

6. **Prayer of the faithful:** The petitions for the general intercessions may be developed by those who plan the service; some prefer to prepare several petitions, based on the readings and theme, and invite others present at the service to add spontaneous requests. The celebrant should prepare the invitation and the concluding prayer, keeping in mind the theme of the service. The other planners may have suggestions to offer for these.

7. **Sacred action:** It is good to do something during the celebration to bring home the theme in a practical way. This may be a gesture, a prayer in common, a blessing, a group resolution, an offering, a symbolic action. The natural drama of the moment should not be obscured by haste or overacting. Coming after the homily and prayer of the faithful, just before the service ends, it sends the group forth with a vivid reminder to live according to the faith they have heard proclaimed in this service.

8. **Beginning and ending:** Before the service, the organ may play or the choir sing to help create a suitable atmosphere. A commentator may explain the theme just before the service opens, or after the opening hymn. The first hymn should be familiar and strong, and help to form the people present into one worshipping family. The hymn may be seasonal, on the theme or a general hymn of praise.

   The opening rites need not be elaborate. A procession in a more formal service (when held in church, for example), placing the bible in a place of honor, a few words of welcome if visitors are present, a brief explanation of the theme, a gathering prayer: these are enough.

   At the end of the bible service, the celebrant should seek to close on a high note. An atmosphere of faith is nourished by the readings and homily, put into word in the intercessions and into deed in the sacred action, and builds up to the fervent praying of the Lord's prayer by the assembly. When possible, this should be sung.

   A quiet prayer and blessing close the service, and a final hymn or organ recessional crowns it with music.

   An informal gathering (such as coffee and cookies, potluck supper or picnic) will let the effect of the service seep in slowly, and may reinforce it by friendly discussion of ideas aroused by the readings and homily.

9. **Participation:** In designing a service of the word, the liturgy committee must make sure that every member of the assembly is able and encouraged to take a full and active part in the celebration.
The people in the congregation are invited to participate by listening in faith while the word is proclaimed, and to respond by psalms and antiphons, by acclamations and responses, by singing, by actions, gestures and bodily gestures, and at times by silent meditation. (See CSL, no. 30)

Readers should carry out their role, as should servers in a church service. At times the choir may sing alone, or alternate with the congregation, as well as singing with the people. The choir may sing a psalm, for example, while the congregation sings the refrain.

When the congregation uses the pew edition of the Canadian hymnal, it should not need to have extra leaflets or sheets with the order of service.

Preparation, Celebration, Evaluation

Some thoughts to consider:

Preparation: The text itself is to be prepared, following the suggestions given above. In the light of these ideas, you might want to review the sample services printed in the last two issues of the Bulletin (pages 31-38 and 94-96).

In preparing for the celebration, copies of the text should be available for those who need it: celebrant, commentator, the persons in charge of musicians and readers. It is not necessary for everyone else to have a complete copy of the service.

Banners and posters can provide visual emphasis of the theme. These may be prepared by other parish groups or organizations, working with the committee. The more people become involved in preparing for the celebration, the more they will benefit from it.

Readers must be helped to understand the context of their selection from God’s word, and how it fits into the service and develops the theme.

The choir and other musicians will help bring out the fullness of the service when they too are prepared. They need to understand the theme, its relevance and importance. A little help and discussion along these lines while they are practising will lead them to a better celebration.

Celebration: The ideas expressed in the editorial in this issue also apply to bible services. When the time and place are suitable, the setting prepared, the celebrant and all his assistants are involved in the theme, the service will be well celebrated.

The choir and musicians by their enthusiasm can make the service live. The celebrant’s homily should capture the teaching of the Lord on this issue, and bring it to the minds and hearts of this assembly.

While the bible celebration is a service of worship, it may be more or less formal, according to the circumstances. Even when celebrated in church, a less solemn — but totally respectful — approach may be useful. Particularly in congregations where bible services are not frequent, it may be useful to explain the role of some parts of the rite: of the readings, the homily, the general intercessions, the sacred action, for example.

And don’t forget the people. As mentioned in step no. 9 full participation should be encouraged in order to bring the assembly into the action of worship and to help them to go out and live it in their lives.
**Evaluation:** Shortly after the celebration, even that same day, the group which designed it should criticize the service constructively, seeing both the strong and weak points, where they did well and where they should improve. An added benefit of an informal gathering of the congregation after the service will be the comments and ideas of the people.

If we learn by our experiences, we can go on to do even better in praising the Lord and teaching his people through bible services.

**Spin Off**

This is a term describing the civilian side effects of space technology. In preparing a bible service, many extra benefits can come to a community.

—Prayers, ideas, thoughts brought up in preparatory sessions may be shared with others through the parish bulletin.

—People who take part in the service may show greater interest in being involved in other activities. (For this reason, it is always good to involve someone outside the core group or liturgy committee in the planning of a service.)

—Those who take part in the planning develop a deeper awareness of the role of God's word in their lives. Priests should not hesitate to lead them to a more fruitful and prayerful reading of the bible.

—Ideas for posters and banners for use at various times of the year may be sparked during the planning stages. These ideas should be followed up by action.

Plan for several bible services in your community, let the Lord speak to you, and watch him lead you along his paths.
ECUMENICAL ASPECTS

MIXED MARRIAGES

Ideas from Canada’s ecumenical kit, Marriage Counselling of Christian Mixed Marriages, are given in an article under the sacrament of matrimony.

PRAYING FOR UNITY

Next year, the Week of Prayer for Christian Unity will be celebrated in Canada from January 21-28.

Theme of the universal week of prayer is: “Lord, teach us to pray.” (Lk. 11:1)

During this past summer, the National Liturgical Offices collaborated with the Offices of Ecumenism, French and English, and with representatives of the Canadian Council of Churches. With a larger group working on the project, a broader approach has been taken, and new insights are being incorporated into the 1973 booklet.

Greater emphasis is being placed on local initiative and planning. While a service has been prepared by the national group, it is hoped that local churches will co-operate with one another in adapting it or in preparing a service that will help the members of their community.

Instead of organizing something for youth, local committees are encouraged to invite the young people of their area to get together and develop their own celebration or activity, without any further adult suggestions beyond the theme.

Prayer and action: In 1973, it is hoped that the local community will become more aware of the need both to work and to pray for unity. Many useful suggestions for sharing Christian concerns and for developing practical ecumenism are included.

Further ideas on the Week of Prayer for Christian Unity will be included in the Advent-Christmas issue, Bulletin no. 36.
MUSIC

NATIONAL HYMNAL

Our national hymnal is now available!

Five years of serious work by the hymnal committee of the National Council for Liturgy have resulted in Catholic Book of Worship, which came off the presses during the summer months.

The pew edition, which has already gone into a second printing, comes in two versions: hard cover, 5½ x 7½ inches; looseleaf, punched to fit a 12 hole binder, 5 x 7½ inches. The pages are also available without the binder.

This edition is intended for congregational use, and provides the worshipping community with all the texts and music needed for taking part in the Sunday celebration, weddings and funerals, Holy Week services and eucharistic devotions.

The choir edition is the complete edition. It contains the liturgical section of the pew edition, as well as music and liturgical directives, organ accompaniment, guitar chords, and S.A.T.B. arrangements. This edition is used by those who plan and celebrate the community liturgy: priests, liturgy committees, organists, choir members, other musicians. With a hard cover, it is 7½ x 10 inches, and contains extensive indices.

Produced by Gordon V. Thompson, Limited, Catholic Book of Worship has a sturdy binding; its printing and engraving are clear. The book is a delight to one who loves well produced books.

The Church in Canada owes much to the hymnal committee and to all its collaborators across the country for this milestone work. The full impact of the hymnal will begin to be evident in the next few years. With the sacramentary the celebrant and the lectionary for the ministry of the word, Catholic Book of Worship will help to form and deepen the faith of the Christian community at prayer.

* * *

Editions available:

Complete edition $4.00
Pew edition — hard cover $2.50
Pew edition — looseleaf
   with binder $3.25
   pages only $2.00

You may order your copies from CCC Publications, 90 Parent Avenue, Ottawa, Ontario K1N 7B1.
RECORDS AVAILABLE

Two LP records, entitled O Sing a New Song, have been commissioned by the National Liturgical Office to help introduce new music contained in Catholic Book of Worship. The new national hymnal contains much music never sung before in Canada.

"Records are an excellent way of helping people learn new music: congregations and celebrants learn the melody and tempo quickly by listening and following the text," notes Rev. L. L. Sullivan, director of the CCC Liturgy Office and co-ordinator of the record project. Recording was done in RCA studios.

The jacket of the LP album presents an additional aid to musicians, pastors and liturgy committees. Guidelines for the use of music in the liturgy, especially at Mass, point out the places for emphasis, the parts that all should strive to sing.

Featured on the records is the adult choir of St. Edmund's parish in Montreal, under the direction of Rev. Stephen Wiercinski. The boys and young men of St. Michael's Choir School, Toronto, are also participating in the project, through the co-operation of their director, Monsignor Peter Somerville.

You may obtain your copy of this double LP for $6.75 (mailing included) by ordering today from:

CCC Publications
90 Parent Avenue
OTTAWA, Ontario K1N 7B1

* * *

One man sings, a hundred men take up the song. (Mao-Tse-Tung)

* * *

MARIAN ANTIPHONS

For centuries, an anthem to Mary closed the daily office. It varied during the year in a loose relationship with the liturgical seasons.

Two of these hymns were well known to the laity during the first sixty years of this century. The Hail, holy queen (Salve, regina) was used in the Leonine prayers after Mass, and the Queen of heaven (Regina coeli) replaced the Angelus during the Easter season.

Few lay persons were familiar with Loving mother of our redeemer (Alma redemptoris) or Hail, queen of heaven (Ave, regina coelorum).

Not long after these four anthems began to be used in English, especially in the office, it would seem that theological embarrassment has allowed them to fall into desuetude. The poor "bandaged" children of Eve seem a little shy of applying some of the hyperboles used in these prayers. We just don't seem to be comfortable with them any more.
Scriptural Insights

The Second Vatican Council emphasized the unique role of the mother of Jesus, and placed her in a balanced theological perspective. Scripture scholars are once more reaching the insights held by the early Church concerning Mary, and are beginning to grasp again the New Testament's approach to the embodiment of the New Israel, the model for the new people of God.

These findings have ecumenical impact too, for other Christians are looking at Mary in the same way.

Help Needed

What is needed in today's Church is a coming together of scholars and artists.

Scripture experts and theologians are needed to point out in simple terms what scripture shows us about Mary, and how the Vatican Council applies this teaching in today's context.

Poets are needed to express these truths in faith-filled poetry, and musicians to set these new prayers to music for God's people to sing. What we sing will govern what we believe.

It may take us some years, or even generations to develop such anthems, but we are building for the future, not for the past.

The Church in Canada was not around when the old anthems were composed. Perhaps we can lead the world in developing new anthems to Mary, the mother of God.

SHARING LAST SUMMER

A recent issue of the United Church OBSERVER passes on an idea you might like to adopt or adapt for your community.

It mentions a parish where members were asked to save Sunday bulletins from all the churches they visited during the summer. In September, the parish held a festival day to share their experiences in worship during the summer.

Ideas such as this can lead your church to examine your liturgical attitudes and practices, and, we hope, to put new life into them.

Liturgy committees, it is up to you to start things rolling for next year!
GUIDELINES FOR MUSIC IN THE LITURGY

The liturgical Commission of the diocese of London has permitted us to share these guidelines with our readers.

For some time now parish priests and others responsible for liturgy have been asking for the basic guidelines to assist them in the selection and use of music in the liturgy. This has proven to be a particularly formidable task, with the result that the Commission is only now in a position to provide the requested material. It is our sincere hope that the enclosed statement on church music will be of practical use to priests and liturgy committees at the parish level.

No effort has been made to cover every aspect of music in the liturgy, since it would appear that such a comprehensive document is not our present need. Rather, the statement restricts itself to specific areas of current concern in the Diocese of London.

It will be noted that various musical expressions are subject to the same criteria when used in the liturgical celebration. For this reason the following guidelines are applicable to all church music, regardless of the idiom.

It is unlikely that any better answer is to be found to the question, “What is liturgical music?” than is found in this statement. When our priests and parish musicians understand and apply these principles, the importance of lists of approved music, or suggested hymns for special occasions, will be greatly diminished.

Music - A Necessary Part of the Solemn Liturgy

Importance: The Second Vatican Council's Constitution on the Sacred Liturgy (no. 112) points out that sacred music, the purpose of which is “the glory of God and the sanctification of the faithful,” is a “necessary or integral part of the solemn liturgy.” Music creates a sense of unity in the assembly, expresses the spirit of joy which should characterize the celebration, and adds beauty and solemnity to the great eucharist of the Church.

Parish policy: Accordingly, every parish should pursue a consistent policy of providing adequate music for every Sunday celebration, indeed of striving constantly to improve its overall quality.

Masses without song: In view of the position of the conciliar document regarding church music, the Commission feels that it is not in accord with good liturgical practice for a parish to provide so-called “quiet Masses,” Masses without song, at certain hours of the day.

While it may be true that there are not sufficient periods of silence within some current celebrations of the liturgy, no good purpose is served by the overreaction of celebrating Sunday Mass without sacred song.
Nature and Quality of Liturgical Music

Church approves all forms of true art: The Constitution on the Sacred Liturgy (no. 112) makes the following general statement: “Sacred music is to be considered more holy in proportion as it is more closely connected with the liturgical action, whether it adds delight to prayer, fosters unity of minds, or confers greater solemnity upon the sacred rites. But the Church approves of all forms of true art having the needed qualities, and admits them into divine worship.”

Principles of Liturgical Music

First Principle — True Art

A basic principle of all liturgical music is that it must be true art.

The critical assessment of both artists and the faithful at large is needed in this area. Hymns which lack artistic merit are simply not acceptable in the liturgical service. Accordingly, it is important that the musicians who are in charge of liturgical celebrations have membership or representation on the parish liturgy committee or its equivalent, which body is responsible, within the parish council under the parish priest, for the overall quality of the parish liturgy. Especially when melodies or words are written by local composers, it is important that the music receive approval at large before being used in the liturgy.

Second Principle — Specifically Christian

Music used in the celebration must be specifically Christian in content and tone.

The liturgy is clearly the celebration of a community of faith, gathered together in the presence of God to listen to his saving word, to glorify him in praise and thanksgiving, and to enter with him into a deep communion of love. Because such is the nature of the liturgy, the liturgical texts have always spoken directly to God or about him in the language of explicit faith. In a similar way, music that is suitable for the liturgy will regularly speak directly to God or about him, and this in a Christian way, in a spirit of faith, hope and love. The text will be, in the best sense of the term, theologically sound. If the text is not so explicit or direct, the distinctly Christian context of the music must be very clear; music which is merely subject to a Christian interpretation is not sufficiently explicit or direct to serve the needs of the liturgical celebration.

Third Principle — Support for the Liturgical Action

Music used in the liturgical celebration must support, strengthen, enhance, or underline the liturgical action.

It is interesting to note that in no case in the liturgy does music stand in its own right. Rather, it always accompanies a liturgical action; and it is judged according to its ability to serve that action to enhance and strengthen it. Music, then, does not qualify for the liturgy simply on the grounds that it is excellent in itself and Christian in content and tone; beyond this it must fit the liturgical action.
The following examples will serve to illustrate this principle:

a) **Entrance hymn**: The entrance hymn is a call to worship; it sets the tone of the celebration and accompanies the movement of the priest to the chair. Inasmuch as it sets the tone of the celebration it should gather the community together in a spirit of praise and joy; it may also touch upon the theme of the celebration. Inasmuch as it accompanies the movement of the priest to the chair it should be distinctly processional in character.

b) **Responsorial psalm**: The responsorial psalm is a meditative response to the first reading. As such, its character will differ significantly from the acclamation which precedes the gospel. Its mood and spirit will depend upon the theme of the reading and the nature of the liturgical season. Responsorial in character, it is best treated when the cantor or choir takes the psalm, and the congregation the refrain. The psalm used need not be the one indicated for the Mass of the day, but it should be a suitable response to the first reading.

c) **Gospel acclamation**: This is a processional chant, acclamatory and jubilant in style. It should express the joy of the faithful in greeting the gospel message. The verse is sung by the cantor or choir. When there is an Alleluia, it is sung by the cantor or choir and then by the people, and again by the people after the verse. The latter need not be the one designated for the Sunday, but it should suit the gospel reading.

d) **Offertory hymn**: The offertory hymn should be processional in character. Contrary to popular thought, it is not intended to convey the sense of offering (e.g., “Lord, Accept the Gifts We Offer”), as evidenced by the content of the ancient offertory antiphons. It may be seasonal, or chosen to fit the theme of the readings, or it may refer to the preparation of the gifts.

e) **Communion hymn**: This may be explicitly eucharistic in content, or it may express the qualities of communion — unity, love and peace through Christ. A clear distinction should be made between hymns which are suitable for this liturgical action and hymns which are suitable for devotions to the Blessed Sacrament reserved.

f) **Recessional hymn**: This hymn will be strongly processional in character. It should be a fitting close to the liturgical celebration, expressing sentiments of thanksgiving, the unity between liturgy and life, service, or a life of praise.

It will be clear from the above examples that music should always be selected in view of the liturgical action. For this reason, texts which consist of personal reflections, gospel stories and the like, are particularly unsuited to the liturgical celebration.

A final point that might be made under this title is that of fidelity to the liturgical text. Whenever a common part of the Mass is sung (e.g. Kyrie, Gloria, Sanctus, Agnus Dei, Pater Noster) the text should be an accepted translation. Sometimes the latter differs from the official translation. An example: when the new translation of the Gloria becomes official in Advent 1972, it would still be proper to sing music set to the former words.
Distribution of Music in the Liturgy

Amount of music: The amount of music used in each celebration will depend upon the solemnity of the celebration and the capacity of the assembly to sing. The latter point is made because the purpose of music in the liturgy is to support and strengthen the liturgical action; that amount of music should be used that will achieve this end.

Priorities: A certain shift in priorities has taken place in the new liturgy. Attention should be given in a special way to the singing of the Sanctus. Also, not enough attention is generally being given to the singing of the responsorial psalm, the gospel acclamation and the great amen; these areas should be under control before time is spent in other areas such as the preparation of a Kyrie or Gloria. It might be noted that neither the creed nor the Lord’s prayer particularly lend themselves to a musical rendition.

Use of Latin: There is nothing objectionable in the moderate use of Latin hymns and chants in parishes where this will strengthen the celebration. This is especially true of those selections which are familiar to the congregation.

Variety: It is still necessary to point out that a variety of material should be learned by the parish congregation in order to avoid the tedium of a constant diet of the same hymns.

There are many places within the Mass where music may be used. The celebration should be planned so that, from time to time, advantage will be taken of all these various options.

Planning: Careful planning is essential to a good celebration. Not only will it ensure sufficient variety in music and order within the celebration, but it will also strengthen the overall impact of the liturgy on all who are present. The parish liturgy committee or its equivalent should work out the necessary arrangements whereby the music program can be coordinated with the selected themes of the celebrations to achieve maximum effect.

Use of Choirs in the Liturgy

Importance: The importance of the choir, particularly in the Sunday celebration, is well known. The choir and cantors have their own particular role within the celebration, being assigned certain chants by the liturgy itself, e.g., the verses of the responsorial psalm and gospel acclamation. Moreover, the choir provides strength, leadership and support to the singing of the faithful, adds color and diversity to processional chants, and enhances the beauty and dignity of the celebration by the quality of its song.

Parish policy: Accordingly, the parish should strive to provide adequate choir representation for at least the principal Sunday celebrations. At other Sunday Masses at least an organist and director of song should be on hand to support and give direction to the congregation.

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Membership in the choirs: By its very nature, the Catholic eucharist is a celebration which engages the faith of the Catholic community as such. Choir leaders and choir members, then, should be exemplary members of the Church. Insofar as possible they should be drawn from the local parish community.

Location of the choir: Wherever it is possible the choir should be located toward the front of the church and be closely joined to the rest of the congregation. Choir members should be positioned in such a way that their voices are able to carry into the body of the church. Choirs should not be positioned on main traffic lanes nor in any distracting location in the church (e.g., directly facing the congregation). Above all, choirs are not to be placed in the area of the Blessed Sacrament reserved.

Attitude of the choir: The choir provides a valuable service within the celebration. In fulfilling its role it must avoid all ostentation and display; it must never draw attention to itself, but rather always seek to enhance the liturgical action. Once a choir “performs” for the people rather than supports the liturgical action it has gone beyond the bounds of good celebration.

Because of the particular dangers involved, visiting choirs should go out of their way to ensure that these attitudes prevail.

Parts taken by the choir: Both choir and congregation have their own roles to assume within the sung liturgy, and a proper balance should be maintained. Occasionally it is permissible for the choir to take over some of the common chants, such as the Kyrie or Gloria, although this should never become a regular practice. The choir might also take advantage of a liturgical action to introduce a new hymn. On occasion a part may be given to the choir simply because of the beauty which it brings to the celebration; when choirs are allowed to support the celebration with music equal to their special competence they add delight to the liturgical action.

Variety of expression: The overall parish liturgy program may call for a diversity of choirs using a variety of musical expressions. All of these expressions should be positively encouraged, provided, of course, they meet the needs of the parish and of the demands of good liturgical celebration.

For a particular occasion, the musical idiom which best reflects the nature of the celebration should be chosen. A mixture of musical expressions should not be used within any one celebration.

Choice of musical instruments: A variety of musical instruments may be used within the celebration. Besides the pipe organ, guitars, flutes, banjos, tambourines and other instruments may be used in various combinations. Because they do not serve the cause of congregational singing very well, electric guitars should not be used except in the case of a bass guitar which is used to set the rhythm; even in this case, a low volume setting should be used. Whenever amplifiers or other electrical equipment are used, care should be taken that they do not become a cause of distraction during the celebration.

Collaboration of choirs: When there are several choirs engaged in the parish liturgy program, every effort should be made to work together to advance
the quality of liturgical celebration in the community. Any sense of rivalry or opposition among the choirs should be assiduously avoided. The parish liturgy committee or its equivalent should assume a major role in the coordination of the parish program.

**Decorum in the celebration:** Particularly in the immediate preparations before Mass begins, choirs should go out of their way to ensure that they do not unnecessarily distract members of the congregation who may wish to dispose themselves by prayer.

**Youth Masses:** It is obvious that certain styles of liturgical expression are going to be particularly attractive to the youth of the parish. But the Commission feels very strongly that no Mass should be promoted as a “Youth Mass,” and this for clear, theological reasons. The very nature of the Sunday celebration is that it seeks to break out beyond the divisions that traditionally hold people apart, and to assemble together in one mind mankind — the rich and the poor, the young and the old, the learned and the unlettered — as a sign before the nations that even now God gathers his people into the kingdom of peace and love. Sunday is simply not the day for Masses for specific groups, and we do an injustice to the Sunday assembly when we promote them on this day. Each Sunday Mass should be of such a nature that it makes its appeal to a broad spectrum of the parish community.
PEOPLE IN LITURGY

PARISH LITURGY COMMITTEE

The next issue of the National Bulletin on Liturgy no. 35, will be devoted to the work and needs of parish and community worship committees.

This issue will be a valuable asset for each member of your committee. We urge you to order an extra copy (at $1.25) for each member.

Better still, why not get a subscription to the Bulletin for every member of your liturgy committee? (We suggest you begin the subscription with issue no. 32.) Six dollars a year is a small amount, but a good investment in the people working to promote the liturgy in your community.

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RENEWAL PROGRAM

These notes are adapted with permission from the newsletters of the Muenster Liturgical Commission. They give good suggestions for your diocesan liturgical commission or parish worship committee to consider.

With the National Office of Liturgy launched on its definite objective of offering to the Catholic Church of Canada the three traditional books of worship, the program of liturgical renewal also becomes more definitely delineated. The reason for this is that such a program can be associated with the three books and those involved with them.

1. Catholic Book of Worship: The people's book involves:
   a) Organists, and their training
   b) Choirs
   c) Leaders of community singing
   d) Ushers, and the seating of the congregation
   e) Folk group leaders
   f) Community involvement in Mass and sacraments: baptism, confirmation, marriage, funerals...

2. Lectionary: the book of readings involves:
   a) Study of ideal proclamation of the word
   b) Training of competent readers, adults and high school youth; (not elementary pupils for Sundays).
3. **Missal:** the celebrant’s book (sacramentary) involves:
   a) Celebrant as presiding: requirements
   b) Difference between proclaiming the word and the prayers, and making announcements or comments
   c) Care of sanctuary, ornamentation
   d) Parish liturgical committee and/or helpers in coordinating the liturgy week by week; instructing these people in liturgical documents and directives
   e) Auxiliary ministers for communion in church
   f) Auxiliary ministers for communion to shut-ins.

**Other Items:**

   a) Periodic survey of greatest liturgical needs of parish, of diocese
   b) Relationship of diocesan liturgical commission with parish liturgy committee
   c) Planning diocesan and/or inter-parochial worship, such as periodical celebration of worship by bishop; pilgrimages
   d) Importance of on-going *catechesis* in order to focus more sharply on the deeper reasons for past and future liturgical directives and adaptations
   e) Scripture study: organize and continue study courses in parishes, so that the faithful may develop a growing familiarity with the bible.

**FORMING LAY READERS**

*At a recent conference, these notes were used by discussion groups. You might find them useful in your community, parish council, liturgy committee or other group of interested persons.*

*Try to look at needs, problems and solutions in the light of your own community.*

1. **Your task:** In the light of the last nine years, consider the role of the reader in the liturgy, and discuss some practical problems and their solution in regard to the type of formation needed for readers today.

2. **Role of readers** in the liturgy: (references are to the Constitution on the Liturgy)

   —Remember liturgy also takes in celebration of sacraments, bible services, divine office
   —readers exercise exalted ministry, requiring piety (29) to be penetrated with spirit of liturgy (29)
   —role of encouraging people’s participation (30) influence on their dispositions (11)
   —Christ himself speaks when scriptures read in church (7)
   —need warm and living love for scriptures (24)
3. **Consider some problems** in the spiritual formation of readers in the light of their role in the liturgy. (Choose problems that seem important to your group; the following are given as examples; no need to do all; better to do a few well than many poorly.)

- awareness of their spiritual role
- preparation for each celebration, that Christ may speak through them
- lives reflecting the words they read
  (reading from the fullness of their life) *are these standards too high?*
- lives reflecting the words they read
  (living examples of what they read)
- helping them deepen their spiritual life
- are they formed to understand James 1:22-25?
- serious prayer, serious meditation on God's word, serious living
- participation in other liturgical celebrations
- question of quantity and quality of readers
- problem: should people listen, or read along?

4. What does your group consider the most important problem in this area of liturgy and bible, and what do you propose as a solution?

5. **Resources** you wish to share with us:
   (like "occasions of sin," resources can be persons, places or things)
RENEWING COMMITMENT

At the end of a retreat or of days of recollection or renewal, a group often wishes to declare publicly its renewed desire to serve. While the suggestions below speak directly about priests, they may be adapted by other groups.

A public declaration of renewed commitment to their vocation is becoming more common at priests' retreats. Toward the end of the time of renewal, the group or its representatives will develop and write out a statement or prayer which expresses the intentions and feelings of the group in the light of the days they have been together.

This statement will often be based on the ideas and ideals given by the Vatican Council documents on the priestly ministry (bishops, religious and laity would use the Council documents addressed to them in their apostolate). Some refer also to the texts of ordination, as given in Bulletin no. 26.

The importance of this declaration is not in its literary value. It is an attempt to express in meaningful words what these days have meant for these priests. This group wishes to express how the grace given by the laying on of hands is once more being stirred up.

Some retreats end with a bible service, others with Mass. During this final liturgy, those who have shared these days of renewal express their renewed commitment.

This may be done by an act of commitment and rededication after the homily followed by the general intercessions. It may be a profession of faith, a prayer, or a dialogue, as the group chooses. Brief and concise, it will bring out the main impact of these days of prayer together.

Many groups feel that this is too important an act to compose and then forget. (Do you remember your New Year's resolutions for 1972?) For this reason, they reproduce it, so that individuals may re-read it occasionally, and try to live up to it.

Roman Formula

Some years ago, amid much controversy, Rome issued a suggested formula for renewing commitment to priestly service. Many feel it is better to use this at another time, such as retreat.

Since this may be used "in these or similar words," diocesan senates may wish to work with their bishops and priests in developing a formula for use in their diocese on suitable occasions.
For your convenience, we reprint this text from the Canadian Missal:

Renewal of Commitment to Priestly Service

*After the homily the bishop speaks to the priests in these or similar words:*

My brothers,
today we celebrate the memory of the first eucharist,
at which our Lord Jesus Christ
shared with his apostles and with us
his call to the priestly service of his Church.
Now, in the presence of your bishop and God’s holy people,
are you ready to renew your own dedication to Christ
as priests of his new covenant?

*Priests:* I am.

*Bishop:* At your ordination
you accepted the responsibilities of the priesthood
out of love for the Lord Jesus and his Church.
Are you resolved to unite yourselves more closely to Christ
and to try to become more like him
by joyfully sacrificing your own pleasure and ambition
to bring his peace and love to your brothers and sisters?

*Priests:* I am.

*Bishop:* Are you resolved
to be faithful ministers of the mysteries of God,
to celebrate the eucharist and the other liturgical services with sincere
devotion?
Are you resolved to imitate Jesus Christ,
the head and shepherd of the Church,
by teaching the Christian faith
without thinking of your own profit,
solely for the well-being of the people
you were sent to serve?

*Priests:* I am.

*Then the bishop addresses the people:*

My brothers and sisters,
pray for your priests.
Ask the Lord to bless them with the fullness of his love,
to help them be faithful ministers of Christ the High Priest,
so that they will be able to lead you to him,
the fountain of your salvation.

*People:* Lord Jesus Christ, hear us and answer our prayer.
Bishop: Pray also for me
that despite my own unworthiness
I may faithfully fulfill the office of apostle
which Jesus Christ has entrusted to me.
Pray that I may become more like
our High Priest and Good Shepherd,
the Teacher and Servant of all,
and so be a genuine sign of
Christ's loving presence among you.

People: Lord Jesus Christ, hear us and answer our prayer.

Bishop: May the Lord in his love
keep you close to him always,
and may he bring all of us,
his priests and people,
to eternal life.

All: Amen.
The purpose of this article is to provoke serious thought and positive discussion of liturgy in the life of the religious community. Many areas should be considered by sisters or brothers and their chaplains and pastors.

The liturgy is the summit of the Church's activity, and the source of its strength (Constitution on the Sacred Liturgy (CSL) no. 10). This is true of individual Christians, and also of religious communities.

To be a Christian community means to be based on and centered in the celebration of the eucharist (Vatican II, Ministry and Life of Priests, no. 6). All education in the community spirit must begin in the eucharist.

The eucharist is a sign and a cause of community, of the loving union of Christians with one another in Christ, and through him, in God.

If a spirit of love and trust, a willingness to listen to one another, an openness for dialogue are not present in a community, its celebration of the liturgy will be empty. Like public prayer without personal prayer, it will be a sham. When a community is open to the Spirit and ready to listen to him speaking through its members, he can do much to build that community.

Many areas of liturgy are suggested below for your community's frank exploration and appraisal. You are invited to explore opportunities rather than to make an examination of conscience. Open, informal discussion of needs and circumstances should help all work toward a community plan of action and renewal where required.

Spirit of the Liturgy

Some principles involved in the renewed liturgy are outlined in the 1972 Liturgical Calendar, note 2b, pages 5-7. To these should be added the division of roles (CSL, no. 28), and the points below:

— growing love of God and neighbor, shown in daily practice

— full development and use of all talents, giving glory to God by building his kingdom; light before men (Mt. 5:16)

— listening to Spirit

— growing understanding of the liturgy as the source and summit, but not the totality of Christian living (CSL, nos. 9-12)

— a spirit of dedication to God's will; to prayer; to God's people, the Church
Mass

—preparation
—manner of celebration: ways of varying daily celebration; full use of options
—homily in each Mass
—preparation of the general intercessions: on Sundays, especially, these should be based on the Mass theme and the readings, and be prepared by and for the community
—use of general intercessions each day: daily intercessions are recommended -- these may be less formal, even spontaneous; the community response may be sung
—communion under both forms as the regular and normal way of receiving the eucharist
—singing and music: variety
—third penitential rite: developing variations
—time for silence and reflection after readings, homily
—choice of suitable hour for Mass; variations in Mass time
—use of auxiliary ministers in larger communities
—time before and after Mass for personal prayer
—what happens when priest is absent?

Learning to deepen the personal gift of oneself is a lifetime work. We are encouraged to offer Christ the victim, and at the same time to learn to offer ourselves. Day after day, the Spirit wants to draw us into closer union, through Christ our brother and mediator, with the Father and with one another. St. Paul reminds us we are to be a living sacrifice, Christ’s everlasting gift to the Father.

Liturgy of the Hours

—relationship to the day’s Mass
—“hinge” hours of morning and evening prayer (CSL, no. 89a)
—relationship to personal and other community prayer
—deepening understanding of major hours, psalms, other prayers
—growing love of psalms in our prayer
—discuss the many ideas contained in CSL, nos. 83-101
—are hours celebrated at appropriate hours, or at “convenient” ones? Abuses easily creep in unless constant vigilance is kept.
**Liturgical Year**

— meaning and importance of Easter in the life of the community and all its members

— Advent-Christmas: do we have a secular or Christian approach?

— Lent: preparation for Easter living

— Sunday as little Easter; how reflected in liturgy and life: in Mass, liturgy of the hours; in scripture reading; in convent timetable; occasional celebration of the word (bible service), perhaps monthly; in larger communities, perhaps weekly, and invite all to come if desired

— many suggestions for discussion are given in CSL, no. 102-111.

**Sacrament of Penance**

— meaning for individual and community

— how celebrated, developed, modified

— time and place for sacramental celebration

— penance celebrations

— relating sacrament with penitential rite at Mass

— Easter peace (Jn. 20)

— What was done in the past year to help community members grow in their theological and liturgical understanding of this sacrament? What is being planned for the coming year?

**Scripture**

— use of psalms and scripture in personal, community prayer

— growing in love of psalms

— gospels in prayer life of community

— daily reading of gospels

— in what way do community members prepare for Sunday’s celebration, especially the liturgy of the word?

— readings of today’s Mass: how can community members prepare for these? (posting references on community bulletin board? brief commentary on theme of this week’s readings?)

— availability of good scripture commentary for community use

— using scripture quotations on banners and posters

— scripture in the dining room: carefully chosen thought or incident; perhaps a selection from the day’s reading; listening to the Sunday gospel from another version; banners and posters

— enthroning bible in chapel in meaningful way; should individuals be encouraged to enthrone the bible in their rooms?
Bible Services

The community should be encouraging a deeper understanding of scripture by developing and using scripture services. Holy hours were common in the old days; a celebration of the word can help a community to prepare for the liturgy of the eucharist and the hours, and for prolonging their effects.

—various ways, occasions: large or small groups; formal; informal
—preparing services with the help of the convent liturgy committee
—working with others to prepare and develop services, especially for the parish (working with parish liturgy committee), school...
—Advent and Lent (CSL, no. 35:4)
—using bible services to explore the full treasury of our faith and to enrich our spiritual lives

Prayer and Liturgy

—essential relationship of personal prayer and public worship: private prayer without community prayer is incomplete; liturgy without personal prayer is a sham
—prayer and scripture: the eighth chapter of the letter to the Romans should be carefully read; the Spirit is ready to help us pray; prayer should be scriptural (psalms and canticles), springing from the gospel and echoing the ideas of the bible
—growing in prayer: every community should encourage its members to grow in prayer
—every aspect of community prayer should be re-examined: for example, grace before and after meals is so often just a stereotyped noise rather than a free, living expression of prayerful thanks by this community; perhaps your community might try a “free” prayer before the meal once or twice a week for a start, letting various members work together to develop a suitable prayer for the occasion; this could be the beginning of a pleasant experience in grace for many
—a similar approach might be taken to all other set prayers used in the community
—time must be left for personal prayer: moments of silence in the Mass and liturgy of the hours, in other community prayers; a time for personal prayer for preparation and thanksgiving before and after Mass and public prayers.

Other Devotions, Practices

—eucharistic devotion: see Bulletin no. 17; Liturgical Calendar 1972, introductory note no. 23, pages 27-29
—penitential discipline: see Bulletin no. 33, pages 75-76.
—devotion to the saints: CSL, nos. 103-104, 108, 111
—other devotions: in spirit of CSL, no. 13
—how can the attitudes and practices of this community and its individual members be brought into greater harmony with the spirit of the renewed liturgy?

Music in the Liturgy

—seen as a true ministry (CSL, no. 29)
—role of sacred music (CSL, nos. 112-121); how much of this could be applied in your community? singing in all services?
—variety needed: every Mass should have singing and music, which will vary in extent according to the rhythm of the liturgical seasons and feasts; do you live up to CSL, no. 30?
—Canadian hymnal (Catholic Book of Worship): every member of the community should have a copy
—organ, other instruments: quality, good repair, tuning; explore how you can contribute even further to your liturgy
—congregational singing: every Christian community is set aside to sing praise to the Father, through Christ, in the Spirit; a special effort belongs to those chosen to serve God and man in the religious life; are facilities adequate; does the congregation practice and learn new hymns? does it understand the WHY behind what it sings?
—choir: do members have a growing understanding of the principles of liturgy, role of music in liturgy? do they take further training by attending summer schools in church music? they need adequate practice time; each member should have a copy of the complete edition of the Canadian hymnal
—organist and other musicians: should deepen understanding of liturgical principles, ways of using music in liturgy; further musical training; summer schools for music and liturgy

Liturgy and Apostolate

—apostolic works are intended to lead people to become God's children, to praise him in the midst of his Church, and to celebrate the eucharist (CSL, no. 10); this is true of the work of each community as well as each individual member
—liturgy fully celebrated and lived, should provide the strength and love for all in the religious community to carry out their Christian mission

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Sick and Aged

—loving Christ by loving his sick members (Mt. 25:36, 43)

—community celebration of anointing of the sick

—using auxiliary members in larger communities for ministry to the sick, aged: visiting, praying with them, bringing them communion

—benefitting from their wisdom

—using their “prayer power” (Bulletin no. 33, pages 72-73)

—letting them share in community liturgy: in larger communities, by sound system

—Mass in sick areas: benefit to sick; wheel-in chapel or balcony

Bad Habits

In olden times, it was not unusual for people to receive communion before Mass (the celebrant having duly removed his maniple), in order to permit them adequate time for thanksgiving; cooks sailed out from the communion railing to boil pots and perform other culinary wonders.

Today, sometimes there is little or no time between morning prayer and Mass. (Wouldn't it be better to have at least five minutes for personal reflection and prayer?)

Are there customs or practices in your community that go against the spirit of the liturgy? If something being done seems a little strange, now is the time to look at it in the light of liturgical renewal.

Community and Parish Liturgy

Some of these points will apply to smaller convents attended by parish clergy, some to larger communities with their own chaplain:

—helping parish liturgy to grow and improve

—working with the parish liturgy committee

—serving as a liturgical adaptation center for the parish

—model of a believing community, working and worshipping in Christ: a eucharistic community of love, work and worship

—welcoming parishioners to share in celebrations, and taking part in parish liturgy

—contribution to parish: doing something to inspire and develop a better liturgy in the parish, by sharing ideas and notes for the bulletin, developing bible services, teaching a special hymn or psalm, designing an occasional banner

consider relationship between convent and parish celebrations, especially on Sundays and other major celebrations.

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Community Chapel

—arrangement: conducive to good liturgy?
—music: instruments, hymn books, hymn board (in larger chapels)
—lighting: adequate for everyone?
—heating and ventilation
—sound system: adequate, in good repair, free from distracting idiosyncrasies
—use of banners (and community participation in making them)

Retreats, Days of Recollection

—liturgy as source of Christian living
—liturgy and life: topic for conferences and for discussion
—liturgical celebrations during retreats, days of recollection (Mass, liturgy of the hours, sacraments of penance, bible services)

Study Days

—studying liturgy: its role in our worship, our sanctification, and our apostolate
—celebrating liturgy
—benefit for community
—help of liturgy committee in preparation

Chaplain

A key person of course in the convent liturgy is the chaplain. The liturgy committee should work with him in planning celebrations.

Discussing the various areas of liturgy in this article (a few at a time) with the chaplain as well as with the other members of the community will be helpful.

What do you do if you have a celebrant who won’t move with the Church? Usually it is through fear (I’m confused; I don’t understand the principles underlying liturgical renewal; I hesitate to use the freedom given me by new directives), not malice. Patient understanding, friendly persuasion and prayer can work wonders.

Convent Liturgy Committee

This is important, especially in larger communities. The fall issue of the National Bulletin on Liturgy, no. 35, will be devoted to the parish or community worship committee.

—working with the parish liturgy committee
—contact with diocesan liturgy commission, at least by mail
—use of resource materials, including National Bulletin; Liturgical Calendar; Worship; Discover the Bible; Bible Today

—developing a community plan (Bulletin no. 33, page 83)

—training and formation of committee members

—ways of growing on the job

—attending study days, conferences, and sharing new ideas and experiences with the community

—Vatican II, Decree on the Ministry and Life of Priests, nos. 4-6, gives a good outline on the work of the priest in liturgy; it presents some ideas on the kind of liturgy a chaplain should be celebrating with them, and what they should expect from him; it would make a good topic of discussion for all, but especially the liturgy committee, superior and council, and chaplain

—plan at least one occasion a year in which each member of the community will have the opportunity to grow in understanding and practice of liturgy; perhaps this might be done together with other religious houses

Readers

—selection, formation and training of those who read the scriptures at Mass and on other occasions

—helping readers to appreciate their special ministry (CSL, nos. 29 and 7)

—schedules prepared and published in advance, so that adequate preparation can be made by readers

—how do your readers prepare? who helps them? what aids (such as commentaries) are available to your readers?

—how well do they understand what they read?

—brief introduction or explanation before reading sometimes helpful; who will do this?

—is there need to retire poor readers (gracefully, but firmly)? perhaps retired ones can help prepare schedules, explanations.

Liturgy in the Life of the Community

—a picture of this life is given in the first paragraph of no. 15 of the Decree on the Renewal of Religious Life: how does this picture fit your community?

—good spiritual direction, nourished on the liturgy, is essential

—zeal for liturgy is a movement of the Holy Spirit (CSL, no. 43)

—seeing the presence of Christ (CSL, no. 7; Mt. 25: 31-46; 1 Jn.)
Other Areas to Consider

—holy cards: if you like to give these away, make sure they are artistic, liturgical, scriptural; they should strengthen faith, not weaken it by unacceptable standards of faith or taste

—letters to family, friends: tell others the good news of your liturgical celebrations; share the good things with them; if you are ashamed of your liturgy, then don't write about it; instead, do something about making it better

—newsletters, bulletins, circulars: if your community has such, contribute some items about your plans and growth in liturgy; don't hide your light under a bushel basket

—banners, posters: if your community has more ideas than time to execute them, let them see the light of day: share them — even in sketch form — with others

—when visitors come, share your liturgical growth with them, and learn from them; while you should try to learn from visiting priests, don't depend on chance: see that someone comes to your community at least once a year to lead you forward in liturgical celebration and living

—special days of prayer for vocations, missions, unity among Christians, and other national events: many suggestions for celebrations are given in the Liturgical Calendar; some of these can be beneficial at other times in the year (another reason why each superior and liturgy committee member should have a copy of the current Calendar).

Vatican Council Documents

Many references are given to the liturgy in the Council's teachings. You might be interested in exploring them all gradually. But we might take a look at the references given in the Decree on the Renewal of Religious Life:

—no. 2: returning to the sources of Christian life (also CSL, nos. 9-12)

—no. 2c: fostering the liturgical apostolate of the Church; awareness of the needs of the Church (2d); spirit of renewal to accompany external changes (2e); cooperation of all members (4)

—no. 3: adapting manner of praying and revising books of prayers (see also CSL, no. 13)

—no. 6: sources of spirituality: prayer, daily reading of scripture, eucharist

—no. 7: prayer and penance among contemplatives: a possibility also for the sick and aged in your community?

—no. 8: apostolic spirit in your work

—no. 9: monastic life and worship: learning and adapting their attitudes, approach to liturgy

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—no. 11: spiritual training of members, promoting more advanced formation
—no. 14: spirit of obedience
—no. 15: nourishment in liturgy
—no. 20: missionary spirit
—no. 24: making vocation preaching valid by your lives

**Building community**

To quote a wise spiritual director, “if your liturgy makes you sad or mad and not glad, then it’s bad!” Persons who urge extremes, who polarize communities and divide instead of unite, are causing harm instead of healing. Jesus wants to lead us to deeper love for one another, in dialogue instead of dichotomy. Extremes are normally against the spirit of the liturgy.

The religious community should first of all be a eucharistic community, led by the Spirit, joining with the Lord Jesus and with one another in praising the Father by word and work.

There are many ideas outlined in this article. It will take years to apply all that fit your community, and at times the journey will be uphill and rough.

But Christ will build our community into a true religious family if we work together, following the guidance of his living Church, especially as given to us in the Second Vatican Council.

* * *

*While we have many more suggestions to pass on in future issues, we would be pleased to receive more ideas from you.*
In the past decade, we've seen many changes in the Church and its liturgy. Now, as far as liturgy is concerned, we are coming to a quieter period. Most of the rites have been revised; with minor adjustments now and then, they will remain current for a good while.

Our task now is to explore the wealth available to us in the renewed liturgy, to develop our ability to use it well for the praise of God. Now we should be learning to live what we profess.

Let's take some time out in this coming year to develop our ability to try one or two of the following:

— learn some new hymns from the Canadian hymnal
— improve the quality of the general intercessions
— learn how to give a better homily
— encourage readers to improve their speaking and communication techniques
— make the entrance and recessional more meaningful
— develop a deeper appreciation of the Lord's day
— encourage daily bible reading in our community
— begin daily use of Prayer of the Church
— work for better singing at funerals and weddings
— begin a more serious preparation for parents who wish to have their children baptized
— work for parish renewal during Lent

You can add your own ideas here.
I HAD A DREAM

Last night, I had a dream. In it, I imagined wonderful happenings in the life of God's people:

- Catholics, Anglicans, Protestants, Orthodox and Jews agreed on the number of books in the bible, and on their names; on the numbering of chapters and verses; everyone used the same number for the same psalm. No longer did we have to wonder whether a reference used the Greek or Hebrew or Vulgate numbering. (Hallelujah!)

- The seasons of Lent-Easter and Advent-Christmas were “clean” now: all the saints had politely moved aside, and let the Lord have his celebrations during these sacred periods. The saints were quite pleased to find they had lots of room in the rest of the calendar, and were happy with their new locations. (Alleluia!)

- Administrators had stopped cluttering up Sundays, and were letting us celebrate the Lord’s day with its unique values. At last we were freed from the religious equivalent of National Dog Biscuit Week. (Hallelujah!)

- The major Christian churches agreed not to make significant changes in their liturgical calendars without extensive consultation and sharing of ideas, concerns and traditions. (Alleluia!)

- The agreement on a fixed date for Easter led to a common approach to the season of Lent as a time of renewal for all Christian communities. (Hallelujah!)

Now that I am awake again, I wonder who is going to help us achieve these goals? And surely there are others you would like to share with us.

FROM THE PAST

The old rubrics afforded some curious moments: the subdeacon solidly sheltering the paten beneath a humeral veil, or the gospel-side server attaching the maniple to the bishop’s arm after the Confiteor. One’s nostalgia for “the good old days” is tempered by such curios.

The following letter advises a newly ordained priest about several things two generations ago. The general thrust of the letter, respect for the worship of God, is still valid. The bishop, to be sure, had no identity crisis.

BISHOP’S HOUSE

June 22, 1935

Rear Reverend Father,

Do not allow yourself to be caught by the “missionary complex,” that is, by the fallacy that this is a missionary diocese and that therefore any old thing is good enough in the realm of law, liturgy, churches and church equipment. This diocese long ago emerged from the missionary status. You are on the pavement now. Act accordingly.
A few illustrations will show what I mean. A priest should wash his hands before Mass. How does he do it if there is no water, towel or basin in the sacristy? He should make a preparation for and thanksgiving after Mass. How does he do it if there is no priedieu and no prayer card? He should say the prayers prescribed while vesting. Does he actually do it when there is no prayer card in the sacristy? If there is no sacarium in the sacristy, what does he do with the water left in the cruet that was blessed at the offertory? Or what does he do with the water that has been used to wash purificators? If he throws it out, that is disrespectful; if he empties it down the sewer, that is frightful. Keep your altar linens as clean as your table cloth. With all our lakes and streams there is no dearth of water in this diocese.

Do not permit old and worn out rugs to remain in the sanctuary. You would not tolerate them in your parlor for a single hour. Some of our churches may be poor. Poverty is no excuse for dirt and drabness. Paint is inexpensive and is always a good investment. And what about those old frosted windows that make the church look like a morgue? Where the treasure is there is the heart also. If you are the right kind you will be zealous to make Our Lord's home less unworthy of Him. Domine dilexi decorem domus tuae.

Teach catechism in season and out of season, particularly on the missions. Teach catechism the whole year round. That spurt just before the Bishop comes for Confirmation is no good. Teach catechism and keep on teaching catechism. In a knowledge of Christian doctrine lies the future safety of Church and State. A generation of ignorant Catholics would be no advertisement for you or anyone else.

I recommend that you take the total abstinence pledge for at least ten years. Youth has no need of a stimulant. I would rather have no priest at all in a parish than one who drinks. A pledge will be your protection when you are offered liquor by those who should know better. If you get in touch with Rev. _____________, he will furnish you with a pledge card.

Seek the company of priests. Avoid social calls on the laity. Therein danger lies.

Do not acquire an automobile as long as you are an Assistant. And now ZEAL for souls. That is the great important thing. Don't be satisfied to sit while souls perish. There is so much to be done. If you are going to work at the work of the Priesthood, work at it.

I remain,

Faithfully yours,

Bishop of ________________
READERS RESPOND

This part belongs to you. Tell us what you want in future issues of the National Bulletin on Liturgy, and help us to help you meet the liturgical needs of our country. Share your ideas with our readers.

Among the letters we have received in response to our earlier issues:

ROOM FOR OPTIONS

A reader comments on some articles in Bulletin no. 32:

"Let me say at the beginning that I liked the general format — the presenting of a wide variety of ideas on liturgy for the reader. I should like to run over a few specific items for the consideration of the members of the National Liturgical Office:

Penitential rite: Whether this rite is retained or not is one point — and there is much to be said for a consideration of sinfulness at the very beginning; but I think it especially important if we encourage priests to give themselves and the faithful a few moments to "call to mind our sins." The effect of this rite is ruined if the priest almost at once begins the "I confess." Reflection in silence for a few moments can set up the mood for the eucharistic sacrifice — repentance, and then the giving of glory and thanks in community action to Our Father from whom we ask the necessities of our existence.

Invitation to silent prayer after communion: I should think this can be done by optional methods — everyone need not sit down; the priest might remain standing for a few moments at the altar (and we must remember that if there are many communion a great majority of the people have been able to make their thanksgiving quite well; everyone could stand for a few moments as at the beginning of Mass before the "I confess." Let us consider options here.

Father Sullivan's "Sacred Silence" shows an awareness of the intensive need of people for periods of silence; admittedly, the silent Masses of the past overdid it; but we are becoming very conscious today of noise pollution — as you well know, and excessive noise (too much verbalization and a surfeit of song) can turn people off — surprisingly enough this can include young people. At the same time we must recognize that congregations differ; southern Europeans would not take as kindly to silent periods as a great many Anglo-Saxons; once again we are in a position where there should be a pastoral judgment on the use of effective options.

Rev. Joseph H. O'Neill
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Bolton, Ontario

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FURTHER THOUGHTS

In short response to some of the questions in Bulletin No. 32, I submit the following:

**Daily homily:** Only by priests who keep the Mass moving, and who can be depended on to say something in 2 or 3 minutes.

**Eucharistic prayer for children's groups:** The text seems fair enough, but I would think this would be rare occasions when it is used, surely not an everyday or week affair. Rather, for special occasions only.

**Singing of collects and readings:** collects, prefaces, etc., yes, but the readings, no!

**Banners and posters:** It appears these are simply substitutes for the statues that no longer exist in many churches and chapels. Banners were used in certain parishes right alone, e.g., for pilgrimages, festive occasions, etc. Sometimes posters say a lot of "modern day nothing" except to the person who created it.

**Sacred silence:** Beautiful and so very, very true. On the other hand some pastors like to "drag" the Mass, and this danger must be avoided. But some silence, please keep encouraging it.

Keep up the good work.

Sister Rosetta
St. Angela's Convent
Prelate, Sask.

SHARING IDEAS

I enjoyed reading your March Liturgy Bulletin. You have a lot of good ideas there about ways to improve our liturgy. Our parishes have a long way to go to have a really good liturgy.

In answer to some of your questions in the Bulletin, I would offer the following comments:

Banners and posters can help make the liturgy come to life. During Lent our school children made posters about Lent which we displayed in the church. For Easter they made more posters and also a banner that we hung up in the church. The children were quite enthusiastic about this and the parents were also quite interested. Sometimes we display posters that we purchased, especially if they fit into the theme of the Mass.

We have an ecumenical service in May and are having our worship committee help prepare for this service. We hope to get our worship committee more and more involved in preparing the Sunday liturgy. They could help decide the theme, the introduction at the beginning of Mass, the hymns, and the prayer of the faithful.

By having parishes exchange ideas about the liturgy, we can all help one another get a more vital liturgy.

Rev. B. J. Burke
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