

national bulletin on liturgy
volume 6 - number 39
may-june 1973

SUMMER AND LITURGY

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EDITORIAL

ERODING THE LORD'S DAY?

Pius X acted to solve the problem in his time, but as the years went by, it got out of control again. The Second Vatican Council made a brave attempt to stem the flood — but it is already starting up again.

What is the problem we are talking about? All those celebrations that keep getting tucked in there with the Sunday liturgy.

We know they are good. No one can be Christian and be against lepers or migrants or missions or peace or ecumenism or vocations or mothers. But we are not asking anyone to take a stand against such worthy causes.

All we ask is this: *What are we doing to the Lord's day?*

Little Easter: Priests and congregations sometimes lose sight of whose day Sunday is. How often are we reminded that it is God who calls his people together at the beginning of each week to worship him? We find it easy to forget that he has chosen us to be his beloved people: he has set us apart to sing his praises. While we worship him all week by our prayer and way of living, on Sunday we assemble to render public thanks in the eucharist. The Lord's day is the day we celebrate the paschal mystery. (Occasionally we need to reread the liturgy constitution, nos. 102 and 106.)

Only ten years ago the Second Vatican Council called us back to a more serious celebration of Sunday. Like St. Pius X, the Council wanted to bring back the Lord's day as the foundation of our worship, as *the original feast day* of the Christian Church.

Erosion: It is becoming more difficult each year to concentrate on the Sunday liturgy. Already other celebrations are creeping in.

* *Pious days:* National and international pressures are on us to remember many good causes. World peace, Christian unity, lepers, missions, migrants, mothers and fathers, peace and development, respect for life, communications, Labor Day, Thanksgiving, are some of the current pressures. Special collections are demanding special sermons; local and diocesan finances exert local influence on the Sunday celebration.

* *Distractions:* Some people have been confusing the issues these past few years by complaining of the "terrible burden" of Sundays and holy days at Christmas time, and by attempting to solve it by dumping the Sunday celebration. Some are pushing for weddings and funerals on Sundays or Saturday evenings as an adequate substitute for the Sunday liturgy.

Sabotage: Perhaps the worse blow to Sunday as the Lord's day comes however from the poor celebration that is all too evident in many churches. Little preparation, no spirit of prayer or celebration, poor preaching and singing, inadequate understanding of participation, little time for silent prayer: these are the insidious things that undermine many Sunday celebrations, and gradually lead

priests and people to seek distracting occasions to add tinsel and glitter to the day of the Lord.

Back to Christ: The time has come to blow the whistle. At every level — parish, community, diocesan, national and international — we should be reacting against pressures that distract us from the main thrust of Sunday.

Let's stop eroding Sunday, and start to give it its proper and primary place in our liturgical celebration.

LITURGICAL MINISTRY

“Let priests take care to cultivate an appropriate knowledge and facility in the liturgy, so that by their own liturgical ministry, the Christian communities entrusted to them may ever more adequately give praise to God, the Father and the Son and the Holy Spirit.” (Ministry and Life of Priests, no. 5)

WE RECOMMEND

Living Worship is a four-page publication of the Liturgical Conference. Issued ten times a year, it provokes serious thought and discussion on practical and important liturgical topics.

Edited by Father Robert W. Hovda, this publication never fails to take a lead in looking at liturgy from a multi-faceted viewpoint, asking questions we don't always like to face, and bringing wise ideas together for a calm look at the problem under discussion.

In February, for example, it presented a paper by the late Rev. Peter E. Sheehan, C.S.B., director of Newman Center, University of Toronto. Father Sheehan's article, entitled *Priesthood and Liturgy: on those who would be leaders of common prayer*, is good reading for celebrants and liturgy committees.

We commend the Liturgical Conference for carrying on in this way the work it was famous for in the 40's and the 50's, and recommend *Living Worship* to our readers.

* * *

Living Worship, edited by Rev. Robert W. Hovda, Liturgical Conference, 1330 Massachusetts Avenue N.W., Washington, D.C. 20005, U.S.A. One year subscription \$4.00, bulk rates available for ten or more copies.

TEXTS

PROGRESS REPORT

One of the ways of bringing the renewed liturgy into the lives of people has been through revised texts.

The National Liturgical Office has prepared the following books, which are now available from C.C.C. Publications Service, 90 Parent Avenue, Ottawa, Ontario, K1N 7B1.

Lectionary for Mass: Canada's new lectionary presents the word of God in a book intended to serve as a *sign of our respect* for the sacred texts. The lectionary is carried in procession, and the reader proclaims God's word from it.

Bound, decorated with gold, the book will help the reader to proclaim the texts better. The Sunday section, for example, is printed in 12 point type, using sense lines. More and shorter paragraphs help him in reading with greater intelligibility. Five ribbons make page finding simple.

The book follows the Roman order of readings: Sundays, weekdays, saints and commons, ritual Masses, votives. Red and black are used throughout, and the Roman numbering system makes references easier to find. The current liturgical calendar, *Guidelines for Pastoral Liturgy — 1973*, refers by number to the lectionary readings for each day.

Lectionary for Mass, 944 pages, two colors, cloth bound, 1973. \$35.00 post paid.

Confirmation: Three books have been prepared:

- A bound ritual book with extensive pastoral notes has been prepared for bishops and others who confirm.

- The same book, softbound, is available for priests, liturgy committees, musicians, catechists and others involved in preparation and celebration of this sacrament. Many of the new approaches to confirmation are discussed in a practical way in the pastoral notes.

Rite of Confirmation and pastoral notes, 64 pages, two colors, softbound, \$2.50 per copy, post paid.

- A booklet, successor to *Oil of Gladness*, is also available for popular participation in the celebration of confirmation. All the music contained in the booklet is taken from *Catholic Book of Worship*.

Confirmation, 24 pages, two colors, 25c. per copy, 17c. a copy in orders of 50 or more, post paid.

Funerals: Two new books are available to help Christian communities celebrate funerals:

○ *Ritual for priests* (and for deacons and others who may lead funeral services): A complete, two-color ritual for wakes, service of commendation, and prayers in the cemetery for both adults and children, the book provides many options. A full appendix gives a variety of prayers, and includes prayers which may be used at a cremation. Based on the Roman ritual, it has been expanded and adapted to meet Canadian pastoral needs.

Rite of Funerals, two colors, 140 pages, price to be announced.

○ *Rite for a Catholic Wake:* A people's booklet, containing outlines of the four wakes in the priest's ritual, psalms and responses, and music from *Catholic Book of Worship*.

Rite for a Catholic Wake, 40 pages, two colors, 35c. per copy, 23c. a copy in orders of 50 or more, post paid.

* * *

By means of these publications, believing communities may grow in their understanding and celebration of the liturgy, and be better able to draw God's grace from the primary and indispensable source of the true Christian spirit.

BULLETIN IDEA

Some parish liturgy committees promote positive ideas and actions toward their goals by preparing notes like the one below for use in the Sunday bulletin.

Family prayer: When did you last pray together as a family? Is prayer an important part of your family life?

Shooing the children off to bed with a reminder to say their prayers is not enough. They have to learn by your example, too.

Parents, when did you last pray with each other? Do you ever gather your family together to pray about anything important?

Let us not be too shy to start to pray together. Remember what Jesus has told us: "Whenever two or three people gather together in my name, I **am there** in their midst."

Does the Lord ever get a chance to be in the midst of your family at home?

PRAYER

PRAYING TOGETHER

“Since the divine office is the voice of the Church, that is, of the whole mystical body publicly praising God, those clerics who are not obliged to office in choir, especially priests who live together or assemble for any purpose, are urged to pray at least some part of the office in common The laity, too, are encouraged to recite the divine office, either with the priests, or among themselves, or even individually.”
(Liturgy constitution, nos. 99-100)

- In your parish, do the priests pray the liturgy of the hours together at any time? What about midday prayer before or after lunch? Evening prayer before or after dinner?
- What encouragement is given to lay members of the parish to begin using the liturgy of the hours as part of their prayer life?
- When did your liturgy committee last discuss the subject of promoting the prayer life of your community?

FAMILY PRAYER

The liturgy and family life commission of Charlottetown recently studied the question of family prayer. We quote from their report:

“The group working on this subject decided that this should not be the responsibility only of one or two commissions, but rather is the collective responsibility of all who are designated as servants of the people of God of this diocesan Church.

“To further this, the group, using the material which appeared in the National Bulletin on Liturgy, no. 35, pages 194-196, which makes some very clear distinctions and relations between liturgy and family prayer, and underscores the parish as a **center of prayer**, began communication with other diocesan commissions and councils such as: senate of priests, sisters’ council, family life, social action, ecumenism, vocations, communications, bulletin, office of religious education, YCS, YCW, youth, pastoral council.”

May we suggest that other diocesan commissions and parish councils might wish to consider similar action?

HAVE YOU READ?

Have you read **Rite and contemplation: a synthesis**, by David L. Fleming, S.J.? Contained in Theology Digest (vol. 19, no. 4, winter 1971, pages 318-324), it offers some important insights on ritual, personal prayer and community worship.

LITURGICAL YEAR

WHEN DISASTER STRIKES

An earthquake shatters a city, burying thousands. Floods devastate vast areas of a country, leaving many families homeless. Mine disasters, railway accidents, epidemics, tornadoes, wars and rumors of war: hardly a week passes without one of these tragedies somewhere in the world.

How can a Christian community react to such events? In what ways can we express our concern?

Are we to limit ourselves to a special Mass and some prayers? Or do we back our prayer with action, and give life to our deeds by our prayer of faith?

1. **Who is in need?** Great disasters caused by flood or wind or quake are brought before our eyes in the evening news. Peru, Guatemala, Bangla Desh, Biafra are household words. The dramatic extent of such disasters strike us at once, and arouse us — at least for a time — from our lethargy.

But are we blind to needs at home? What about areas of our own parish, town or city, province, country? What about burnt out families? the evicted or homeless? wanderers? What provisions do we make for the needy in our own community? What of those whose civil rights are ignored or threatened?

2. **Mobilize other resources:** No single parish has to solve all the problems of the world. Without passing the buck or refusing to show initiative, a parish should seek to involve and work with other groups and agencies. The extent of the reaction will depend on the extent of the disaster and the ensuing needs.

Without crying wolf, the parish council can react quickly (have you a “mobilization” plan for your council?), and contact influential people. A few phone calls or telegrams to the prime minister or provincial premier, members of the legislature, civic officials, the area ministerial association, local bank managers and others will assure a body of concerned people taking command of the situation from the beginning. Local branches of the Red Cross, EMO, and UN Association should be supported at all times, not only in times of emergency.

What sort of leadership and initiative does your faith-community provide in times of disaster? in apparent lulls?

3. **Prayer:** Many parishes, schools and communities are well organized when it comes to important events such as bazaars, raffles and concerts. *How well are you organized for prayer?* We are called by the Lord from all eternity to be his dedicated people of prayer: are we ready to pray when disaster strikes?

On Sunday: Following a disaster or crisis, the priests consult the parish council, and then call the people of their spiritual community to prayer and action for those in need. The general intercessions, which are to be concerned with people who are oppressed by needs and trials, will of course mention the group in need and those who come to their aid.

Weekdays: A Mass or two at times suitable for concerned members of the community, a time of prayer, a holy hour or bible service, a prayer vigil, an ecumenical prayer service: those are some of the ways your community may gather in public prayer when disaster strikes.

Get people praying: The liturgy committee might consider its responsibility to promote the community prayer life by inviting the sick and the aged to be apostles of prayer. (See Bulletin no. 33, pages 70-73.) While these persons might have a number of community concerns to remember in their daily prayer, loneliness and suffering, on special occasions they should be asked to devote their prayers to the particular needs. **Today is not too soon** to begin developing such a powerhouse of prayer in your community.

4. Special collection: The idea of taking up a collection for those in special need is as old as St. Paul. It is good to read chapters eight and nine of the second epistle to the believers of Corinth. With parish council approval, it should be taken up while the disaster is in the minds and on the consciences of people, not when it is history. Every cent collected should be forwarded to a responsible organization (such as the Red Cross, local fund, pastor of the place in trouble), and **nothing** should be deducted for expenses or costs. A full report should be given to the people of the parish in the ensuing weeks.

5. Parish “disaster fund” and supplies: Some parish councils may wish to set up a disaster fund, an amount of money available for immediate use in time of need. A sensible yet flexible way of administration should be set up, and some guidelines prepared.

A reasonable amount of supplies — blankets, warm clothing — might be kept on hand, or local sources of help might be contacted and a way of helping all in need arranged.

6. Continuing help: Instead of looking to relief agencies only in time of disaster, your parish council should discuss ways of expressing Christian concern by cooperating with these agencies and helping them prepare for times of community need. Support for their training programs, helping them find volunteer workers, and announcing some of their activities through the parish bulletin, are ways in which a parish family can help its civil community prepare for disaster.

What has all this to do with liturgy?

We are celebrating God’s love for us, and we are called to share it with one another in practice. Faith without works is dead.

St. James is quite blunt about it:

“If there are brothers or sisters who need clothes and do not have enough to eat, what good is it to say to them, ‘Go in peace! Keep warm and eat well!’ if you do not give them what they need to live on?” (James 2:15-16)

7. **Votive Masses?** In time of disaster, one should reach for his chequebook before he looks at the votive Mass section of the sacramentary and lectionary.

In the reformed books, the **Masses for various needs** are provided. If a rather serious need arises, the corresponding Mass may be celebrated by order or permission of the local ordinary on any day of the year except solemnities, the Sundays of Advent, Lent and the Easter season, Ash Wednesday and Holy Week.

On an obligatory memorial, if a real need demands it, a Mass for a serious need may be celebrated when the congregation is present. The decision is left to the parish priest or celebrant.

Further ideas are discussed under **Prayer**, above.

* * *

The Lord will come on judgment day and ask the members of your community of believers: "Where were you when I was hungry or homeless or cold or in need of clothing?"

What will you answer?

FOR DISCUSSION

This note on external solemnities appears on page 28 of Guidelines for Pastoral Liturgy — 1973:

Pastoral concern: On Sundays during the season of the year, one may celebrate festivals which occur during the week, for the pastoral benefit of the faithful, if the piety of the faithful calls for this, **provided that these festivals are higher than the Sunday in the table of precedence** (see introductory note no. 35). On such occasions, all the Sunday Masses may be of the external solemnity.

Primacy of Sunday: While such external solemnities are permitted by the rubrics, one should not lose sight of the Vatican Council's teaching on the primacy and importance of the Sunday. Priests should strive to help their people understand that the Sunday Mass (and **not** that of some feast) is truly the main celebration of the Church:

"The Lord's day is the original feast day, and it should be proposed to the piety of the faithful and taught to them in such a way that it may become in fact a day of joy and of freedom from work. Other celebrations, unless they be truly of overriding importance, must not have precedence over this day, which is the foundation and nucleus of the whole liturgical year." (CSL, no. 106)

* * *

We would be pleased to hear about your discussions on this topic in the light of the editorial on page 131.

MASS

SOLE VS. SOUL?

In Montreal one year I accepted an invitation to dinner. Five of us went to a restaurant where someone took our coats and led us to a table. Since it was a sea food centre, the waiters were dressed like sailors and the *maitre d'* was in the uniform of a ship captain. FM music was piped in as background. The menu was a fine document, fully 16" square, with a long list of goodies from the sea.

It was that big menu that made me think . . . how much "class" (and fuss) the document announced. "And all of this to sell fish!" was the thought that occurred to me.

Market Place and Liturgy

Parish liturgies could benefit from the skills of people such as I have mentioned above. Who meets you at the door of your church on Sunday and helps you with your coat? Who is concerned if what meets your ears is the sound of music or the sound of heels? If the restaurateur proclaims "good fish!" from a classy 16" menu, what are we doing when we announce the Lord's gospel from a five cent book? The restaurant owners pay strict attention to grooming and style — but in many parishes today, servers wear no vesture to denote their office, as if "what is good for the streets is good for the sanctuary."

One parish made a rather interesting attempt to put some dignity into its ushers and servers — the servers' surplices were replaced by maroon blazers, and the ushers wore green blazers. It was evident to all that in a setting as formal as a large church, those who were publicly ministering **had** to dress accordingly. (One might add that 95° weather has its dispensations, too.)

Bolshevik Weddings

In Lenin's regime, the zealous Komsomol girls used to work at their machines from eight till noon, then catch a bus to the city hall, get married in work clothes, and return to work at one o'clock. Not a minute wasted; no fuss, no celebration. These were grim days, and even the Reds learned that Bolshevik weddings destroyed something precious to the hearts of Russian women and men. Well, the parish liturgy will not survive artistic Bolshevism, either. Priests offering public Masses in T-shirts, and altar boys in baseball uniforms, are signs of esthetic bankruptcy and cheapness, and their message is commensurate. A man who feels no hesitation about proclaiming the gospel to 600 people from a five cent book tells us a lot about his notion of **sign** — how different were our forebears, who jewelled the gospel book, incensed it, carried it high for all to see, and **listened** to the person who was privileged to proclaim it. One can imagine our surprise if Mr. Mitchener opened Parliament in casual dress, reading the throne speech from 4" cards.

Signs speak. Appearances talk **loudly**, and they push messages far down inside our subconscious depths.

We left the sea food restaurant, and remarked about the owner's skills and interest in our welfare. Sometimes we have left Sunday Mass with the same feeling of satisfaction. There is no substitute for quality. The profound message of each man's worth was often lost in the glitter of Baroque, but man at least raised his eyes to God: but both God **and man** get lost in the "who cares?" cheapness of liturgical Bolshevism.

Father L. L. Sullivan
Director
National Liturgical Office

SHORTCUTS TO UGLINESS

Recently in several parishes, we have seen some shortcuts that do not seem to lead to better Sunday celebrations:

Cut-off cross: It used to be a processional cross, but now it has lost its wooden shaft. A server carries it in procession, dumps it on the floor during the Mass, and retrieves it for the recessional. *One wonders at the lack of dignity and respect for the symbolic value of the processional cross.*

Over-eager collectors: It is good to see congregations seated — and often singing — while the collection is taken up before the liturgy of the eucharist begins. *But one has to wince when collectors start up the aisle while the general intercessions are being offered, or worse still, when they pass the baskets during the creed.*

Herdsmen? Lately, for the sake of good order or smooth operation or something like that, ushers have been seen to appear at the top of the aisle just before communion time. Calmly and efficiently, they let row after row of people go to communion. *This practice is not desirable, since it goes against the Holy See's desire for complete freedom and even anonymity at communion time. One has to be free not to receive if he so wishes; any method or organizing people at communion time that makes the non-communicant stand out is bad.*

If any of these practices have crept into your celebrations, root them out calmly but effectively. And keep alert to make sure that what you do continues to be prayerful worship, giving praise to God and leading his people to greater love for one another.

TEACHERS OF PRAYER

Priests should teach the faithful "to participate in the celebrations of the sacred liturgy in such a way that they can rise to sincere prayer during them. They must lead the faithful along to an ever-improved spirit of prayer offered throughout the whole of life according to the graces and needs of each . . . They must show the faithful how to sing to the Lord hymns and spiritual songs in their hearts, always giving thanks to God the Father for all things in the name of our Lord, Jesus Christ." (Ministry and Life of Priests, no. 5)

Liturgy of the Word

FAIR WARNING

This year, from the 17th to the 21st Sundays in ordinary time (July 29 to August 26, 1973), the gospel readings are taken from the sixth chapter of St. John's gospel.

We recommend that each celebrant should prepare for these five Sunday celebrations more carefully than usual. In such a way, he may be able to deepen his own faith, and to share this more fully with his people.

Study and prayer: A prayerful study of the gospel passages chosen for this period is most desirable. In preparation for these Sundays — even if someone else is preaching — each priest should read a serious commentary or two on John 6. Reading this chapter from several different versions of scripture will help sharpen his perspective and his insights. This prayerful study becomes more effective when done in the presence of the Blessed Sacrament.

It would seem better to study the entire chapter some time before this period begins; each week, the Sunday pericope can be reviewed once more in text and commentary. Cross references and Old Testament allusions should be thoroughly explored.

Preach key ideas: By such preparation, the preacher is able to recognize more clearly the main ideas and thrust of each section. Faith, God's loving care, his promise and his faithfulness are evident in different ways in the various texts. Care should be taken to be faithful to the text, and not to read too much into some parts, building up from *bread of life* meaning faith to the more specific eucharistic promises.

Don't shoot your bolt: When we first used cycle B in 1970, some preachers told all they knew about eucharist in the first two or three Sundays, or found themselves dry before the end of the five weeks. A careful, deeper, gradual approach will help the congregation to evoke a progressive act of faith in the Lord Jesus as those weeks go by.

References: The Jerusalem Bible, Jerome Biblical Commentary, the CCC homily aids and other modern helps may assist the celebrant to grow in his eucharistic faith. He may wish to invite others to share with him in exploring these truths, or invite a local congregation of religious to take it on for their own spiritual benefit.

Study and preparation are important if he is to be able to grasp the faith more fully, but prayer must not be neglected. Faith in the eucharistic gift of Jesus should be manifested by more sensitive celebration, by more ardent prayer, by more sincere visits to the Blessed Sacrament.

The eucharist is the center of the believing community, the source of its spiritual vitality. These five summer Sundays can be a means of calling God's people to a more profound faith and to a better foundation for their Christian living.

SACRAMENTS

Confirmation

The official text for the sacrament of confirmation is printed below. This copy is intended as a study document rather than as a ritual. The ritual has been prepared in larger size print and format, and is more suitable for pastoral use because it contains many notes for the preparation and celebration of the sacrament.

SACRED CONGREGATION FOR DIVINE WORSHIP

Prot. n. 800/71

DECREE

In the sacrament of confirmation the apostles and the bishops who are their successors hand on to the baptized the special gift of the Holy Spirit, promised by Christ the Lord and poured out upon the apostles at Pentecost. Thus the initiation in the Christian life is completed so that believers are strengthened by power from heaven, made true witnesses of Christ in word and deed, and bound more closely to the Church.

To make "the intimate connection of this sacrament with the whole of Christian initiation" clearer, the Second Vatican Council decreed that the rite of confirmation should be revised.¹

Now that this work has been completed and approved by Pope Paul VI in the apostolic constitution *Divinae consortium naturae* of August 15, 1971, the Congregation for Divine Worship has published the new Rite of Confirmation. It is to replace the rite now in use in the Roman Pontifical and Ritual. The Congregation declares the present edition to be the typical edition.

Anything to the contrary notwithstanding.

From the Sacred Congregation for Divine Worship, August 22, 1971.

Arturo Cardinal Tabera
prefect

A. Bugnini
secretary

¹See II Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 71: *AAS*, 56 (1964) 118.

APOSTOLIC CONSTITUTION ON THE SACRAMENT OF CONFIRMATION

PAUL, BISHOP
Servant of the Servants of God
For an Everlasting Memorial

The sharing in the divine nature which is granted to men through the grace of Christ has a certain likeness to the origin, development, and nourishing of natural life. The faithful are born anew by baptism, strengthened by the sacrament of confirmation, and finally are sustained by the food of eternal life in the eucharist. By means of these sacraments of Christian initiation, they thus receive in increasing measure the treasures of divine life and advance towards the perfection of charity. It has rightly been written: "The body is washed, that the soul may be cleansed; the body is anointed, that the soul may be consecrated; the body is signed, that the soul too may be fortified; the body is overshadowed by the laying on of hands, that the soul too may be enlightened by the Spirit; the body is fed on the body and blood of Christ, that the soul too should be nourished by God."

Conscious of its pastoral purpose, the Second Vatican Ecumenical Council devoted special attention to these sacraments of initiation. It prescribed that the rites should be suitably revised in order to make them more suited to the understanding of the faithful. Since the *Rite for the Baptism of Children*, revised at the mandate of that General Council and published at our command, is already in use, it is now fitting to publish the rite of confirmation, in order to show the unity of Christian initiation in its true light.

In fact, careful attention and application have been devoted in these last years to the task of revising the manner of celebrating this sacrament. The aim of this work has been that "the intimate connection which this sacrament has with the whole of Christian initiation should be more lucidly set forth." The link between confirmation and the other sacraments of initiation is shown forth more clearly not only by closer association of these sacraments but also by the rite and words by which confirmation is conferred. This is done so that the rite and words of this sacrament may "express more clearly the holy things which they signify. The Christian people, so far as possible, should be able to understand them with ease and take full and active part in the celebration as a community."

For that purpose, it has been our wish also to include in this revision what concerns the very essence of the rite of confirmation, through which the faithful receive the Holy Spirit as a Gift.

The New Testament shows how the Holy Spirit assisted Christ in fulfilling his messianic mission. On receiving the baptism of John, Jesus saw the Spirit descending on him (see Mark 1:10) and remaining with him (see John 1:32). He was impelled by the Spirit to undertake his public ministry as the Messiah, relying on the Spirit's presence and assistance. Teaching the people of Nazareth, he shows by what he said that the words of Isaiah, "The Spirit of the Lord is upon me," referred to himself (see Luke 4:17-21).

He later promised his disciples that the Holy Spirit would help them also to bear fearless witness to their faith even before persecutors (see Luke 12:12). The day before he suffered, he assured his apostles that he would send the Spirit of truth from his Father (see John 15:26) to stay with them "for ever" (John 14:16) and help them to be his witnesses (see John 15:26). Finally, after his resurrection, Christ promised the coming descent of the Holy Spirit: "You will receive power when the Holy Spirit comes down on you; then you are to be my witnesses" (Acts 1:8; see Luke 24:49).

And in fact, on the day of the feast of Pentecost, the Holy Spirit came down in an extraordinary way on the Apostles as they were gathered together with Mary the mother of Jesus and the group of disciples. They were so "filled with" the Holy Spirit (Acts 2:4) that by divine inspiration they began to proclaim "the mighty works of God." Peter regarded the Spirit who had thus come down upon the Apostles as the gift of the messianic age (see Acts 2:17-18). Those who believed the Apostles' preaching were then baptized and they too received "the gift of the Holy Spirit" (Acts 2:38). From that time on the apostles, in fulfillment of Christ's wish, imparted the gift of the Spirit to the newly baptized by the laying on of hands to complete the grace of baptism. Hence it is that the Letter to the Hebrews lists among the first elements of Christian instruction the teaching about baptism and the laying on of hands (Hebrews 6:2). This laying on of hands is rightly recognized by Catholic tradition as the beginning of the sacrament of confirmation, which in a certain way perpetuates the grace of Pentecost in the Church.

This makes clear the specific importance of confirmation for sacramental initiation by which the faithful "as members of the living Christ are incorporated into him and made like him through baptism and through confirmation and the eucharist."⁴ In baptism, the newly baptized receive forgiveness of sins, adoption as sons of God, and the character of Christ, by which they are made members of the Church and for the first time become sharers in the priesthood of their Savior (see 1 Peter 2:5, 9). Through the sacrament of confirmation, those who have been born anew in baptism receive the inexpressible Gift, the Holy Spirit himself, by which "they are endowed . . . with special strength."⁵ Moreover, having received the character of this sacrament, they are "bound more intimately to the Church"⁶ and "they are more strictly obliged to spread and defend the faith both by word and by deed as true witnesses of Christ."⁷ Finally, confirmation is so closely linked with the holy eucharist⁸ that the faithful, after being signed by holy baptism and confirmation, are incorporated fully into the body of Christ by participation in the eucharist.⁹

From ancient times the conferring of the gift of the Holy Spirit has been carried out in the Church with various rites. These rites underwent many changes in the East and the West, while always keeping the significance of a conferring of the Holy Spirit.¹⁰

In many Eastern rites, it seems that from early times a rite of anointing, not then clearly distinguished from baptism, prevailed for the conferring of the Holy Spirit. That rite continues in use today in the greater part of the churches of the East.

In the West there are very ancient witnesses concerning the part of Christian initiation which was later distinctly recognized as the sacrament of confirmation.

After the baptismal washing and before the eucharistic meal, the performance of many rites is indicated, such as anointing, the laying on of the hand and consignation.¹¹ These are contained both in liturgical documents¹² and in many testimonies of the Fathers. In the course of the centuries, problems and doubts arose as to what belonged with certainty to the essence of the rite of confirmation. It is fitting to mention at least some of the elements which, from the thirteenth century onwards, in the ecumenical councils and in the documents of the popes, cast light on the importance of anointing while at the same time not allowing the laying on of hands to be obscured.

Our predecessor Innocent III wrote: "By the anointing of the forehead the laying on of the hand is designated, which is otherwise called confirmation, since through it the Holy Spirit is given for growth and strength."¹³ Another of our predecessors, Innocent IV, recalls that the Apostles conferred the Holy Spirit "through the laying on of the hand, which confirmation or the anointing of the forehead represents."¹⁴ In the profession of faith of Emperor Michael Palaeologus, which was read at the Second Council of Lyons, mention is made of the sacrament of confirmation, which "bishops confer by the laying on of the hands, anointing with chrism those who have been baptized."¹⁵ The Decree for the Armenians, issued by the Council of Florence, declares that the "matter" of the sacrament of confirmation is "chrism made of olive oil . . . and balsam,"¹⁶ and, quoting the words of the Acts of the Apostles concerning Peter and John, who gave the Holy Spirit through the laying on of hands (see Acts 8:17), it adds: "in place of that laying on of the hand, in the Church confirmation is given."¹⁷ The Council of Trent, though it had no intention of defining the essential rite of confirmation, only designated it with the name of the holy chrism of confirmation.¹⁸ Benedict XIV made this declaration: "Therefore let this be said, which is beyond dispute: in the Latin Church the sacrament of confirmation is conferred by using sacred chrism or olive oil, mixed with balsam and blessed by the bishop, and by tracing the sign of the cross by the minister of the sacrament on the forehead of the recipient, while the same minister pronounces the words of the form."¹⁹

Many theologians, taking account of these declarations and traditions, maintained that for valid administration of confirmation there was required only anointing with chrism, done by placing the hand on the forehead. In spite of this, however, in the rites of the Latin Church a laying of hands upon those to be confirmed was always prescribed before the anointing.

With regard to the words of the rite by which the Holy Spirit is given, it should be noted that, already in the primitive Church, Peter and John, in order to complete the initiation of those baptized in Samaria, prayed for them to receive the Holy Spirit and then laid hands on them (see Acts 8:15-17). In the East, in the fourth and fifth centuries there appear in the rite of anointing the first indications of the words "signaculum doni Spiritus Sancti."²⁰ These words were quickly accepted by the Church of Constantinople and are still used by the Churches of the Byzantine rite.

In the West, however, the words of this rite, which completed baptism, were not defined until the twelfth and thirteenth centuries. But in the twelfth century Roman Pontifical the formula which later became the common one first occurs: "I sign you with the sign of the cross and confirm you with the chrism of salvation. In the name of the Father and of the Son and of the Holy Spirit."²¹

From what we have recalled, it is clear that in the administration of confirmation in the East and the West, though in different ways, the most important place was occupied by the anointing, which in a certain way represents the apostolic laying on of hands. Since this anointing with chrism well represents the spiritual anointing of the Holy Spirit, who is given to the faithful, we intend to confirm its existence and importance.

As regards the words which are pronounced in confirmation, we have examined with due consideration the dignity of the venerable formula used in the Latin Church, but we judge preferable the very ancient formula belonging to the Byzantine rite, by which the Gift of the Holy Spirit himself is expressed and the outpouring of the Spirit which took place on the day of Pentecost is recalled (see Acts 2:1-4, 38). We therefore adopt this formula, rendering it almost word for word.

Therefore, in order that the revision of the rite of confirmation may fittingly embrace also the essence of the sacramental rite, by our supreme apostolic authority we decree and lay down that in the Latin Church the following should be observed for the future:

The sacrament of confirmation is conferred through the anointing with chrism on the forehead, which is done by the laying on of the hand, and through the words: "Accipe Signaculum Doni Spiritus Sancti."

Although the laying of hands on the candidates, which is done with the prescribed prayer before the anointing, does not belong to the essence of the sacramental rite, it is nevertheless to be held in high esteem, in that it contributes to the integral perfection of that rite and to a clearer understanding of the sacrament. It is evident that this preceding laying on of hands differs from the laying on of the hand by which the anointing is done on the forehead.

Having established and declared all these elements concerning the essential rite of the sacrament of confirmation, we also approve by our apostolic authority the order for the same sacrament, which has been revised by the Congregation for Divine Worship, after consultation with the Congregations for the Doctrine of the Faith, for the Discipline of the Sacraments, and for the Evangelization of Peoples as regards the matters which are within their competence. The Latin edition of the order containing the new form will come into force as soon as it is published; the editions in the vernacular languages, prepared by the episcopal conferences and confirmed by the Apostolic See, will come into force on the dates to be laid down by the individual conferences. The old order may be used until the end of the year 1972. From January 1, 1973, however, only the new order is to be used by those concerned.

We intend that everything that we have laid down and prescribed should be firm and effective in the Latin Church, notwithstanding, where relevant, the apostolic constitutions and ordinances issued by our predecessors, and other prescriptions, even if worthy of special mention.

Given in Rome, at Saint Peter's, on the fifteenth day of August, the Solemnity of the Assumption of the Blessed Virgin Mary, in the year 1971, the ninth of our pontificate.

PAUL PP. VI

NOTES

1. Tertullian, *De resurrectione mortuorum*, VIII, 3: CCL, 2, 931.
2. See II Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 71: *AAS*, 56 (1964) 118.
3. *Ibid.*, no. 21: p. 106.
4. See II Vatican Council, Decree on the Missionary Activity of the Church, *Ad gentes*, no. 36: *AAS*, 58 (1966) 983.
5. II Vatican Council, Dogmatic Constitution on the Church, no. 11: *AAS*, 57 (1965) 15.
6. *Ibid.*
7. *Ibid.*; see *Ad gentes*, no. 11: *AAS*, 58 (1966) 959-960.
8. See II Vatican Council, Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, no. 5: *AAS*, 58 (1966) 997.
9. See *ibid.*: pp. 997-998.
10. See Origen, *De Principiis*, 1, 3, 2: *GCS*, 22, 49 sq.; *Comm. in Ep. ad Rom.*, V, 8; *PG*, 14, 1038; Cyril of Jerusalem, *Catech.* XVI, 26; XXI, 1-7: *PG*, 33, 956; 1088-1093.
11. See Tertullian, *De Baptismo*, VII-VIII: CCL, 1, 282 sq.; B. Botte, *La tradition apostolique de Saint Hippolyte: Liturgiewissenschaftliche Quellen und Forschungen*, 39 (Münster in W., 1963) 52-54; Ambrose, *De Sacramentis*, II, 24; III, 2, 8; VI, 2, 9: *CSEL.*, 73, pp. 36, 42, 74-75; *De Mysteriis*, VII, 42: *ibid.* p. 106.
12. *Liber Sacramentorum Romanae Ecclesiae Ordinis Anni circuli*, ed. L. C. Mohlberg: *Rerum Ecclesiasticarum Documenta, Fontes*, IV (Rome, 1960) 75; *Das Sacramentarium Gregorianum nach dem Aachener Ur exemplar*, ed. H. Lietzman: *Liturgiegeschichtliche Quellen*, 3 (Münster in W., 1921) 53 sq.; *Liber Ordinum*, ed. M. Ferotin: *Monumenta Ecclesiae Liturgica*, V (Paris, 1904) 33 sq.; *Missale Gallicanum Vetus*, ed. L. C. Mohlberg: *Rerum Ecclesiasticarum Documenta, Fontes*, III (Rome, 1958) 42; *Missale Gothicum*, ed. L. C. Mohlberg: *Rerum Ecclesiasticarum Documenta*, V (Rome, 1961) 67; C. Vogel - R. Elze, *Le Pontifical Romano-Germanique du dixième siècle, Le Texte, II; Studi e Testi*, 227 (Vatican City, 1963) 109; M. Andrieu, *Le Pontifical Romain au Moyen-Age*, t. 1, *Le Pontifical Romain du XII^e siècle: Studi e Testi*, 86 (Vatican City, 1938) 247 sq., 289; t. 2, *Le Pontifical de la Curie Romaine au XIII^e siècle: Studi e Testi*, 87 (Vatican City, 1940) 452 sq.
13. *Ep. Cum venisset*: *PL*, 215, 285. The profession of faith which the same pope prescribed for the Waldensians includes the following: *Confirmationem ab episcopo factam, id est impositionem manuum, sanctam et venerande accipiendam esse censemus*: *PL*, 215, 1511.
14. *Ep. Sub Catholicae professione*: Mansi, *Conc. Coll.*, t. 23, 579.
15. Mansi, *Conc. Coll.*, t. 24, 71.
16. *Epistolae Pontificiae ad Concilium Florentinum spectantes*, ed. G. Hofmann: *Concilium Florentinum*, vol. 1, ser. A. part II (Rome, 1944) 128.
17. *Ibid.*, 129.
18. *Concilii Tridentini Actorum pars altera*, ed. S. Eshes: *Concilium Tridentinum*, V, Act. II (Fribourg Br., 1911) 996.
19. *Ep. Ex quo primum tempore*, 52: *Benedicti XIV. . . Bullarium*, t. III (Prato, 1847) 320.
20. See Cyril of Jerusalem, *Catech.* XVIII, 33, 1056; Asterius, Bishop of Amasea, *In parabolam de filio prodigo*, in "Photii Bibliotheca," Cod. 271: *PG*, 104, 213. See also *Epistola cuiusdam Patriarchae Constantinopolitani ad Martyrium Episcopum Antiochenum*: *PG*, 119, 900.
21. M. Andrieu, *Le Pontifical Romain au Moyen-Age*, t. 1, *Le Pontifical Romain du XII^e siècle: Studi e Testi*, 86 (Vatican City, 1938) 247.

INTRODUCTION

I. Dignity of Confirmation

1. Those who have been baptized continue on the path of Christian initiation through the sacrament of confirmation. In this sacrament they receive the Holy Spirit, who was sent upon the apostles by the Lord on Pentecost.
2. This giving of the Holy Spirit conforms believers more perfectly to Christ and strengthens them so that they may bear witness to Christ for the building up of his body in faith and love. They are so marked with the character or seal of the Lord that the sacrament of confirmation cannot be repeated.

II. Offices and Ministries in the Celebration of Confirmation

3. It is the responsibility of the people of God to prepare the baptized for confirmation. It is the responsibility of the pastors to see that all the baptized come to the fullness of Christian initiation and are carefully prepared for confirmation.

Adult catechumens, who are to be confirmed immediately after baptism, have the help of the Christian community and, in particular, the formation which is given to them during the catechumenate, catechesis, and common liturgical celebrations. Catechists, sponsors, and members of the local church should participate in the catechumenate. The steps of the catechumenate will be appropriately adapted to those who, baptized in infancy, are confirmed as adults.

The initiation of children into the sacramental life is for the most part the responsibility and concern of Christian parents. They are to form and gradually increase a spirit of faith in the children and, with the help of catechetical institutions, prepare them for the fruitful reception of the sacraments of confirmation and the eucharist. The role of the parents is also expressed by their active participation in the celebration of the sacraments.

4. Attention should be paid to the festive and solemn character of the liturgical service, especially its significance for the local church, especially if all the candidates are assembled for a common celebration. The whole people of God, represented by the families and friends of the candidates and by members of the local community, will be invited to take part in the celebration and will express its faith in the fruits of the Holy Spirit.

5. Ordinarily there should be a sponsor for each of those to be confirmed. The sponsor brings the candidate to receive the sacrament, presents him to the minister for the anointing, and will later help him to fulfill his baptismal promises faithfully under the influence of the Holy Spirit.

In view of contemporary pastoral circumstances, it is desirable that the godparent at baptism, if present, also be the sponsor at confirmation; canon 796, no. 1 is abrogated. This change expresses more clearly the relationship between baptism and confirmation and also makes the function and responsibility of the sponsor more effective.

Nonetheless the choice of a special sponsor for confirmation is not excluded. Even the parents themselves may present their children for confirmation. It is for the local Ordinary to determine diocesan practice in the light of local circumstances.

6. Pastors will see that the sponsor, chosen by the candidate or his family, is spiritually qualified for the office and satisfies these requirements:

- a) that he be sufficiently mature for this role;
- b) that he belong to the Catholic Church and have been initiated in the three sacraments of baptism, confirmation, and the eucharist;
- c) that he be not prohibited by law from exercising the role of sponsor.

7. The original minister of confirmation is the bishop. Ordinarily the sacrament is administered by the bishop so that there will be a more evident relationship to the first pouring forth of the Holy Spirit on Pentecost. After they were filled with the Holy Spirit, the apostles themselves gave the Spirit to the faithful through the laying on of their hands. In this way the reception of the Spirit through the ministry of the bishop shows the close bond which joins the confirmed to the Church and the mandate received from Christ, to be witnesses among men.

In addition to the bishop, the law gives the faculty to confirm to the following:

- a) apostolic administrators who are not bishops, prelates or abbots *nullius*, vicars and prefects apostolic, vicars capitular, within the limits of their territory and while they are in office;
- b) priests who, in virtue of an office which they lawfully hold, baptize an adult or a child old enough for catechesis or receive a validly baptized adult into full communion with the Church;
- c) in danger of death, provided a bishop is not easily available or is lawfully impeded: pastors and parochial vicars; in their absence, their parochial associates; priests who are in charge of special parishes lawfully established; administrators; substitutes; and assistants; in the absence of all of the preceding, any priest who is not subject to censure or canonical penalty.

8. In case of true necessity and special reason, for example, the large number of persons to be confirmed, the minister of confirmation mentioned in no. 7 or the extraordinary minister designated by special indult of the Apostolic See or by law may associate other priests with himself in the administration of this sacrament.

It is required that these priests:

- a) have a particular function or office in the diocese, namely, vicars general, episcopal vicars or delegates, district or regional vicars,² or those who by mandate of the Ordinary hold equivalent offices; or
- b) be the pastors of the places where confirmation is conferred, pastors of the places where the candidates belong, or priests who have had a special part in the catechetical preparation of the candidates.

III. Celebration of the Sacrament

9. The sacrament of confirmation is conferred through the anointing with chrism on the forehead, which is done by the laying on of the hand, and through the words: *Be sealed with the Holy Spirit, the Gift of the Father.*

Even though the laying of hands on the candidates with the prayer *All-powerful God* does not pertain to the valid conferment of the sacrament, it is to be strongly emphasized for the integrity of the rite and the fuller understanding of the sacrament.

Priests who are associated with the principal minister in conferring the sacrament join him in laying their hands on all the candidates together, but they do not say the prayer.

The whole rite has a twofold meaning. The laying of hands on the candidates by the bishop and the concelebrating priests expresses the biblical gesture by which the gift of the Holy Spirit is invoked. This is well adapted to the understanding of the Christian people. The anointing with chrism and the accompanying words express clearly the effects of the giving of the Holy Spirit. Signed with the perfumed oil, the baptized person receives the indelible character, the seal of the Lord, together with the gift of the Spirit, which conforms him more closely to Christ and gives him the grace of spreading the Lord's presence among men.

10. The chrism is consecrated by the bishop in the Mass which is ordinarily celebrated on Holy Thursday for this purpose.

11. Adult catechumens and children who are baptized at an age when they are old enough for catechesis should ordinarily be admitted to confirmation and the eucharist at the same time they receive baptism. If this is impossible, they should receive confirmation in a common celebration (see no. 4). Similarly, adults who were baptized in infancy should, after suitable preparation, receive confirmation and the eucharist in a common celebration.

With regard to children, in the Latin Church the administration of confirmation is generally postponed until about the seventh year. For pastoral reasons, however, especially to strengthen the faithful in complete obedience to Christ the Lord and in loyal testimony to him, episcopal conferences may choose an age which seems more appropriate, so that the sacrament is conferred at a more mature age after appropriate formation.

In this case sufficient concern should be had that children be confirmed at the proper time, even before the use of reason, where there is danger of death or other serious difficulty. They should not be deprived of the benefit of this sacrament.

12. One must be baptized to receive the sacrament of confirmation. In addition, if the baptized person has the use of reason, it is required that he be in a state of grace, properly instructed, and able to renew his baptismal promises.

It is the responsibility of the episcopal conferences to determine more precisely the pastoral means for the preparation of children for confirmation.

With regard to adults, the same principles should be followed, with suitable adaptations, which are in effect in individual dioceses for the admission of catechu-

mens to baptism and the eucharist. In particular, suitable catechesis should precede confirmation. There should be enough effective relationship of the candidates with the Christian community and with individual members of the faithful to assist in their formation. This formation should be directed toward their giving the witness of a Christian life and exercising the Christian apostolate, while developing a genuine desire to participate in the eucharist (see *Introduction to the Christian Initiation of Adults*, no. 19).

Sometimes the preparation of a baptized adult for confirmation is part of his preparation for marriage. In such cases, if it is foreseen that the conditions for a fruitful reception of confirmation cannot be satisfied, the local Ordinary will judge whether it is better to defer confirmation until after the marriage.

If one who has the use of reason is confirmed in danger of death, he should be prepared spiritually, so far as possible, depending upon the circumstances of the individual case.

13. Ordinarily confirmation takes place within Mass in order to express more clearly the fundamental connection of this sacrament with the entirety of Christian initiation. The latter reaches its culmination in the communion of the body and blood of Christ. The newly confirmed should therefore participate in the eucharist which completes their Christian initiation.

If the candidates for confirmation are children who have not received the eucharist and are not admitted to their first communion at this liturgical celebration or if there are other special circumstances, confirmation should be celebrated outside Mass. When this occurs, there should first be a celebration of the word of God.

It is fitting that the minister of confirmation celebrate the Mass or, better, celebrate the Mass, especially with the priests who may join him in the administration of the sacrament.

If the Mass is celebrated by someone else, it is proper that the bishop preside over the liturgy of the word and that he give the blessing at the end of Mass.

Emphasis should be given to the celebration of the word of God which begins the rite of confirmation. It is from the hearing of the word of God that the diverse power of the Holy Spirit flows upon the Church and upon each one of the baptized and confirmed and it is by this word that God's will is manifest in the life of Christians.

The saying of the Lord's Prayer by the newly confirmed with the rest of the people is also of very great importance, whether during Mass before communion or outside Mass before the blessing, because it is the Spirit who prays in us, and the Christian in the Spirit says "*Abba*, Father."

14. The pastor should record the names of the minister, those confirmed, parents and sponsors, and the date and place of confirmation in a special book, in addition to the notation in the baptismal register which is made according to law.

15. If the pastor of the newly-confirmed person is not present, the minister should promptly inform him of the confirmation, either personally or through a representative.

IV. Adaptations in the Rite of Confirmation

16. In virtue of the Constitution on the Sacred Liturgy (art. 63b), episcopal conferences have the right to prepare a title in particular rituals corresponding to this title of the Roman Pontifical on confirmation. This is to be adapted to the needs of individual regions so that, after confirmation of their action by the Apostolic See, the ritual may be used in the territory.³

17. The episcopal conference will consider whether, in view of local circumstances and the culture and traditions of the people, it is opportune:

- a) to make suitable adaptations of the formulas for the renewal of baptismal promises and professions, either following the text in the rite of baptism or accommodating these formulas to the circumstances of the candidates for confirmation;
- b) to introduce a different manner for the minister to give the sign of peace after the anointing, either to each individual or to all the newly confirmed together.

18. The minister of confirmation may introduce some comments into the rite in individual cases and in view of the kind of candidates for confirmation. He may also make appropriate accommodations in the existing texts, for example, by expressing these in a kind of dialogue, especially with children.

When confirmation is given by a minister who is not a bishop, whether by concession of the general law or by special indult of the Apostolic See, he should mention in the homily that the bishop is the original minister of the sacrament and should explain why priests receive the faculty to confirm from the law or by an indult of the Apostolic See.

V. Preparations

19. The following should be prepared for confirmation:

- a) vestments for the celebration of Mass, for the bishop and for the priests who concelebrate with him; if the bishop does not concelebrate the Mass, he and the priests who administer confirmation with him should participate in the Mass wearing the vestments for confirmation: alb, stole, and, for the minister of confirmation, cope; these vestments are also worn for confirmation outside Mass;
- b) chairs for the bishop and the priests;
- c) vessel or vessels of chrism;
- d) Roman Pontifical or Ritual;
- e) preparations for Mass and for communion under both kinds, if it is given in this way;
- f) preparations for the washing of the ministers' hands after the anointing.

NOTES

1. See canons 451, 471, 476, 216, no. 4, 472, 474, 475.
2. See canon 217, no. 1.
3. See *Rite of Baptism for Children* (1969), General Instruction on Christian Initiation, nos. 30-33.

CHAPTER I

RITE OF CONFIRMATION WITHIN MASS

Liturgy of the Word

20. *The liturgy of the word is celebrated in the ordinary way. The readings may be taken in whole or in part from the Mass of the day or from the texts for confirmation in the Lectionary for Mass (nos. 763-767) and listed below (nos. 61-65).*

Sacrament of Confirmation

Presentation of the candidates

21. *After the gospel the bishop and the priests who will be ministers of the sacrament with him take their seats. The pastor or another priest, deacon, or catechist presents the candidates for confirmation, according to the custom of the region. If possible, each candidate is called by name and comes individually to the sanctuary. If the candidates are children, they are accompanied by one of their sponsors or parents and stand before the celebrant.*

If there are very many candidates, they are not called by name, but simply take a suitable place before the bishop.

Homily or instruction

22. *The bishop then gives a brief homily. He should explain the readings and so lead the candidates, their sponsors and parents, and the whole assembly to a deeper understanding of the mystery of confirmation.*

He may use these or similar words:

On the day of Pentecost the apostles received the Holy Spirit as the Lord had promised. They also received the power of giving the Holy Spirit to others and so completing the work of baptism. This we read in the Acts of the Apostles. When Saint Paul placed his hands on those who had been baptized, the Holy Spirit came upon them, and they began to speak in other languages and in prophetic words.

Bishops are successors of the apostles and have this power of giving the Holy Spirit to the baptized, either personally or through the priests they appoint.

In our day the coming of the Holy Spirit in confirmation is no longer marked by the gift of tongues, but we know his coming by faith. He fills our hearts with the love of God, brings us together in one faith but in different vocations, and works within us to make the Church one and holy.

The gift of the Holy Spirit which you are to receive will be a spiritual sign and seal to make you more like Christ and more perfect members of his Church. At his baptism by John, Christ himself was anointed by the Spirit and sent out on his public ministry to set the world on fire.

You have already been baptized into Christ and now you will receive the power of his Spirit and the sign of the cross on your forehead. You must be witnesses before all the world to his suffering, death, and resurrection; your way of life should at all times reflect the goodness of Christ. Christ gives varied gifts to his Church, and the Spirit distributes them among the members of Christ's body to build up the holy people of God in unity and love.

Be active members of the Church, alive in Jesus Christ. Under the guidance of the Holy Spirit give your lives completely in the service of all, as did Christ, who came not to be served but to serve.

So now, before you receive the Spirit, I ask you to renew the profession of faith you made in baptism or your parents and godparents made in union with the whole Church.

Renewal of baptismal promises

23. After the homily the candidates stand and the bishop questions them:

Do you reject Satan and all his works and all his empty promises?

The candidates respond together:

I do.

Bishop:

Do you believe in God the Father almighty, creator of heaven and earth?

Candidates:

I do.

Bishop:

Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?

Candidates:

I do.

Bishop:

Do you believe in the Holy Spirit, the Lord, the giver of life, who came upon the apostles at Pentecost and today is given to you sacramentally in confirmation?

Candidates:

I do.

Bishop:

Do you believe in the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

Candidates:

I do.

The bishop confirms their profession of faith by proclaiming the faith of the Church:

**This is our faith. This is the faith of the Church.
We are proud to profess it in Christ Jesus our Lord.**

The whole congregation responds:

Amen.

For This is our faith, some other formula may be substituted, or the community may express its faith in a suitable song.

Laying on of hands

24. The concelebrating priests stand near the bishop. He faces the people and with hands joined, sings or says:

**My dear friends:
in baptism God our Father gave the new birth of eternal life
to his chosen sons and daughters.
Let us pray to our Father
that he will pour out the Holy Spirit
to strengthen his sons and daughters with his gifts
and anoint them to be more like Christ the Son of God.**

All pray in silence for a short time.

25. The bishop and the priests who will minister the sacrament with him lay hands upon all the candidates (by extending their hands over them). The bishop alone sings or says:

**All-powerful God, Father of our Lord Jesus Christ,
by water and the Holy Spirit
you freed your sons and daughters from sin
and gave them new life.
Send your Holy Spirit upon them
to be their Helper and Guide.**

**Give them the spirit of wisdom and understanding,
the spirit of right judgment and courage,
the spirit of knowledge and reverence.
Fill them with the spirit of wonder and awe in your presence.**

We ask this through Christ our Lord.

R. Amen.

Anointing with chrism

26. The deacon brings the chrism to the bishop. Each candidate goes to the bishop, or the bishop may go to the individual candidates. The one who presented the candidate places his right hand on the latter's shoulder and gives the candidate's name to the bishop; or the candidate may give his own name.

27. The bishop dips his right thumb in the chrism and makes the sign of the cross on the forehead of the one to be confirmed, as he says:

N., be sealed with the Holy Spirit, the Gift of the Father.

The newly confirmed responds:

Amen.

The bishop says:

Peace be with you.

The newly confirmed responds:

And also with you.

28. If priests assist the bishop in conferring the sacrament, all the vessels of chrism are brought to the bishop by the deacon or by other ministers. Each of the priests comes to the bishop, who gives him a vessel of chrism.

The candidates go to the bishop or to the priests, or the bishop and priests may go to the candidates. The anointing is done as described above (no. 27).

29. During the anointing a suitable song may be sung. After the anointing the bishop and the priests wash their hands.

General intercessions

30. The general intercessions follow, in this or a similar form determined by the competent authority.

Bishop:

My dear friends:

**let us be one in prayer to God our Father
as we are one in the faith, hope, and love his Spirit gives.**

Deacon or minister:

**For these sons and daughters of God,
confirmed by the gift of the Spirit,
that they give witness to Christ
by lives built on faith and love:
let us pray to the Lord.**

R. Lord, hear our prayer.

Deacon or minister:

**For their parents and godparents
who led them in faith,
that by word and example they may always encourage them
to follow the way of Jesus Christ:
let us pray to the Lord.**

R. Lord, hear our prayer.

Deacon or minister:

**For the holy Church of God,
in union with N. our pope, N. our bishop, and all the bishops,
that God, who gathers us together by the Holy Spirit,
may help us grow in unity of faith and love
until his Son returns in glory:
let us pray to the Lord.**

R. Lord, hear our prayer.

Deacon or minister:

**For all men,
of every race and nation,
that they may acknowledge the one God as Father,
and in the bond of common brotherhood
seek his kingdom,
which is peace and joy in the Holy Spirit:
let us pray to the Lord.**

R. Lord, hear our prayer.

Bishop:

**God our Father,
you sent your Holy Spirit upon the apostles,
and through them and their successors
you give the Spirit to your people.
May his work begun at Pentecost
continue to grow in the hearts of all who believe.**

We ask this in Jesus' name.

Liturgy of the Eucharist

31. *After the general intercessions the liturgy of the eucharist is celebrated according to the Order of Mass, with these exceptions:*

- a) *the profession of faith is omitted, since it has already been made;*
- b) *some of the newly confirmed may join those who bring the gifts to the altar;*
- c) *when the Roman canon is used, the special Hanc igitur is said.*

32. *Adults who are confirmed, their sponsors, parents, wives and husbands, and catechists may receive communion under both kinds.*

Blessing

33. *Instead of the usual blessing at the end of Mass, the following blessing or prayer over the people is used.*

**God our Father
made you his children by water and the Holy Spirit:
may he bless you
and watch over you with his fatherly love.**

R. Amen.

**Jesus Christ the Son of God
promised that the Spirit of truth
would be with his Church for ever:
may he bless you and give you courage
in professing the true faith.**

R. Amen.

**The Holy Spirit
came down upon the disciples
and set their hearts on fire with love:
may he bless you,
keep you one in faith and love
and bring you to the joy of God's kingdom.**

R. Amen.

The bishop adds immediately:

**May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.**

R. Amen.

Prayer over the people

Instead of the preceding blessing, the prayer over the people may be used.

The deacon or minister gives the invitation in these or similar words:

Bow your heads and pray for God's blessing.

The bishop extends his hands over the people and sings or says:

**God our Father,
complete the work you have begun
and keep the gifts of your Holy Spirit
active in the hearts of your people.
Make them ready to live his gospel
and eager to do his will.
May they never be ashamed
to proclaim to all the world Christ crucified
living and reigning for ever and ever.**

R. Amen.

The bishop adds immediately:

**May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.**

R. Amen.

CHAPTER II

RITE OF CONFIRMATION OUTSIDE MASS

Entrance Rite

Entrance song

34. *When the candidates, their sponsors and parents, and the whole assembly of the faithful have gathered, the bishop goes to the sanctuary with the priests who assist him, one or more deacons, and the ministers. Meanwhile all may sing a psalm or appropriate song.*

35. *The bishop makes the usual reverence to the altar with the ministers and greets the people:*

Peace be with you.

All:

And also with you.

Opening prayer

Let us pray.

**God of power and mercy,
send your Holy Spirit
to live in our hearts
and make us temples of his glory.**

**We ask you this
through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.**

R. Amen.

Or:

**Lord,
fulfill your promise:
send your Holy Spirit
to make us witnesses before the world
to the Good News proclaimed by Jesus Christ, our Lord,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.**

R. Amen.

Or:

**Lord,
send us your Holy Spirit
to help us walk in unity of faith
and grow in the strength of his love
to the full stature of Christ,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.**

R. Amen.

Or:

**Lord,
fulfill the promise given by your Son
and send the Holy Spirit
to enlighten our minds and lead us to all truths.**

**We ask you this
through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.**

R. Amen.

Celebration of the Word of God

36. The celebration of the word of God follows. At least one of the readings suggested for the Mass of confirmation (see nos. 61-65) is read.

37. If two or three readings are chosen, the traditional order is followed, that is, the Old Testament, the Apostle, and the Gospel. After the first and second reading there should be a psalm or song, or a period of silence may be observed.

Sacrament of Confirmation

Presentation of the candidates

38. After the readings the bishop and the priests who will be ministers of the sacrament with him take their seats. The pastor or another priest, deacon, or catechist presents the candidates for confirmation, according to the custom of the region. If possible, each candidate is called by name and comes individually to the sanctuary. If the candidates are children, they are accompanied by one of their sponsors or parents and stand before the celebrant.

If there are very many candidates, they are not called by name, but simply take a suitable place before the bishop.

Homily or instruction

39. *The bishop then gives a brief homily. He should explain the readings and so lead the candidates, their sponsors and parents, and the whole assembly to a deeper understanding of the mystery of confirmation.*

He may use these or similar words:

On the day of Pentecost the apostles received the Holy Spirit as the Lord had promised. They also received the power of giving the Holy Spirit to others and so completing the work of baptism. This we read in the Acts of the Apostles. When Saint Paul placed his hands on those who had been baptized, the Holy Spirit came upon them, and they began to speak in other languages and in prophetic words.

Bishops are successors of the apostles and have this power of giving the Holy Spirit to the baptized, either personally or through the priests they appoint.

In our day the coming of the Holy Spirit in confirmation is no longer marked by the gift of tongues, but we know his coming by faith. He fills our hearts with the love of God, brings us together in one faith but in different vocations, and works within us to make the Church one and holy.

The gift of the Holy Spirit which you are to receive will be a spiritual sign and seal to make you more like Christ and more perfect members of his Church. At his baptism by John, Christ himself was anointed by the Spirit and sent out on his public ministry to set the world on fire.

You have already been baptized into Christ and now you will receive the power of his Spirit and the sign of the cross on your forehead. You must be witnesses before all the world to his suffering, death, and resurrection; your way of life should at all times reflect the goodness of Christ. Christ gives varied gifts to his Church, and the Spirit distributes them among the members of Christ's body to build up the holy people of God in unity and love.

Be active members of the Church, alive in Jesus Christ. Under the guidance of the Holy Spirit give your lives completely in the service of all, as did Christ, who came not to be served but to serve.

So now, before you receive the Spirit, I ask you to renew the profession of faith you made in baptism or your parents and godparents made in union with the whole Church.

Renewal of baptismal promises

40. *After the homily the candidates stand and the bishop questions them:*

Do you reject Satan and all his works and all his empty promises?

The candidates respond together:

I do.

Bishop:

Do you believe in God the Father almighty, creator of heaven and earth?

Candidates:

I do.

Bishop:

Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?

Candidates:

I do.

Bishop:

Do you believe in the Holy Spirit, the Lord, the giver of life, who came upon the apostles at Pentecost and today is given to you sacramentally in confirmation?

Candidates:

I do.

Bishop:

Do you believe in the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

Candidates:

I do.

The bishop confirms their profession of faith by proclaiming the faith of the Church:

**This is our faith. This is the faith of the Church.
We are proud to profess it in Christ Jesus our Lord.**

The whole congregation responds:

Amen.

For This is our faith, some other formula may be substituted, or the community may express its faith in a suitable song.

Laying on of hands

41. The concelebrating priests stand near the bishop. He faces the people and with hands joined, sings or says:

**My dear friends:
in baptism God our Father gave the new birth of eternal life
to his chosen sons and daughters.
Let us pray to our Father
that he will pour out the Holy Spirit**

**to strengthen his sons and daughters with his gifts
and anoint them to be more like Christ the Son of God.**

All pray in silence for a short time.

42. *The bishop and the priests who will minister the sacrament with him lay hands upon all the candidates (by extending their hands over them). The bishop alone sings or says:*

**All-powerful God, Father of our Lord Jesus Christ,
by water and the Holy Spirit
you freed your sons and daughters from sin
and gave them new life.
Send your Holy Spirit upon them
to be their Helper and Guide.
Give them the spirit of wisdom and understanding,
the spirit of right judgment and courage,
the spirit of knowledge and reverence.
Fill them with the spirit of wonder and awe in your presence.**

We ask this through Christ our Lord.

R. Amen.

Anointing with chrism

43. *The deacon brings the chrism to the bishop. Each candidate goes to the bishop, or the bishop may go to the individual candidates. The one who presented the candidate places his right hand on the latter's shoulder and gives the candidate's name to the bishop; or the candidate may give his own name.*

44. *The bishop dips his right thumb in the chrism and makes the sign of the cross on the forehead of the one to be confirmed, as he says:*

N., be sealed with the Holy Spirit, the Gift of the Father.

The newly confirmed responds:

Amen.

The bishop says:

Peace be with you.

The newly confirmed responds:

And also with you.

45. *If priests assist the bishop in conferring the sacrament, all the vessels of chrism are brought to the bishop by the deacon or by other ministers. Each of the priests comes to the bishop, who gives him a vessel of chrism.*

The candidates go to the bishop or to the priests, or the bishop and priests may go to the candidates. The anointing is done as described above (no. 44).

46. *During the anointing a suitable song may be sung. After the anointing the bishop and the priests wash their hands.*

General intercessions

47. *The general intercessions follow, in this or a similar form determined by the competent authority.*

Bishop:

My dear friends:

**let us be one in prayer to God our Father
as we are one in the faith, hope, and love his Spirit gives.**

Deacon or minister:

**For these sons and daughters of God,
confirmed by the gift of the Spirit,
that they give witness to Christ
by lives built on faith and love:
let us pray to the Lord.**

R. Lord, hear our prayer.

Deacon or minister:

**For their parents and godparents
who led them in faith,
that by word and example they may always encourage them
to follow the way of Jesus Christ:
let us pray to the Lord.**

R. Lord, hear our prayer.

Deacon or minister:

**For the holy Church of God,
in union with N. our pope, N. our bishop, and all the bishops,
that God, who gathers us together by the Holy Spirit,
may help us grow in unity of faith and love
until his Son returns in glory:
let us pray to the Lord.**

R. Lord, hear our prayer.

Deacon or minister:

**For all men,
of every race and nation,
that they may acknowledge the one God as Father,
and in the bond of common brotherhood
seek his kingdom,
which is peace and joy in the Holy Spirit:
let us pray to the Lord.**

R. Lord, hear our prayer.

Bishop:

**God our Father,
you sent your Holy Spirit upon the apostles,
and through them and their successors
you give the Spirit to your people.
May his work begun at Pentecost
continue to grow in the hearts of all who believe.**

We ask this in Jesus' name.

Lord's Prayer

48. All then say the Lord's Prayer, which the bishop may introduce in these or similar words:

**Dear friends in Christ,
let us pray together
as the Lord Jesus Christ has taught.**

All:

Our Father

49. After the Lord's Prayer the bishop blesses all present. Instead of the usual blessing, the following blessing or prayer over the people is used.

**God our Father
made you his children by water and the Holy Spirit:
may he bless you
and watch over you with his fatherly love.**

R. Amen.

**Jesus Christ the Son of God
promised that the Spirit of truth
would be with his Church for ever:
may he bless you and give you courage
in professing the true faith.**

R. Amen.

**The Holy Spirit
came down upon the disciples
and set their hearts on fire with love:
may he bless you,
keep you one in faith and love
and bring you to the joy of God's kingdom.**

R. Amen.

The bishop adds immediately:

**May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.**

R. Amen.

Prayer over the people

Instead of the preceding blessing, the prayer over the people may be used.

The deacon or minister gives the invitation in these or similar words:

Bow your heads and pray for God's blessing.

The bishop extends his hands over the people and sings or says:

**God our Father,
complete the work you have begun
and keep the gifts of your Holy Spirit
active in the hearts of your people.
Make them ready to live his gospel
and eager to do his will.
May they never be ashamed
to proclaim to all the world Christ crucified
living and reigning for ever and ever.**

R. Amen.

The bishop adds immediately:

**May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.**

R. Amen.

CHAPTER III

RITE OF CONFIRMATION BY A MINISTER WHO IS NOT A BISHOP

50. The minister of confirmation who is not a bishop and who confirms either by concession of the general law or by special indult of the Apostolic See observes the rite described above.

51. If, because of the large number of candidates, other priests join the celebrant in the administration of the sacrament, he chooses them in accord with no. 8 above. These priests should also concelebrate the Mass in which confirmation is conferred.

CHAPTER IV

CONFIRMATION OF A PERSON IN DANGER OF DEATH

52. *It is of the greatest importance that the initiation of every baptized Christian be completed by the sacraments of confirmation and the eucharist. The sick person in danger of death who has reached the age of reason should therefore be strengthened by confirmation before he receives the eucharist as viaticum, after the necessary and possible catechesis.*

Confirmation in danger of death and anointing of the sick are not ordinarily to be celebrated in a continuous rite.

In the case of a child who has not yet reached the age of reason, confirmation is given in accord with the same principles and norms as for baptism.

53. *When circumstances permit, the entire rite described above is followed.*

54. *In case of urgent necessity, the minister of confirmation lays his hands upon the sick person as he says:*

**All-powerful God, Father of our Lord Jesus Christ,
by water and the Holy Spirit
you freed your son (daughter) from sin
and gave him (her) new life.
Send your Holy Spirit upon him (her)
to be his (her) Helper and Guide.
Give him (her) the spirit of wisdom and understanding,
the spirit of right judgment and courage,
the spirit of knowledge and reverence.
Fill him (her) with the spirit of wonder and awe in your presence.**

We ask this through Christ our Lord.

R. Amen.

55. *Then the minister dips his right thumb in the chrism and makes the sign of the cross on the forehead of the one to be confirmed, as he says:*

N., be sealed with the Holy Spirit, the Gift of the Father.

The newly confirmed responds, if he is able:

Amen.

Other parts of the preparatory and concluding rites may be added in individual cases, depending on the circumstances.

56. *In case of extreme necessity, it is sufficient that the anointing be done with the sacramental form:*

N., be sealed with the Holy Spirit, the Gift of the Father.

CHAPTER V

TEXTS FOR THE CELEBRATION OF CONFIRMATION

I. Mass for the Celebration of Confirmation

57. *This Mass is celebrated with red or white vestments, when confirmation is conferred within Mass or immediately before or after Mass.*

It may be used on any day except the Sundays of Advent, Lent, and Easter, solemnities, Ash Wednesday, and Holy Week.

A

58.

OPENING PRAYER

**God of power and mercy,
send your Holy Spirit
to live in our hearts
and make us temples of his glory.**

**We ask you this
through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.**

R. Amen.

Or:

**Lord,
fulfill your promise:
send your Holy Spirit
to make us witnesses before the world
to the Good News proclaimed by Jesus Christ, our Lord,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.**

R. Amen.

Another prayer may be chosen from nos. 59, 60.

PRAYER OVER THE GIFTS

**Lord,
we celebrate the memorial of our redemption
by which your Son won for us the gift of the Holy Spirit.
Accept our offerings,
and send us your Spirit
to make us more like Christ
in bearing witness to the world.**

Grant this through Christ our Lord.

R. Amen.

When the Roman canon is used, the special Hanc igitur is said.

**Father,
accept this offering
from your whole family
and from those reborn in baptism
and confirmed by the coming of the Holy Spirit.
Protect them with your love and keep them close to you.
(Through Christ our Lord. Amen.)**

PRAYER AFTER COMMUNION

**Lord,
help those you have anointed by your Spirit
and fed with the body and blood of your Son;
bring them through every trial
and by their works of love
build up the Church in holiness and joy.**

We ask this in Jesus' name.

R. Amen.

When singing is not possible, these antiphons are read:

Entrance antiphon

Ezekiel 36:25-26

I will pour clean water on you and I will give you a new heart, a new spirit within you, says the Lord.

Communion antiphon

See Hebrews 6:4

All you who have been enlightened, who have experienced the gift of heaven and who have received your share of the Holy Spirit: rejoice in the Lord.

59.

OPENING PRAYER

**Lord,
send us your Holy Spirit
to help us walk in unity of faith
and grow in the strength of his love
to the full stature of Christ,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.**

R. Amen.

Another prayer may be chosen from nos. 58, 60.

PRAYER OVER THE GIFTS

**Lord,
you have signed our brothers and sisters
with the cross of your Son
and anointed them with the oil of salvation.
As they offer themselves with Christ,
continue to fill their hearts with your Spirit.**

Grant this through Christ our Lord.

R. Amen.

When the Roman canon is used, the special Hanc igitur is said, as in the preceding Mass.

PRAYER AFTER COMMUNION

**Lord,
you give your Son as food
to those you anoint with your Spirit.
Help them to fulfill your law
by living in freedom as your children.
May they live in holiness
and be your witnesses to the world.**

We ask this through Christ our Lord.

R. Amen.

When singing is not possible, these antiphons are read:

Entrance antiphon *See Romans 5:5; 8:11*
The love of God has been poured into our hearts by his Spirit
living in us.

Communion antiphon *Psalm 33:6, 9*
Look up at him with gladness and smile; taste and see the
goodness of the Lord.

II. Other Prayers

60.

OPENING PRAYER

**Lord,
fulfill the promise given by your Son
and send the Holy Spirit
to enlighten our minds and lead us to all truth.**

**We ask you this
through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.**

R. Amen.

PRAYER OVER THE GIFTS

**Lord,
accept the offering of your family
and help those who receive the gift of your Spirit
to keep him in their hearts
and come to the reward of eternal life.**

Grant this through Christ our Lord.

R. Amen.

PRAYER AFTER COMMUNION

**Lord,
we have shared the one bread of life.
Send the Spirit of your love
to keep us one in faith and peace.**

We ask this in Jesus' name.

R. Amen.

III. Biblical Readings

See Lectionary for Mass, nos. 763-767.

61. Readings from the Old Testament

1. Isaiah 11:1-4a On him the Spirit of the Lord rests.
2. Isaiah 42:1-3 I have endowed my servant with my Spirit.
3. Isaiah 61:1-3a, 6a, 8b-9 The Lord God has anointed me and has sent me to bring Good News to the poor, to give them the oil of gladness.
4. Ezekiel 36:24-28 I will place a new Spirit in your midst.
5. Joel 2:23a, 26-30a (Hebrew 2:23a; 3:1-3a) I will pour out my Spirit on all mankind.

62. Readings from the New Testament

1. Acts 1:3-8 You will receive the power of the Holy Spirit, and you will be my witnesses.
2. Acts 2:1-6, 14, 22b-23, 32-33 They were all filled with the Holy Spirit, and began to speak.
3. Acts 8:1, 4, 14-17 They laid hands on them, and they received the Holy Spirit.
4. Acts 10:1, 33-34a, 37-44 The Holy Spirit came down on all those listening to the word of God.
5. Acts 19:1b-6a Did you receive the Holy Spirit when you became believers?
6. Romans 5:1-2, 5-8 The love of God has been poured into our hearts by the Holy Spirit which has been given to us.
7. Romans 8:14-17 The Spirit himself and our spirit bear united witness that we are children of God.
8. Romans 8:26-27 The Spirit himself will express our plea in a way that could never be put into words.
9. 1 Corinthians 12:4-13 There is one and the same Spirit giving to each as he wills.
10. Galatians 5:16-17, 22-23a, 24-25 If we live in the Spirit, let us be directed by the Spirit.
11. Ephesians 1:3a, 4a, 13-19a You have been signed with the seal of the Holy Spirit of the promise.
12. Ephesians 4:1-6 There is one body, one Spirit, and one baptism.

63. Responsorial Psalms

1. Psalm 21:23-24, 26-27, 28 and 31-32
R (23): I will proclaim your name to my brothers.
or: (John 15:26-27): When the Holy Spirit comes to you, you will be my witnesses.
2. Psalm 22:1-3a, 3b-4, 5-6
R (1): The Lord is my shepherd; there is nothing I shall want.
3. Psalm 95:1-2a, 2b-3, 9-10a, 11-12
R (3): Proclaim his marvellous deeds to all the nations.
4. Psalm 103:1ab and 24, 27-28, 30-31, 33-34
R (30): Lord, send out your Spirit, and renew the face of the earth.
5. Psalm 116:1, 2
R (Acts 1:8): You will be my witnesses to all the world.
or: Alleluia.
6. Psalm 144:2-3, 4-5, 8-9, 10-11, 15-16, 21
R (1b): I will praise your name for ever, Lord.

64. Gospel Acclamation

1. John 14:16
The Father will send you the Holy Spirit, says the Lord,
to be with you for ever.
2. John 15:26b, 27a
The Spirit of Truth will bear witness to me, says the Lord,
and you also will be my witnesses.

3. John 16:13a; 14:26b
When the Spirit of Truth comes, he will teach you all truth and bring to your mind all I have told you.
4. Revelation 1:5a, 6
Jesus Christ, you are the faithful witness, firstborn from the dead; you have made us a kingdom of priests to serve our God and Father.
5. Come, Holy Spirit, fill the hearts of your faithful; and kindle in them the fire of your love.
6. Come, Holy Spirit; shine on us the radiance of your light.

65. *Gospel*

1. Matthew 5:1-12a Theirs is the kingdom of heaven.
2. Matthew 16:24-27 If anyone wishes to follow me, let him deny himself.
3. Matthew 25:14-30 Because you have been faithful in small matters, come into the joy of your master.
4. Mark 1:9-11 He saw the Spirit descending and remaining on him.
5. Luke 4:16-22a The Spirit of the Lord is upon me.
6. Luke 8:4-10a, 11b-15 Some seed fell into rich soil. These are the people who receive the word and bear fruit in patience.
7. Luke 10:21-24 I bless you, Father, for revealing these things to children.
8. John 7:37b-39 From the heart of the Lord shall flow fountains of living water.
9. John 14:15-17 The Spirit of truth will be with you for ever.
10. John 14:23-26 The Holy Spirit will teach you everything.
11. John 15:18-21, 26-27 The Spirit of truth who issues from the Father, will be my witness.
12. John 16:5b-7, 12-13a (Greek 5-7, 12-13a) The Spirit of truth will lead you to the complete truth.

MUSIC IN BIBLE SERVICES

A note from the instruction on music, March 5, 1967, quoted from Bulletin 11, page 46:

Sacred music is also very effective in fostering the devotion of the faithful in celebrations of the word of God, and in popular devotions.

In the celebrations of the word of God, let the liturgy of the word in the Mass be taken as a model. In all popular devotions the psalms will be especially useful, and also works of sacred music drawn from both the old and the more recent heritage of sacred music, popular religious songs, and the playing of the organ, or of other instruments characteristic of a particular people.

Moreover, in these popular devotions, and especially in celebrations of the word of God, it is excellent to include as well some of these musical works which, although they no longer have a place in the liturgy, can nevertheless foster a religious spirit and encourage meditation on the sacred mystery.

BIBLE SERVICES

SHEPHERD ME

The following words, based on Psalm 23 (22), may be sung to the tune of Dominique.

Refrain Shepherd me, O shepherd me,
is my cry to heav'n above
for my shepherd is the Lord.
In the pastures ever green
by the waters where I rest,
O my shepherd is the Lord.

1. Now he guides me as I walk
in the pathways of the right.
I shall have no fear at all
though my path is dark as night. ℟.
2. He is ever at my side
through the valley e'er so black
with his rod, his shepherd's staff,
and no courage do I lack. ℟.
3. In the sight of all my foes
he prepares a table now.
He anoints my head with oil
and my cup does overflow. ℟.
4. You are kind and good to me
all my days upon this earth.
In the dwelling of the Lord
I shall live for evermore. ℟.
5. Glory to the Father now
and give glory to the Son.
To the Spirit be all praise,
to the holy Three in One. ℟.

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BREAD OF LIFE

A bible service proclaiming our faith in the Blessed Sacrament can be celebrated at any time of the year. Some may prefer to celebrate it on the afternoon or evening of the solemnity of the Body and Blood of Christ (Corpus Christi), or during that week.

Guidelines for Pastoral Liturgy — 1973, pages 31-33, and Bulletin no. 33, pages 91-92 discuss ideas and suggestions for eucharistic devotions. Suitable music is indicated in the liturgical index of the choir edition of Catholic Book of Worship.

Some well chosen readings from the Fathers or other Christian writers may also provide valuable insights into the fullness of the eucharistic mystery.

This simple outline for a eucharistic bible devotion should be considered by your liturgy committee, and adapted according to local considerations.

Introductory Rites

The same divine Word, the Lord Jesus, is present in different ways in the assembly, in the scriptures read to his people, in the eucharist. (CSL, no. 7) Rather than seeking to ignore this, the Christian community recognizes the great love of the Father who sends us his Son and his Spirit.

1. **Procession:** The book of scripture is borne solemnly in procession to the sanctuary, and placed with dignity on the reading stand. The entrance psalm or hymn could continue during the exposition.
2. **Exposition with ciborium** is recommended for this service, to emphasize Christ's desire in instituting the eucharist as a means of nourishing, healing and sustaining the people of God. Use of the ciborium also helps all to see eucharistic exposition in relation to the Mass.
3. **Opening prayer:** The celebrant may choose to compose a prayer, or adapt this formula:

Let us pray
(to our heavenly Father,
who nourishes his people with the bread of life)

Pause for silent prayer

Beloved Father,
listen to the praise of your people,
and deepen our faith in the eucharistic mystery.
Help us to eat the bread of life during our pilgrimage on earth
and to share fully in the eternal life it promises us.

Father, we ask this in Jesus' name.

Food for the Journey

God's love for his people is revealed in many ways. In his care for the prophet Elijah, the Church sees God's love for his people: he nourishes us with the bread from heaven as we travel through life.

4. **Reading from the word of God** (1 Kings 19: 4-13; no. 117 in lectionary): The reading is announced and proclaimed as at Mass. The celebrant or the reader may introduce the text by using the ideas mentioned above. After the reading, he should invite all to prayerful reflection on God's action.

5. **Psalm:** The psalm sung in response to the reading should reflect God's loving care and concern for his people. Among those which might be chosen:

Psalm 23 (22)

CBW 227-228

Psalm 34 (33)

CBW 230-231

Psalm 139 (138)

¶

Bread of Life

6. **Gospel:** A series of meditative readings from the sixth chapter of St. John may be proclaimed, using some or all of the pericopes given in the lectionary (see nos. 111, 114, 117, 120, 123). Each reading should be followed by three to five minutes for individual prayer and reflection. A hymn or two may be interspersed among the readings.

7. **Homily:** After the last of the gospel passages, the celebrant preaches the homily, proclaiming the wonderful works that God has done among his people, with particular reference to the eucharist. A period of silent prayer may follow the homily.

8. **General Intercessions** (Prayer of the faithful): The petitions should cover the general intentions (see *Guidelines for Pastoral Liturgy*, page 14), but from a eucharistic viewpoint. An added petition might concern the need for a deeper faith in and fuller use of the eucharist by this worshipping community.

Concluding Rites

9. **Lord's prayer:** As at Mass, the celebrant introduces this prayer briefly; linking it to the celebration and inviting all to join him in singing or saying the Our Father. It should be solemn, and never rushed.

10. **Benediction with ciborium:** The sacred action concluding this celebration is the blessing of the congregation with the bread of life. The ciborium rather than the monstrance is recommended for this celebration to emphasize the *food from heaven* aspect of the eucharist.

During this part of the ceremony, all join in singing a eucharistic hymn, such as CBW nos. 425 or 402, or others listed in the liturgical index under eucharistic devotions.

11. **Prayer:** The celebrant may wish to conclude by using the collect from the solemnity, or this prayer:

Father,
you give us the eucharist as a memorial
of the suffering, death and resurrection of your Son.
Grant that our worship in this sacrament
may help us to gain the salvation he won for us
and bring us to the peace of your kingdom,
where he is king and Lord for ever.

12. **Recessional:** A hymn of praise and thanks or organ music may accompany the final procession. The reader carries the book of the word solemnly as at the entrance.

MUSIC

SONGS ARE FOR SINGING

It takes a strong degree of insensitivity to read poetry as prose, or to say a song. No one would say the national anthem, or whisper, "Hurray!"

Yet many people are reciting the gospel acclamation as if it were just another sentence to be uttered.

* * *

The gospel acclamation is an **acclamation**: a joyful shout, a sung welcome to the Lord who speaks to us in the gospel which is about to be read.

When the acclamation is sung, its full impact can be realized.

When it cannot be sung, it is best omitted. (General Instruction, no. 39: see Bulletin 28.)

* * *

Before giving up too easily, however, your choir should take a look at *Catholic Book of Worship*, nos. 201-207 (choir edition). The method of singing the acclamation is quite simple, and with a little practice, can become the normal way for this part of the liturgy of the word:

- The choir sings the Alleluia (*CBW*, nos. 201-207).
- The people repeat the Alleluia.
- The choir or a cantor sings the verse. The words are found under each Sunday in the choir edition, and the music is given after the Alleluia. (See the explanation and example following no. 200.)
- The people repeat the Alleluia.

During Lent, no. 208 replaces the Alleluia.

* * *

ALLELUIA is for singing, not for saying. It is better to omit it than to say it, but better still to sing it as a hymn of praise and welcome to the Lord Jesus, speaking his word to us in the gospel.

**He who looks for mud
does not find jade
even when he sees it.**

(Chinese proverb)

PEOPLE IN LITURGY

SUMMER AND THE COMMITTEE

Advertising tries to seduce us into believing that only recreation and refreshment are important in the summer months. Everything else is to be avoided.

While it is true that the rhythm of the year's work eases in summer, we should not grind to a complete stop.

This is particularly true of the parish worship team. It is a liturgy committee, not a "lethargy coma."

Time for planning: Sometime during the summer, the committee could hold an informal patio meeting, and plan some general activities for the coming year. One or two of the following areas might be explored in depth:

- Music and congregational singing
- Moments of silence and reflection
- Preaching
- Personal prayer
- Sunday celebration
- Planning and preparing special events
- Readers and their manner of proclamation
- General intercessions (prayer of the faithful)
- Creativity.

Survey of needs: The committee might consider beginning the year with a good look at the present situation. An analysis of the Sunday celebration (see Bulletin 35, pages 207-213) is one way to start.

Evaluation: How did your plans succeed last year? What can you do better this time? Do you need more members?

May we suggest that this summer is a good time to review Bulletin 35. It is devoted to the work of your liturgy committee, and can be of value to you when you are making your plans for 1973-74.

SUGGESTIONS WELCOME

The editor of the National Bulletin on Liturgy is always ready to welcome your observations, suggestions, questions for discussion, and ideas for future articles.

DEAR DIOCESAN COMMISSION

What should a diocesan liturgy commission do? What should parishes and communities expect from this body? Some ideas on its wide responsibilities are outlined in this letter to a new commission which asked for suggestions for its work. The letter was written by a priest of the diocese in question.

Dear friends:

The role of a diocesan commission on liturgy is most important in the life of our local church. The following suggestions are made in the hope that the priests and people of our diocese can work together through the liturgy and other means to bring about the renewal desired by Christ.

Council Aims

The Vatican Council stated its goal in 1963:

- to intensify the daily growth of Catholics in Christian living;
- to make more responsive to the requirements of our times those Church observances which are open to adaptation;
- to nurture whatever can contribute to the unity of all who believe in Christ;
- to strengthen those aspects of the Church which can help summon all mankind into its embrace. (Liturgy Constitution, no. 1)

In 1965, the Council restated its **pastoral** goals:

- renewal within the Church;
- the spread of the gospel throughout the world;
- dialogue with the modern world. (Priesthood document, no. 12).

Place of Liturgy in Renewal

To reach its goals, the Council provides for the renewal and fostering of the liturgy (Liturgy, no. 1). Through the liturgy, especially the Mass, the work of our redemption is exercised. The liturgy is the outstanding means by which the faithful can express in their lives, and manifest to others, the mystery of Christ and the real nature of the true Church. The liturgy builds up the faithful, and fortifies them in their capacity to preach Christ. It contributes to Christian unity. (Liturgy, no. 2)

While the liturgy does not exhaust the entire activity of the Church (no. 9), it is the summit toward which the activity of the Church is directed, and the fountain from which all its power flows. (no. 10)

Role of Diocesan Liturgical Commission

Your role is to **advance the liturgical apostolate**. (no. 45). You are to harmonize your activities with diocesan or regional commissions on sacred music and sacred art, or cover these fields also. (nos. 45-46)

Your role is further explained in the instruction of September 26, 1964, as well as in any specific mandate the bishop may have given you in reinstating the liturgical commission.

Parish and Liturgy

The liturgical apostolate is exercised in the cathedral (no. 41) and in the parishes of the diocese (no. 42). It is within the parish that efforts must be made to encourage a sense of community, especially in the common celebration of the Sunday Mass. (no. 42)

Among the areas of pastoral liturgical action, which are to become more vigorous in the Church (no. 43), are the following. These are the responsibility of the parish liturgy committee and of the diocesan liturgical commission:

1. To lead the faithful to full, conscious and active participation in the liturgy. (no. 14)
2. To promote the liturgical instruction of the faithful and their internal and external participation. This is one of the priest's chief duties. He is to lead by word and also by example, with zeal and patience (no. 19). (See also Priesthood, no. 5.)
3. To understand more deeply what we do when we perform sacred rites, to live the liturgical life, and to share it with the faithful entrusted to our care. (no. 18)
4. To promote a warm and living love for scripture (nos. 24, 33, 35, 51; Priesthood, no. 13).
5. To fulfill the ministry of preaching with exactitude and fidelity. The homily should draw its content mainly from scriptural and liturgical sources. It should be a proclamation of God's wonderful works in the history of salvation, always active in us, especially in the celebration of the liturgy. (nos. 36:2, 24, 52; see also Priesthood nos. 4 and 18.)
6. To encourage people to participate by word, song, gestures, bodily positions or attitudes, and at times, by silence. (no. 30)
7. To show the faithful how to sing to the Lord. (Priesthood no. 5; Liturgy, nos. 24, 30, 113, 114, 118)
8. To train and guide servers, readers, commentators and choir members to realize the meaning of their liturgical office, to carry it out well, and to help them be deeply penetrated with the spirit of the liturgy. (no. 30)
9. To see that each person performing his role in liturgical celebrations does solely and totally what is required. (no. 28)

10. To encourage bible services. (no. 35:4)
11. To harmonize popular devotions with the spirit of the liturgy (no. 13)
12. To foster the liturgical life of the parish and its relationship to the bishop (no. 42; Priesthood, no. 7)
13. To encourage **(with hearty endorsement)** the faithful to receive the Lord's body under elements consecrated in that same Mass. (Liturgy, no. 55)
14. To help the general intercessions (prayer of the faithful) reflect more carefully the concerns and needs of the Church as seen by this community. (no. 53)
15. To prepare people for more frequent communion under both species. (no. 55)
16. To encourage fuller understanding of the sacramental signs. (Liturgy, no. 59, 61, 62; Priesthood, nos. 5, 13)
17. To encourage frequent reception of the sacraments which nourish the Christian life. (nos. 59, 61)
18. To encourage a right use of sacramentals. (nos. 60, 61; see also nos. 13, 62, 79)
19. To encourage a proper understanding of each sacrament:
 - baptism: see nos. 64-70, 109a
 - confirmation: see no. 71
 - penance: see nos. 72, 109b
 - anointing of the sick: see nos. 73-75
 - marriage: see nos. 77-78.

What are we doing to encourage better understanding, participation, scriptural readings, homilies at all these sacred rites?

20. To encourage a right understanding of the Christian approach to death. (no. 81)
21. To teach the meaning of the Lord's day. (nos. 106, 42, 102)
22. To form the faithful by means of pious practices, prayer, works of penance, works of mercy. (no. 105)
23. To help the faithful prepare during Lent for celebrating the paschal mystery. (nos. 109-110, 105, 35:4) (How many of us still spend our time bemoaning that Lent isn't what it used to be, and never try to reap the benefits of the new and better approach?)
24. To help the faithful honor Mary (no. 103) and the saints (nos. 104, 108, 111).
25. To use music to enhance the sacred rites. (nos. 112-121; see also paragraphs 7 and 8 above.)
26. To give free scope to contemporary art. (no. 123)

27. To maintain due proportions in building and decorating church buildings. (nos. 122-129, 45, 46)

28. To give updated guidance on building churches to meet modern needs. (no. 128)

The twenty-eight points above indicate some areas of the liturgical apostolate which can be exercised in each parish. Many more can be found in reading through the Vatican Council's document on the liturgy, and as well as the other fifteen official texts which it issued.

Eucharist and Priest

Every ministry of the Church, every work of the apostolate and the other sacraments is linked with the eucharist and directed toward it. The eucharist is the source and summit of the whole work of preaching the gospel. The eucharistic action is the very heartbeat of the congregation of the faithful over which the priest presides. The priest must lead the faithful to a greater participation in the eucharist and the other sacraments. (Priesthood, no. 5)

The priest must build up a spiritual community embracing the local and the universal Church. Its basis and center must be in the celebration of the holy eucharist, leading to works of charity and missionary activity. (Priesthood, no. 6)

Ceremonies are of little value if they are not directed toward educating people in the attainment of Christian maturity. (Priesthood, no. 6)

Priests fulfill their chief duty in the mystery of the eucharistic sacrifice. (Priesthood, no. 13) Pastoral love flows mainly from the eucharistic sacrifice, which is the center and the root of the whole priestly life. (Priesthood, no. 14)

Priests need to penetrate through prayer into the mystery of Christ, in order to apply to themselves the action taking place on the altar of sacrifice. (Priesthood, no. 14)

Nourishment from God's word in scripture and in the eucharist is important for the sanctification of priests. (Priesthood, no. 18)

Guidance for Priests

What help are our priests receiving to understand and develop this liturgical spirit? Is this not part of advancing the liturgical apostolate? (Liturgy, no. 45)

The Council points out that it would be futile to hope to gain a deep understanding and participation by the faithful unless priests become thoroughly penetrated with the spirit and power of the liturgy, and become masters of it. "It is vitally necessary, therefore, that attention be directed, above all, to the liturgical instruction of the clergy." (Liturgy, no. 14)

Priests already at work in the Lord's vineyard, who have not received a modern course in liturgy, (no. 16) are to be helped too. (no. 18)

Where are they to get this help, if not from their liturgical commission? Whence will come the zeal of nos. 19, and 43, and the understanding, living and sharing of paragraph no. 18?

How are they to develop the spirit of the liturgy, rather than the letter only? How are they to develop proper attitudes toward renewal, especially as it is shown through the liturgical apostolate? Who is going to give priests guidance, helps, suggestions on carrying out this apostolate, which is to be central in the Church's activity (no. 10) and the primary and indispensable source of the true Christian spirit? (no. 14)

This is an important part of the work of the diocesan liturgical commission.

Actual State of Affairs

What is the present state of liturgical development in our diocese? in each parish? What is the present state of understanding of the liturgy on the part of each priest, liturgy committee, and the people in general? Is there a real grasping of the spirit, or are we still bogged down in letter, details, rubrics, externals? Perhaps a comprehensive survey of the diocese — its priests, parishes, people — is needed in this field.

What should a priest be doing in the liturgical apostolate in his own parish? What is the relationship between the liturgical apostolate and the rest of his work? Who is going to give him guidance?

Who is ready to help the liturgy committee in each parish understand its work?

Only when one has a full awareness of the present situation in depth, in comparison with what it should be, can one really start to advance the liturgical apostolate.

Attitudes

The Council takes great pains to point out that the Church has to change a lot of changeable things to meet the needs and conditions of modern times. (Liturgy nos. 1, 21, 50, 107)

Pope John scored the prophets of doom who could not see this, who wanted to save the Church by withdrawing even further into itself, into the past, into a ghetto.

We all know that to approach the liturgical apostolate with fear of change or with a closed mind is ruinous. To seek false security by hampering liturgical development among others is beyond words. To neglect one's duty and wait for a national or international committee or authority to do something is to abandon ship.

We know too that seeking to develop a liturgical spirit by excessive rubricism (the letter, not the spirit), by mechanical uniformity, is to miss the whole point of the liturgical apostolate.

We must accept renewal, one of the Council's aims (Liturgy, no. 1; Priesthood, no. 12). To reject it, to fear it, to delay it is contrary to the work of the Spirit, who is stirring up old and new means of sanctification for the people of God. (Priesthood, no. 18)

Challenge

It is fourteen years now since Pope John announced the Council. Many new fields need to be investigated. Parish councils, liturgy committees, new rites, modern approaches to celebration are surrounding us.

The time has come when our newly established liturgical commission must accept its responsibility fully, and start advancing the liturgical apostolate for today's Church.

The commission should widen its scope, as suggested in this letter. It should expand its membership to include more people who understand, love and practise the liturgical apostolate. It should also include religious and lay people as full members.

The Vatican Council tells us the attitude we should all have toward the liturgy. Surely this is especially true of those chosen by the bishop to advance this apostolate by being members of the diocesan liturgical commission:

"Zeal for the promotion and restoration of the liturgy is rightly held to be a sign of the providential dispositions of God in our time, as a movement of the Holy Spirit in his Church. It is today a distinguishing mark of the Church's life, indeed of the whole tenor of contemporary religious thought and action." (Liturgy, no. 43)

May God grant that your work will be such.

* * *

Has your parish liturgy committee asked the diocesan liturgical commission for help and guidance in its work?

RESOURCES

What is presently available as resource material for the celebrants, readers, musicians and others involved in your parish liturgy? May we suggest that your worship committee should pause to take stock. Providing adequate, modern references is part of the committee's work (see Bulletin no. 35).

The value of these resources will be evident when you use them as a team in preparing your Sunday celebration.

SUNDAY FOR THE SHUT-INS

A program for helping a parish to become more aware of its responsibilities toward the sick, elderly and shut-in members of the community could be your follow-up to last year's preliminary comments on this important area of parish life. (See Bulletin 33, pages 70-73.)

The Lord's day is the day of the great assembly, when God gathers his beloved people to hear his word, to praise his goodness, to be nourished with the bread of heaven.

In most communities, there are people who would like to come to the church for the Sunday celebration, but are not able because of age or poor health. The liturgy committee might give some consideration to ways in which the sick and shut-in members of the parish could share to a certain extent in the Sunday liturgy.

Service of the Word

Now and then one hears of a church where the sermon or even the whole Sunday service is taped for the sick and shut-ins of the parish.

Some of the points a committee needs to think about when considering the possibilities of such a project:

- *Who are the sick* in our parish?
- *What are their liturgical needs?*
- *What would be taped?* The homily only? homily and general intercessions? the choir as it practises?
- *How often would this be done?*

Organization: If such a project is decided upon, it needs to be organized. Some areas to consider:

- *Who will be responsible* for the project? One person or a subcommittee? Who will these people be?
- *Who will tape the homilies?* This needs to be done discreetly, in order to cause as little distraction as possible to priest and congregation. It should not be left to the priest to handle this task.
- *Who will bring the tape(s)* around and play them for the sick?
- *What about the hard of hearing?*

Evaluation: Before anyone starts off at a tangent, careful consideration needs to be given to basic points:

- *Is this only electronic camouflage* to help members of the parish avoid their responsibility of visiting the sick and shut-ins?
- *Continuity:* Too often such a project starts off with great acclaim, but runs down because of demands on the faithful few.

- *Costs:* of tapes and equipment.
- *Value:* Is it really worthwhile?

Sacraments

While considering the question of the sick, the liturgy committee might discuss with the priests of the parish ways of bringing sick parishioners into the celebration a little more.

- *Auxiliary ministers of communion* could go from the Sunday Mass directly to the homes of those who are constantly shut in. (See Bulletin no. 31.)

- *Local hospital:* Where the priests of the parish serve as chaplains, should auxiliary ministers visit on Saturday and bring communion on Sunday? What about those patients who wish to receive the sacrament of penance?

- *Nursing homes:* What can be done to bring the sacraments regularly and often? The liturgy committee should study the local situation with their priests, and see how they can help.

Regular Visits

If out of these discussions a program of greater spiritual concern and care for the sick is developed, then the liturgy committee will be facing one of its responsibilities that is often neglected.

Regular visits to the sick, spiritual reading material, a time for bible reading (or being read to by someone else), some moments of sharing parish news (rather than gossip from the parish pump): these are some of the ways in which a liturgy committee can spark the parish to a growing concern for the spiritual welfare of the sick.

By taking on more of the routine administration of the parish, the parish council and its committees can give the priests more time to visit the sick and elderly, to bring them the blessing and consolation of the liturgy, and to celebrate Mass in their homes on occasion.

As more members of the community become aware that their parish has a real program for the sick and aged, they can be invited to become involved in many ways: a weekly visit, reading to the sick, taking an elderly person to Mass, or for an occasional outing.

When such a regular program comes into effect, taped homilies can have some meaning and value, and be part of an overall demonstration of love for Christ in the sick and aged members of the parish.

Knowing that the liturgical needs of the sick are being well looked after adds a note of greater sincerity when we assemble on Sunday to praise the Father through Christ, our Lord and mediator, the great lover of the sick and needy.

TRADITION AND PROGRESS

Honor the past, but serve the future.

(Girl Guides, Panama Canal Zone)

Anybody who is satisfied to live in the present will quickly find he is living in the past.

(L. F. McCollum)

Rowing is the only activity in which you can succeed while sitting down and going backwards.

Let us not look back in anger, nor forward in fear, but around in awareness.

(James Thurber)

Christians are supposed not merely to endure change, nor even to profit by it, but to cause it.

(Harry Emerson Fosdick)

The past cannot be changed; the future is still in our power.

A heritage is effective only when it is treasured.

Past experience should be a guide, not a hitching post.

Past experience should be a rudder, not an anchor.

Learn from the mistakes of others: you can't live long enough to make them all yourself!

Forgiveness does not change the past, but it does enlarge the future.

(Paul Boese)

Those who make peaceful revolution impossible will make violent revolution inevitable.

(J.F.K.)

To live is to change, and to be perfect is to have changed often.

(Cardinal Newman)

Be not the first by whom the new is tried, nor yet the last to lay the old aside.

(Alexander Pope)

PREACHING

“As priests search for a better way to share with others the fruits of their own contemplation, they will win a deeper understanding of ‘the unfathomable riches of Christ’ (Eph. 3:8) as well as the manifold wisdom of God. Remembering that it is the Lord who opens hearts and that sublime utterance comes not from themselves but from God’s power, in the very act of preaching his word they will be united more closely with Christ the teacher and be led by his Spirit. Thus joined to Christ, they will share in God’s love, whose mystery, hidden for ages, has been revealed in Christ.” (Ministry and Life of Priests, no. 13)

HOMILY SERIES

DIALOGUE HOMILY

This is the sixth article of our homily series, which began in Bulletin 34.

A dialogue homily may be described as a homily on the word of God in which the priest or deacon invites members of the assembled community to share their insights — based on personal, prayerful reflection on scripture and on life — with all present.

This form of homily is not a debate or a time for trading individual opinions or biases. It is not a series of questions by the priest and answers by the people. It is not an opinion poll or survey of beliefs. The dialogue homily is not an attempt to abandon the priest's role as teacher of the believing community. It must never become an airing of personal prejudices or complaints.

Instead, the dialogue homily is a public expression of the faith of the community reflecting on the mystery of God's saving love for them.

Benefits to Priest and People

A dialogue homily should reflect the level of spirituality in the local church, and its union with the universal Church. While what is expressed in the individual contributions should echo the faith of all Christians, a sensitive, faith-filled observation may lead to a deeper appreciation of our common belief.

People who realize the value of any homily should be led to a deeper prayer life, because the Spirit speaks most clearly in a community whose members are prayerful people. Individuals begin to realize that their remarks cannot be off the cuff, but need to be based on serious reflection on the word of God and on life. A wise use of the dialogue homily should encourage people to meditate more on Christ's view of life in order to have in themselves the mind and attitudes of the Lord.

People who take part in a dialogue homily may — if they reflect on what they are doing — be led to a deeper awareness of the Spirit's action in the community of believers. Greater openness to his way of thought rather than to the empty noises that often assail us should lead us further along the path of eternal life.

Like any gift of the Spirit, the inspiration to express one's faith during a dialogue homily should build up the Church of God, and not be made for selfish or destructive reasons. An occasional examination of the motives prompting one's contribution or silence will be beneficial to each member of the assembly.

If necessary during a dialogue homily, the celebrant gently draws the community back to the theme, helping all to avoid irrelevant remarks or even misleading tendencies.

When the celebrant concludes the homily by drawing together the community's testimony of its faith, he helps all to appreciate a little more his role as spiritual leader and teacher of the worshipping community.

Learning How

A good start: Before introducing the dialogue homily for the first time in a parish or community, a celebrant is well advised to explain its purpose and benefits. The need for prayerful preparation and attentive listening to God's word in a spirit of faith should not be forgotten.

In a community which has been used to this form of preaching, an annual review of its meaning can be of value to all.

Learn from others: A priest who has not experienced the dialogue homily would be wise to observe it and take part in it in a celebration elsewhere. Friends who are familiar with it will readily share what they have learned through practice.

Start small: Many parishes have found it better to begin at an evening Mass during the week or at other, smaller gatherings. In a Mass for small groups, where each member usually knows everyone present, the dialogue homily can be more easily introduced. But in such groups, the faith dimension and reflective nature of the homily should be kept before the minds of all.

Gradual growth: No group or community is ever perfect. Christ is constantly inviting all his members to heed his Spirit and grow in his grace.

For any type of homily to be effective, the group must continue to feel it is gaining. Each member should realize he is benefitting from this part of the liturgy, and ought to be willing to contribute for the benefit of the community.

Growth in Christ should be one of the long-range goals of the dialogue homily. As long as the potential and desire for growth are present, this form of homily can remain a valuable aid to grace and light.

How Often?

Small groups: Groups which meet frequently or regularly will be able to benefit from a dialogue homily in each celebration. Care needs to be taken, however, that some of the problems discussed above do not creep in. Once in a while, a "normal" homily can be a welcome change.

Sunday celebration? A larger congregation is more inclined to passivity, and most people will hesitate to speak up. Many factors enter into the specific situation: personalities of priests, openness to renewal, degree of liturgical development, size of congregation, and acoustics, to mention only a few.

Where many groups in the parish are used to a dialogue homily on a fairly regular basis, it won't be too difficult on Sunday.

Many liturgists feel that it is better to wait until a parish is truly at home with this form of participation before bringing it into the Sunday celebration.

In a religious community or small gathering, however, it can be easily accepted and effectively used to promote the spiritual development of everyone who takes part in the celebration.

Problems

Problems and difficulties will arise if a community loses sight of the meaning of the dialogue homily.

When there is not enough prayer and reflection on the word of God behind the comments made, there is little room for the Spirit.

When wrong, unchristian attitudes are behind what is said, or when prejudices and worldly ideas form the basis for remarks, the dialogue homily is dead and corruption is trying to replace the word of the Lord.

If the priest abdicates his role as spiritual leader and teacher of the faith, the people will suffer from neglect.

If the homily time becomes a period for discussion, debate or argument, the liturgy of the word is being misused and distorted.

A parish liturgy committee must be vigilant, and help maintain order and perspective when the dialogue homily is used regularly.

Complementary Prayer

From the time the dialogue homily is introduced, the priest should encourage people to make their contribution to the general intercessions or prayer of the faithful, when the community prays about its concerns.

And even more important is the need to live the gospel, benefitting from greater insights gained during each celebration.

By living the word we proclaim and by celebrating the goodness of the Father who gives us life and grace, we grow in his love and show it in our lives.

* * *

In the next issue, the seventh article of this series will discuss preaching the social aspects of the gospel.

READERS RESPOND

APPRECIATION

I want you to know how much I was helped by the mailings I received from the National Liturgical Office over the past three years. I found it particularly helpful to have the up-to-date materials for all the parts of the liturgy, for each of the three books I was using. It facilitated greatly my own personal preparation, and also the work necessary to prepare the lay people for better participation as well as their more effective ministering in the roles they can play at liturgy.

I found the homily aids particularly helpful; most often they stimulated my thinking in directions I could go with "breaking the bread of God's word" for the people. But even when I found it harder to do that, the homily aids were helpful, immediately, in my preaching. I am certain that I was a better homilist because of them. I am often highly critical of such aids, especially when they are not biblically sound; I can't remember a single time when that criticism was true of your material. Whoever did them for you deserves a "well done, good and faithful servant!"

I respect and sympathize with those who find this time of adjustment a difficult one. While, in truth, I am eager to forge ahead, I think I can understand the difficulties encountered by those who have found — to their dismay — that the rules of the game have been changed at halftime. My friends who have had such difficulties are sometimes sources of inspiration to me, because they realize that the greater good of the greater number is truly served by their own efforts to understand and implement liturgical reforms.

Rev. J. Schumacher
Campus Pastor
Colorado State University
Fort Collins, Colorado

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In Bulletin 33, June 1972, one of the articles referred to the unauthorized printing of hymn sheets and booklets without copyright approval.

I feel that the illegal reproduction of music sheets, etc., in our Church is scandalous. It is practised from the smallest country parish to our centres of theological studies. I have long been an advocate that this sort of practice was immoral and illegal. However, your article was one of the first I had ever seen on the subject. When I pointed it out to a number of liturgical "experts" who have long practised wholesale plagiarism, they laughed it off as only referring to Boy Scouts, and after all, "it is for the Church and a lot of the words used are from the scriptures."

It seems to me the time has come for a strong article pointing out that when a piece of music or other literature has been copyrighted, notwithstanding how worthy the cause, it is wrong to reproduce it in any form unless the permission of the publisher or author is obtained. It would be unfortunate if a few of our local churches were taken to court over this question, but it could happen if the practice is not stopped.

While I am not able to quote actual statistics, I have read in a number of publications that the sale of individual copies of modern liturgical musical works are selling well, but multiple orders are almost non-existent. It is no wonder authors and publishing firms give church music low priority or charge high prices. Because of this, the Church itself suffers in the long term since the changing tastes of the people are not satisfied. Liturgical expression must continue to evolve or the reforms of Vatican II will be lost.

R. J. Kelly
Ottawa, Ontario

REVITALIZING YOUR LITURGY COMMITTEE

A letter from the chairman of a parish liturgy committee describes her receipt of Bulletin 35:

Today's mail was a delight to receive. I had requested a copy of your National Bulletin on Liturgy just so that I might see what Canada is doing these days with their liturgical celebration. I am just thrilled with what I have seen. The Bulletin on liturgical teams is outstanding. After reading it, I thought you might like to know, it literally "forced me" to action . . . but action where it does the most good. I left the office immediately and went to church to pray and to rededicate myself as chairman of our liturgy committee here in our parish.

Our committee is just one year old, we have had a most active and fruitful year, meeting weekly, accomplishing much here, and little there . . . two steps forward and three back. But God has blessed us with a most beautiful and inspiring group of people to work with.

On page 184 of the Bulletin, you state, under the title of *Help of the Spirit*, that "by now you are probably ready to resign because we expect too much. The ideals urged in this Bulletin are exalted, but they are a goal to strive for." My reaction was exactly the opposite: I thank you and all concerned for reminding me of our goals, for encouraging me not to settle for mediocrity in worship, for calling me to prayer and **believing** in the power of prayer, and for reminding me that we are about God's work, not our own as we are so apt to forget.

Dolores Duggan
Park Ridge, N.J.

Praise His Glory!

**Father of our Lord Jesus Christ,
we give you thanks today
for you have blessed us in Christ
by giving us every spiritual gift.**

**We praise you, God our Father:
before the world was made
you chose us to be yours in Christ,
so that we would be holy and sinless,
and live in love before you.**

**We thank you, Father, for your love:
you chose us through Christ
to be your sons and daughters.
You called us in your love
to praise the glorious gift you gave us
in your beloved Son.**

**God our Father, we praise your generous mercy,
for you have set us free and forgiven our sins
by the blood of Christ.
Heavenly Father, we praise your wisdom:
you have shown us your plan
to bring all creation together with Christ as head.**

**We thank you, Father of light,
for choosing us to be your own people
in union with Christ,
to accomplish your plan for your greater glory.
Father, we who hope in Christ sing your praises.**

**Beloved Father,
you called us to believe in Christ
and taught us the good news of our salvation.
You show that we belong to you
by sealing us with the Spirit you promised,
to assure us that you grace your people
with complete freedom.
Father, we praise your glory!**

(based on Ephesians 1:3-14)