National Bulletin on Liturgy
A review published by the Canadian Catholic Conference

This Bulletin is primarily pastoral in scope, and is prepared for members of parish liturgy committees, readers, musicians, singers, teachers, religious and clergy, and all who are involved in preparing and celebrating the community liturgy.

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We've all become used to the idea that liturgy and daily life cannot be separated, or placed in distinct compartments of our existence. We know this, but sometimes it seems difficult to retain the intimate relationship between our worship and our day-to-day activities.

In this issue of the National Bulletin on Liturgy, we present a number of articles on many of the areas in which liturgy and life are interwoven. As they explore many aspects of the parish liturgy, they can be models for measuring your own community's activities. They can also be guidelines for helping you, your parish council, liturgy committee, school and other groups in the parish to see how to make liturgy live and life worship.

When you eat or drink, work or pray, whatever you do, do it all in the name of Jesus, with thanksgiving, for the honor and glory of God.
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EDITORIAL

TIME FOR POSITIVE FAITH AND ACTION

An attitude of powerlessness and even despair seems to pervade the heart in many Christian communities today. Hand-wrining and deploring appear as the only or usual reaction to adverse events and conditions in the Church and in the world. We feel overwhelmed by war and wickedness. We are tempted to moan over the lack of prayer and penance; to deplore the shortage of vocations and the prospect of a future without strong spiritual leadership. We wring our hands over a generation which seems ignorant of God, sacrifice or tradition.

We are about as cheerful as the apostles on the evening of the first Good Friday. We seem to forget that Christ has risen.

Instead of accepting present situations as insurmountable problems or impossible tasks, let us see them rather as the work God has laid out for his Church at this time. The risen Lord Jesus is with us to help us carry out his work.

Let's begin now by examining the depth and strength of the spiritual life of our own parish community, and see how God is challenging us:

• **Dedication:** If people seem shallow or lukewarm in their practice of the faith, could it be that they have never been challenged with Jesus' ideals in the sermon on the mount? When we begin once more to live by the beatitudes, we will find that dedication is not dead, but only waiting to be revitalized.

• **Vocations:** If young people turn down a call to the priesthood or religious life, could it be because they can no longer see the sacrifice or challenge or joy in these vocations? Instead of deploring celibacy, let's emphasize its positive aspects in the service of Christ and his people, and see the celibate life as a sign and witness of the kingdom. What are we doing to support contemplatives in our midst? A serious Christian will also ask pointed questions about the Church's service and dedication to the poor, the down-trodden, the helpless and outcast members of today's society.

• **Prayer life:** If prayer is missing from the lives of young and old, then let each parish become a dynamo of prayer once again. Let us harness the prayer power of all members of the community by providing opportunities and reasons for fervent prayer. We need to open our churches once again and work to make them houses of prayer. A variety of prayer forms can be used in any parish: are we doing anything to promote deeper prayer? What have we done to invite and welcome members of charismatic groups into the life of our community? Are we exploring ways of bringing the liturgy of the hours back into the mainstream of parish life? How many hours a day do we spend personally in prayer?

• **Bible:** What are we doing to make God's word known and loved in our families? Are we concerned about helping people to derive nourishment from the scriptures, so that God's standards may guide them? Are parishes still more involved in bowling, basketball, bingo or bridge than they are in the bible?
• Seek first the kingdom of God: Are we serious about poverty of spirit? Do we really use our goods in God's service, or do we let the world's standards of "practicality" and "common sense" overrule our faith? Have things become more important than persons? Are we too busy enjoying ourselves to worry about the starving nations? Too busy playing to be concerned about Christ in the suffering? Are we poor in spirit or just poor in faith?

• Call to penance: If penance has disappeared from the Christian horizon, is it because we no longer preach it or practise it? Could it be that we don't take Christ seriously when he calls us to follow him by carrying our cross each day?

• Spirit of worship: If our liturgical worship seems flat, dull, lifeless, could it be that we have lost the spirit of doing all for God's glory and for the salvation of his people? Could it be that we are really living for ourselves rather than for God? Have we swallowed the world's belief that Sunday is just a pleasant holiday, and no longer the Lord's day?

• Light of the world: We are to be the salt and light of the world: are we failing, losing our savor, getting too dim because we don't really believe Christ as much as we accept this world's ways? Is our Christianity watered down and comfortable? Are we failing to provide challenge and sacrifice in our preaching, prayer and example as well as in our life styles? Are we preaching — and demanding to hear — the full gospel, or just the easy and "nice" parts of Jesus' message?

*  *  *

Great ages in the Church's history have been those which recognized the challenge placed before them by God in his providential love; generations worthy of history have depended on God for strength and wisdom as they have risen to meet his challenge and do his work.

God is challenging us now to make his kingdom come, to let the light of his Son shine forth in our lives. Christ is with us, his Church: we cannot fail!

TEN YEARS OF SERVICE

Ten years ago, on April 6, 1965, while the Church was preparing for the fourth and final session of the Vatican Council, a new liturgical publication was born in Canada. Originally called Bulletin of the National Commission on Liturgy, by September of that year it changed its name to National Bulletin on Liturgy. It is a review published by the Canadian Catholic Conference.

Leading the way for the Bulletin was Liturgical Renewal, a book of 165 pages containing liturgical documents issued by the Holy See and the Canadian bishops in 1963 and 1964. (This book is no longer in print.) The Office National de Liturgie of the CCC published its Bulletin national de Liturgie in February 1965.

During the past decade, the Bulletin has had 48 issues, containing 2172 pages. For the first four volumes (1965-1970), mainly liturgical documents and legislation were presented. After a year's pause, volume five (Bulletins 32-36) began a new direction in 1972. As the masthead now notes, "This Bulletin is primarily pastoral in scope, and is prepared for members of liturgy committees, musicians,
singers, teachers, religious and clergy, and all who are involved in preparing and celebrating the community liturgy."

Three persons have edited the Bulletin since its founding. The first director of the National Liturgical Office, Rev. Bernard Mahoney of Toronto, served as editor until 1969. Then Rev. L.L. Sullivan, present director of the Office, was responsible for the publication of the Bulletin until Rev. Patrick Byrne became editor in 1972.

In this past year, a number of persons have contributed articles to the National Bulletin on Liturgy. Beginning with the 1976 issues, with the cooperation of an editorial board, it is hoped to increase the number of writers. This will help to broaden the pastoral horizons of the Bulletin, and at the same time encourage Canadian liturgists to write by providing a national forum for their work.

Now issued every two months except July and August, the Bulletin presents five 64-page issues for a total of 320 pages a year. Current subscriptions are around 5,000 and go to eighteen countries.

With the help of God and the prayers and cooperation of our readers, we hope to continue in the service of the worshipping Church.

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**A MORNING PRAYER**

Praise to you, Lord Jesus,
image of the Father,
our savior and our king:
we rejoice in this new day,
and voice the praise of all creation for your Father.

Send your Spirit to guide us today, we ask:
with his light and grace,
may he lead us and all your people
along the ways of love and perfection.

Help us to live holy and spotless lives today, Lord Jesus,
for we are called to give praise and glory to the Father
through you, in the unity of your Holy Spirit:
Praise to one God for ever and ever ! Amen.

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We usually yield to extremism not because we have no time to grow, but because we doubt that we are capable of growth.  

(Eric Hoffer)
LITURGY IN OUR LIVES

BACKGROUND FOR LITURGY AND LIFE

At the fourth synod of bishops in the autumn of 1974, Canadian bishops made several interventions that provide some realistic and prophetic questions for all Christians. The sincerity of our liturgy depends on the truth of our love and our willingness to live the gospel message.

Renewal of Christian Life in Canada


Our primary objective

1. The Church and Christian life in Canada are in the process of rediscovering their gospel origins. This seems to us to be the main thrust marking the present phase of Catholicism in Canada.

2. From the very beginning of our history Canadian Catholics have demonstrated an exemplary loyalty to the Church. Our priests and religious dedicated themselves without counting the cost, and they established an admirable tradition of pastoral leadership.

3. More recently we have witnessed the development of a promising liturgical and catechetical renewal. Because of a broader participation of those involved in pastoral activity, our forms of ministries and services have become quite diversified. This in turn has strengthened our local churches. Because of experiencing community, greater familiarity with the scriptures, and concrete involvement in society, many groups of Christians have emerged who are concerned with living the gospel in everyday life, to work out a spirituality “for all seasons,” for the concrete existence of ordinary people.

The issues

4. Despite its historical roots, the Canadian Church is naturally undergoing its own crisis and profound changes brought about by secularization. Many of our fellow citizens are captivated by the materialistic pragmatism of our time. New ideological arguments are not unknown to us. The young have their own new questions and aspirations. On the other hand we also find those in our country who look for a more stable life style, one that is more coherent and more in harmony with nature and with previous conditions. These contrary phenomena are reflected within the Church: a practical atheism for some; a renewed spiritual interest for others; a questioning of religious practices and moral codes; for some believers, diverse ideological tendencies; questions about the Church as institution; a more conservative type of Christianity over against a more innovative type; a crisis in just belonging to the Church. The list of similar symptoms could be lengthened. And yet, through the maze of the most diverse trends, there seems to emerge an irresistible hunger and thirst for the gospel, both within the Church.
and beyond, at the very core of the Church and at its periphery. This sometimes disquieting impulse of the Spirit in such outpouring of grace, forces us to renew our theology and our pedagogy of evangelization.

Search for authentic gospel values

5. These issues which characterize our human and Christian experience invite us to find our inspiration in the history of evangelization. At the most decisive turning points, the gospel has given birth to new ways of perceiving the *vita apostolica* where the Spirit and his witnesses made the Good News interact creatively with the dynamic of human life itself. We think of the Franciscan and Ignatian spiritualities and others; it is by means of a spirituality that a personal and ecclesial faith thinks, speaks, prays, lives and expresses itself. A spirituality becomes the instrument of a lived Christianity which has found its appropriate forms of celebration, of fellowship and of commitment. A spirituality is also a Christian culture which can permeate people, their milieu and their history, the relationships that make up everyday life. We may think here of the creed proclaimed by Christians at their Sunday celebration of the eucharist, a creed which has been built on the spiritualities of diverse Christian communities.

6. Our Christianity has carefully maintained its code and its canons. But it has not always been able to acknowledge the ways in which these emerged, nor respected the gospel pattern which has fashioned them. That *economia* is perhaps one of the better expressions of what we as Catholics call tradition. The Fathers of the Church have tried to trace this pattern which is the basis underlying sacred scripture, the liturgies, the theologies and the models of the Church. There is here no false fidelity to the letter which can be an obstacle to perceiving the Good News in life as well as in the gospel; there is an ongoing Pentecost at the heart of the progressive realization of the kingdom and of history. Tradition is not a dogmatism frozen in the language of a given culture, even if it is the most influential one, but a living force which nourishes the seed already given in full in revelation.

7. A particular style of pastoral leadership has for a long time concentrated all power in the hands of the official authorities. This attitude still persists to some degree. But it is an obstacle to the manner of working of the Spirit who is the primary agent of evangelization, both at the level of Christian life in its historical expressions and at the level of a Church which tries to build itself upward from its foundation.

New wine

8. We see emerging in Canada spiritual groupings who are rediscovering ways of discerning their human experiences in the light of the gospel: groups of married couples and their families, study groups and prayer groups, basic communities, “faith and sharing” groups, charismatic renewal groups, groups of Christians involved in social action projects, etc.

9. In our recent pastoral reforms we have not been sufficiently sensitive to the disappearance of the spiritualities of yesterday. The religious practices with which adults are familiar and the ways in which they pray no longer attract the young. We have not manifested a sufficient concern to renew popular devotions, so basic to the Christian experience. We think, for example, of the devotion to
Mary and of the sense of divine providence. Christians of all tendencies feel somewhat rootless, disillusioned or even scandalized.

10. We have built a second level without really respecting the existence and value of the first. Let there be no misunderstanding. It is not a matter of wanting to restore ruins, but rather of cultivating anew an evangelical and human soil which is capable of giving birth to its own forms. Several experiences of groups of Christians bear this out already. Bishops and priests are called upon here to give pastoral leadership. It is our charism to recognize the manifestation of the gifts of the Spirit. It is our task to learn how our charism of declaring what is authentic must address itself to these sources of renewed spiritual discernment. In that sense, our Church must turn its attention to the work of the Spirit among the believers in their everyday situation and to the ordinary ways in which people of today live.

11. Do we not have to convince ourselves once more of the fact that the Spirit lives among all the members of God's people and that he can provide new ways of evangelization which may be more in harmony with the signs of the time? Do we really believe that the gospel and its ecclesial form can find new modes of expression in such realities as basic communities, religious fellowships, apostolic cells, diversified ministries?

12. The test of authenticity is at this level. We have tried too hard to solve the problems and to answer the challenges from the top: collegiality of bishops, presbyteral councils, parish councils. Is it sufficient to make the layman a mini-priest associated with a clergy which still retains the principal status and role of evangelization? For example, what is really needed? Worker-priests, or better Christian workers who are capable of an evangelical witness from within and who are equipped to build a Church based on the life and the faith they share? Otherwise we end up preserving structures contradicting the gospel which the best contemporary Christian experiences help us rediscover. These will not find their authentic ecclesial expression if we maintain a pastoral leadership which operates exclusively from above and which is too much concerned about itself. The way the seed of the gospel germinates is quite different.

13. The variety of spiritual renewal movements, differences in social and cultural milieux, the various projects undertaken by man and society cannot be grasped by a system where the clergy alone is responsible for all initiatives. We still run the risk of sacrificing an enormous spiritual potential present among God's people for evangelization which has always so many different aspects.

14. The gospel calls for the freeing of the word and the freeing of the spiritual discernment of its children throughout the world. We see this liberation fitting smoothly with the various movements of the Spirit. We look for a magisterium exercising a decisive authentification of those movements in a style involving dialogue, respect and inspiration. Then this liberation will plant the seed of salvation in the fertile soil of a history which is still in the making. The liberation will also contribute to the realization of a still unfinished kingdom, both in the Church and in humanity. Who knows whether through the contemporary global issues of daily bread and human life, through the quests and struggles for a new earth, through the spiritual renewal of modern man in search of a soul, the Spirit is not leading the Church and its members to a radical conversion?
9. Faith tells us that this “first structural sin” brought death to the soul of man. The Spirit of God is awakening us today to the reality of our collective transgressions and social sins. We realize that the basic solidarities of mankind are surfacing at the level of community consciousness.

**Christian responsibilities**

10. Mankind for the first time is capable of building a historic unified block encompassing the entire human family. What was once a utopia becomes an urgent challenge more realistic than we may care to admit.

11. Christians share this responsibility with all their fellowmen. But they also bear within themselves the strength of the paschal mystery which enables them to liberate in the Lord Jesus even alienated and enslaved mankind. The old world of hunger and inhumanity seeks the promise of a new land. This liberating paschal yeast comes to us through our bread, the bread shared at our brother's table, the bread of the eucharist which builds new men and sons of God through this daily sharing of love and justice.

12. Bread in the scriptures represents all the gifts of God and all human responsibilities. Here lies the supreme test of truth. This is the criterion whereby we judge current global issues. The faces of sin and of grace are the dry bread of injustice and the fresh bread of love. The eucharist of the Lord leads us into the paschal drama of the Servant emptied of his human condition as well as of the divine. Witness how through the resurrection, the famished “non-man” is brought to the banquet of the Father. He is initiated here below in the fraternal community of those who partake of the final liberation. This bread taken, broken, blessed and given constitutes a new Pentecost of mankind with God. This faith needs human hands. It must be inserted in history, become incarnate, in the midst of the contemporary challenge of hunger. We must shoulder the concrete tasks which confront us today.

**Faith needs human hands**

13. In our most recent Labor Day message,¹ we, the Bishops of Canada, shared with our fellow citizens some concerns about sharing daily bread. Canada is a major world exporter of cereal grains. Together with the United States of America, we may have more control over surplus world food supplies than major oil-exporting nations have over the dwindling fuel supplies. We are faced with the nightmarish prospect of new economic conflicts. Food could soon become a modern weapon of war.

14. These factors prompted us to call for a program of conversion and social action for justice. We asked of our fellow citizens and of our government a concerted effort to modify affluent life styles and to develop a new pattern of “caring, sharing and sparing.”

15. We intend to pursue this campaign in collaboration with our Canadian Catholic Organization for Development and Peace (CCODP). We offer these insights as a contribution to the mutual exchange between sister Churches of the Church universal: a dialogue about the relationships between evangelization and social justice and about practical policies whereby human solidarity can be strengthened.

Radical changes to be faced

16. If we cannot unite in the struggle to find daily bread for all, where will we ever find unity? Nor is it enough to give our surplus bread to others. We must not rest content to share our bread. We must enable all our fellow humans to make their own bread and to build the world together. Mankind is both materially and spiritually hungry. God has chosen to still both kinds of hunger by one means: his Son, the living bread.

17. At home we asked our fellow Canadians to question the goals of our wasteful economic system, to modify their affluent eating habits, to substitute other foods for meat, to give more generously to neighbours in need, to develop new educational programs leading to changed life styles.

18. But sharing by the private sector is not enough. We are asking our country through its policy makers to contribute to a world food bank, to make concessional sales of wheat to poor nations, to pay just prices for poor countries' exports, to help developing countries produce more food, to strengthen the "labor-intensive" economies, to promote more affective stewardship of the soil and the seas.

19. To you, brother bishops, we submit the following proposals:

a) At a time when control of basic commodities becomes the source of eventual armed conflicts, the scandal of war itself takes on a gravity heretofore unknown. Hence we ask that this synod call for an absolute end of the world arms race. Disarmament should be accompanied by substantial transformation of the economic and political structures which generate these profound injustices. We should insist that the money wasted to keep peoples in chains be used to procure freedom and daily bread for all men. The very credibility of our evangelization demands no less.

b) That we bishops individually and collectively commit ourselves to use every means at our disposal to bring about an effective international ban on warfare, and concerted efforts to cope with the urgent issues of hunger and the uneven sharing of material and financial resources.

c) That (where we have not already done so) we adopt personal life styles in keeping with our calling as disciples of Jesus who identified himself with the poor.

d) That we promote programs of education through action whereby the gospel message of unity through shared bread is applied to local real life situations.²

e) That we provide leadership wherever possible in detecting and correcting the structural dimensions of social sin (in production, marketing or distribution) which prevent society from sharing daily bread equitably.

² Synod of Bishops, 1971, Justice in the World, Section III, the practice of justice.
Conclusion

20. Bread can unite or divide mankind radically. Jesus taught us this by himself becoming the living bread, the way to solidarity, the life of the spirit and the truth of the heart.

21. To still the hunger of the world we need the power of the Spirit bestowed on all flesh. If the salt of the earth loses its savor, many people will lose their taste for life and for the hope which carries them beyond themselves into the kingdom.

22. We are called to combine strength of soul with the quality of our bread in a single vocation. Then we will be inserted into the heart of our earthly sacraments and solidarity as men, and sons of God.

Pluralism and the Eastern Churches

Most Rev. Maxim Hermaniuk, Metropolitan Archbishop of Winnipeg for the Ukrainians of Canada, addressed the synod on October 1. He spoke of the problem of pluralism in the Church of Christ from the point of view of the Eastern Churches.

The problem of pluralism in the Church of Christ has in our times become a topic of concern for the entire world: Africa, Latin America, North America, Australia, Oceania and Europe; in the Eastern world, however, it is a theme nearly as old as the Church itself. The problem was never properly worked out, and in 1054 this deficiency brought about the unfortunate division between the East and the West known in the history of the Church as "schism of Cerularius," its results having remained until the present.

This great problem arises from the natural variety of mentality among peoples. Recently, the Second Vatican Council undertook an effort to settle the question in a practical way with the Decree on the Eastern Churches.

According to the decree:

1. The Church, holy and catholic, which is the mystical body of Christ, is made up of particular Churches or rites (no. 2).

2. The variety of the rites in no way harms the unity of the Church, but rather manifests it (no. 2).

3. Such individual Churches, whether of the East or of the West, are equally entrusted to the pastoral guidance of the Roman Pontiff, the successor of St. Peter (no. 3).

4. Consequently, these Churches are of equal dignity, so that none of them is superior to the others by reason of rite; they enjoy the same rights, and they are bound by the same obligations (no. 3).

5. Therefore, the Second Vatican Council solemnly declared that the Churches of the East, as well as those of the West, have the full right and duty to rule themselves. Each Church is to do this according to its own procedures, since traditional practices are more in keeping with the customs of the faithful, and are more likely to promote their spiritual good (see Decree on the Eastern Churches, no. 5).
These statements clearly reveal that, according to the spirit of the Council, the Catholic Eastern Churches, the Eastern rites, should have the same dignity and enjoy the same rights as the Latin Church. But, in fact — as pointed out by our separated brethren of the Eastern Churches — the Catholic Church of the Latin rite continues to dominate all the Catholic Eastern Churches and shows no intention of changing its will of domination. Because of this, its dialogue with the separated Christian Eastern world for the union of Churches appears merely as a new type of strategy for ruling over the entire Christian world.

Our separated brethren of the East see the domination of the Latin rite over the Catholic Eastern Churches in two forms:

1. The relationship of these Eastern Churches with the Apostolic See: all these Churches are subject to the Congregation for Eastern Churches, whose prefect, secretary general and two-thirds of the members are prelates of the Latin rite; moreover, the congregation takes care of matters that should be dealt with, according to the particular norms of these Churches, by patriarchal synods.

2. Almost the same is to be said concerning the submission of the Eastern Churches to the rule of the Latin rite in their pastoral care for their members living outside their proper territories. As a matter of fact, according to present norms proclaimed in the motu proprio Cleri Sanctitati, patriarchs and major archbishops have no genuine jurisdiction over their faithful living outside their territories. Such Catholics, belonging to various Eastern rites, are subject today either directly to the local ordinary of the Latin rite, or, through their own bishop — apostolic exarch or eparch — to the Congregation for Eastern Churches, which as said before, in its very structure and leadership, is part of the government of the Latin rite.

This is an important difficulty, and it is a real obstacle to the form of evangelization known today as "ecumenical action."

To clear up this difficulty, we presume to propose the following, with due respect to all persons who might be affected in any way:

1. To give back to the synods of the Eastern Churches all the rights that properly belong to them, according to their particular discipline, with the obligation of referring to the Holy See only matters of utmost importance which could be dealt with by a special Office, e.g., Officium Sancti Petri.

However, if the Congregation for Eastern Churches must continue to exist, at least for a certain span of time, this congregation should be made up of delegates from all the Eastern Churches; with the authority of the Holy Father, they would elect the prefect, the secretary general and all other officials, and also some prelates of the Latin rite for interritual matters.

2. To recognize the real jurisdiction, at least personal, of patriarchs and major archbishops over all their faithful residing outside their proper territories, with the right, if necessary, to provide them with their own parishes, and to erect, with the blessing of the Holy See, new eparchies or exarchates and to nominate bishops.

The faithful of the Latin rite live under similar jurisdiction in territories of the Eastern rites. Why should this be impossible for the faithful of the Eastern
rites in the territories of the Latin rite, since, in reality, all particular Churches (that is, all rites, as declared by Vatican II) are equal and enjoy the same rights?

A fair and just solution of this problem would mean a great step ahead in the apostolate for the unity of the Christian world.

This is the proposition I humbly submit to you, venerable brothers, whom the Holy Spirit has appointed to tend his flock.

Formation of the Laity

In his second intervention at the synod, Archbishop Fortier spoke on the formation of the laity. Quoting Cardinal Newman, he noted: "The Church looks foolish without the laity."

1. A short while ago, an elderly fisherman is reputed to have said to his bishop: "When things were going well, we had the impression that it was your Church. Now that we have come upon bad days, you keep telling us that it is our Church."

This remark reminds me of what Cardinal Newman said: "The Church looks foolish without the laity." I would like to make one point, namely: The laity have a unique and crucial role in the work of evangelization.

2. For many years, in our part of the world, the Church evangelized the secular field by becoming witness through institutions that it controlled: schools, hospitals, social services, etc. Now that the state is taking many of these services over, too often the Church has withdrawn without seeking new ways through which the Lord and his gospel can be present from within these fields.

Emergence of a Vocation

3. This type of change in our society raises a question that has its roots in the whole historical development of the spread of the gospel. Whenever great changes or upheavals have taken place in the history of society and of the Church, new religious communities have come into existence with new insights into the vita apostolica. It seems to me that one of the dominant characteristics of the twentieth century is the emergence of the vocation of the layman in the mission of the Church. We see it in the area of theology, spirituality, and in a new type of dedicated involvement by the laity in the market place.

4. What I fear is that we are losing sight of this contemporary sign of the working of the Spirit.

   a) In most of the recent reforms we have perhaps involved the laity too exclusively in the internal operations and structures of the Church.

   b) We have reaffirmed the role and vocation of priests and religious by renewal courses and new means of support. But we seem to have been satisfied in simply saying to the laity: "You are part of the Church just as much as priests and religious are; you are all members of God's people."

Some Key Questions

5. What are we doing to form an apostolic laity so that they may be able to fulfill their specific mission? What support are we providing them?
Do we really believe that the laity’s mission requires structures for this support just as priests, religious and even bishops require?

The see-judge-and-act approach has proven itself as most worthwhile. Have we written off those movements that came under the heading of Catholic Action?

Issues and solutions

6. a) Faced with the secularization affecting our institutions, as mentioned above, the Church will have great difficulty evangelizing these areas without the involvement of the laity. They are part and parcel of these secular areas of life which are becoming more diversified, more complex and further removed from the influence of the institutional Church.

b) A really admirable liturgical renewal has been initiated. However, we seem to have levelled off in this reform because we have not developed family liturgies, popular spiritualities, or expressions of faith corresponding to their daily life situations. The lack of this basic evangelization has led to an ecclesiology and a pastoral practice which are out of balance.

c) Pope Paul recently reaffirmed the need for collective as well as individual witness by lay people who have a true sense of the Church and who can apply the gospel spirit to the realities of daily life. In our dioceses, do we not too frequently limit the public voice of the Church to that of the official spokesman?

d) Our new pastoral structures and the renewal of our clergy and religious must aim more at the development of apostolic lay groups active in their natural environment. This extremely important work cannot wait for our internal reforms to be completed.

Conclusion

The ordinary working man, the mother of a family, and the modern youth may well be the source of the spiritual renewal that the Church needs, providing we support and assist them in their task of humanizing our society and bearing witness to the love of our Lord in their daily tasks.

SPECIAL TIMES FOR GOD

Doesn’t all time belong to God? Isn’t all time sacred? Why is there need to mark off special days and seasons?

God doesn’t need special times, but his people do. If we do not have certain moments that we regularly devote to prayer, we tend to pray rarely, if at all.

Every day belongs to the Lord, and each day we need to turn to him. But special days — Sunday, feast days of Mary, the apostles and the great saints — call us in a particular way to praise God, to listen more carefully to his word, to reorganize our daily living more in accord with the gospel of Jesus.

Communion with God is not limited to sacred feasts and seasons, but is promoted by them when we open our hearts to the action of his Spirit among us, the people of God.

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PENITENTIAL PSALMS

Prayer for sinners and for their conversion is one of the responsibilities of the people of God, both in community and as individual believers. Prayer can also be a form of penance¹ and a means of developing the spirit of repentance. This article offers some practical suggestion for using the penitential psalms as one form of carrying out our responsibility to pray for sinners.

One of the ways in which the Church’s tradition has encouraged us to pray for sinners — including ourselves first of all — has been by the use of the seven penitential psalms. Although somewhat neglected in recent decades, these psalms can form the basis of a positive return to prayer and penance.

What are the penitential psalms? The seven penitential psalms have been chosen from the Old Testament psalter for their inspired presentation of penitential themes. Sinful man asks God — in the words inspired by the Holy Spirit — for mercy and pardon. No manmade prayer can match the words of the bible, for here we find the help of the Spirit promised us in Paul’s letter to the Christian people at Rome: the Spirit himself helps us to pray, and expresses to our Father what we cannot even put into words (Rom. 8:26-27).

There are seven psalms which the Church has traditionally chosen as its penitential prayers. These are:

<table>
<thead>
<tr>
<th>Jerusalem Bible</th>
<th>Vulgate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Psalm 6</td>
<td>Psalm 6</td>
</tr>
<tr>
<td>Psalm 32</td>
<td>Psalm 31</td>
</tr>
<tr>
<td>Psalm 38</td>
<td>Psalm 37</td>
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<tr>
<td>Psalm 51</td>
<td>Psalm 50</td>
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<tr>
<td>Psalm 102</td>
<td>Psalm 101</td>
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<tr>
<td>Psalm 130</td>
<td>Psalm 129</td>
</tr>
<tr>
<td>Psalm 143</td>
<td>Psalm 142</td>
</tr>
</tbody>
</table>

When can we pray these psalms? The seven penitential psalms may be prayed at any season of the liturgical year. They are most appropriate, however, during Lent and on days of fasting and penance, or before celebrating the sacrament of reconciliation.

It is one of the Church’s earliest traditions that Christians rejoice on the Lord’s day and during the fifty days of Eastertide. These are never to be considered as times of penance. For this reason, the penitential psalms should be prayed on a weekday, and not used during the Easter season. It is not fitting to use them on the Lord’s day, for Sunday — even during Lent — remains a day of joy and praise, and never a day of penance. Sunday is not the day for repenting, but the day for rejoicing that the Lord Jesus has died and risen to forgive our sins, and to free us from their tyranny. (This is one of the reasons why some liturgists are asking questions about the penitential rite: see Bulletin 45, page 251, and Worship, May 1974, volume 48, no. 5, pages 270-277.)

¹ On prayer as one way of doing penance, see The top ten, in Bulletin 42, pages 20-33, especially pages 21-22.
The penitential psalms may be prayed fittingly on any weekday outside the Easter season. They make an excellent lenten practice as a form of daily or weekly devotion. Some may prefer to offer them on Wednesdays and Fridays, the traditional days of personal penance in the early Church.²

During Lent, some families in each neighborhood might gather at least once for prayer and penance for the sinners of the world. One or two families, or members of a parish society may choose this way of repentance. Individuals may use it, or it may serve as a brief form of a penance celebration in preparation for the sacrament of reconciliation.

**Sinners pray for sinners:** The Second Vatican Council has encouraged us to pray for sinners, especially during Lent (Liturgy constitution, no. 109:2b). With Jesus we pray, “Father, forgive them,” and at the same time we pray for ourselves, for we too are weak and sinful and in need of divine aid. We are not perfect: we are a Church of sinners whom Christ has chosen for God’s kingdom.

The penitential psalms are the prayer of sinners. Asking forgiveness, looking back at our personal folly, sensing our remorse, moved by the Spirit to come back to the way of life (Ps. 1), we sinners return to the Father’s house. The Holy Spirit himself teaches us to use the words of these psalms, so that he may lead us along God’s ways, and help us to think God’s thoughts, which are so far beyond our natural tendencies.

Standing in the place of all mankind, we join Christ in vicarious suffering for others, for all whom God has made in his image and likeness. We are one with them in sin, and now we come to plead for all humans before our loving creator, asking him to bring his salvation to us all.

The penitential psalms are a plea for pardon for ourselves and all mankind. We are not aloof from the sin of the world: we have contributed to it and basked in its falseness; we have been influenced by it and led others into its tentacles. We have repented in response to God’s merciful love, and we have been forgiven: and still we have faltered time and again. We have yearned for the fleshpots and have returned to the well-trodden paths of our foolish and warped stubbornness. We have shut our ears to the Spirit, we have hardened our hearts when we heard the Lord’s voice. And still, the unfathomable mercy of God’s love calls us back. The Lamb of God, who takes away the sin of the world, wants to forgive our sins, the sins of our community, the sins of our generation. He wants to overcome sin by his life-giving paschal mystery, by his death and resurrection for us. Our personal repentance is but the first step in restoring the kingdom of our hearts to Christ and through him to the Father.

Out of the depths of our sinfulness and miserable weakness, we cry to the Lord for mercy, for forgiveness, for help, for strength. In his love, God our Father hears our prayer, brought to him by his beloved Son, our Lord and brother, Jesus. The Father, who knows what is in our vacillating hearts, listens to his Spirit and forgives in his loving mercy. Through these psalms, the Spirit of God is teaching us to pray, and is guiding us in our life as followers of Jesus.

² See *Didache*, the Teaching of the Twelve Apostles, chapter VIII, no. 1.
And as the people of God, we associate ourselves with our savior in praying for the conversion of sinners, in suffering for them, in doing voluntary penance that all men may accept God as their Father and Jesus as the king. Our penance for our own sins and for others is but a small gift in consideration of what God has given us.

Whether offered by one person alone or by a group in community, the penitential psalms should provide an opportunity for personal recollection and repentance, for turning back to God in sorrow. They are a prayer for forgiveness, spoken to our loving Father. He is our God, and he does not reject the pleading of a humbled heart.

A Form of Penitential Prayer

In the following pages, some thoughts on use of the penitential psalms are presented. These ideas are suggestions for your liturgy committee, which should adapt them to the needs and circumstances of your believing community. While presented in the form of a communal service, this outline may be used by an individual for personal prayer.

A subdued procession — perhaps with most of the church lights extinguished, and with a hushed choir quietly chanting a penitential hymn, or repeating a suitable antiphon (of the Parce, Domine type) — opens the celebration. Perhaps a few moments of silent prayer, similar to the prostration at the beginning of the afternoon liturgy on Good Friday, would be beneficial: the value of silent, intense, personal prayer should never be ignored, for we need to remember that it is in such moments that the Spirit of God is active.

After the sign of the cross, a pause is made to ask the Father to send his Spirit. In a community celebration, the leader may greet the assembled members of the Church (Bulletin 43, pages 111-112, presents some fresh but traditional suggestions for your consideration). He may invite them to pause for silent prayer in these or similar words:

Let us ask God our Father to send us his Spirit,
so that we may repent of our sins
and turn back to the way of God's peace.

All pause for a moment of silent prayer.

Father of mercy,
look upon us in love:
we are your Church, your beloved people.
Send your Holy Spirit into our hearts.
Help us to be truly sorry for our sins and failings,
for our treachery and ingratitude and hardness of heart.
Convert us, bring us back to you.
Teach us to live each day
in your love and service.

Father,
we ask this grace
in the name of Jesus our Lord.
Penitential psalms: The psalms, listed above, may be said, but it is better to sing some or all of them. At least the central psalm 51 (50), David’s plea for mercy after his sins of lust and murder, should be sung if possible (see Catholic Book of Worship, nos. 176 and 235). All should have copies of the texts and music to be used; if possible, the music should be practised beforehand.

Several ways of celebrating the psalms may be used when they are prayed by a group of people:

- **All seven psalms are sung**: While the hymnal contains music for only two of these psalms (see nos. 176 and 235, 178 and 245), traditional psalm tones may be used for the rest (as in the Liber usualis), or the Black or Murray psalm tones may be adapted (see Catholic Book of Worship, choir edition, opposite nos. 172 and 192). If not able to sing the psalm, the group should try to sing at least the antiphons provided in the Canadian hymnal (nos. 176 or 235, 178 or 245).

- **Two groups alternate**: The group is divided in half, and each section says an alternative paragraph or stanza (rather than each two-line verse). While one group is saying its part aloud, the other listens and meditates on God’s word.

- **One section reads the text of an entire psalm**, while the other half listens in prayerful silence.

- **At least one psalm is sung**: Although most psalms are said alternatively, one psalm, Ps. 51 (50), is sung according to CBW, nos 176 or 235; as a minimum, the refrain or antiphon is repeated after each paragraph. If possible, Ps. 130 (129) — hymnal, nos. 178 and 245 — is also sung in this manner.

- **Sung antiphon**: If the group cannot sing one or two psalms, they will try to sing their antiphons, either before and after the psalm, or after each paragraph of the psalm.

Each psalm ends with a doxology of praise: the Glory to the Father, an Alleluia outside Lent (hymnal, nos. 195, 201-207), or an acclamation (nos. 208-210) may be used. Where possible, these should be sung.

Penitential rite: After the seven psalms have been prayed, the people of God will want to turn to a personal expression of sorrow. This may be done by some variation of the penitential rite used at Mass; if the third penitential rite is used, it may be worded in a way to echo the thoughts contained in some of the seven psalms.

- **Simple form**: The leader invites the members of the community to reflect on their sins and the sinfulness of man, and to ask God’s forgiveness for themselves and the world. After a few moments of silent reflection, the penitential rite continues as at Mass, or in a similar manner.

- **Examination of conscience**: A more developed form of the rite may be celebrated. The leader invites all to recollection and prayer. A short examination of conscience may be provided (for examples, see Bulletin 46, pages 297-298, and no. 47, pages 74-75). At the end, the leader may use a brief rite such as this:

  Lord, you have called us to be your holy people:
  forgive us for our weakness and sins.
  Lord, have mercy. R/. Lord, have mercy.
Christ, you died to teach us to love one another:
forgive us for our sins against our brothers and sisters.
Christ, have mercy.  R/. Christ, have mercy.

Lord, you rose to give us new life:
forgive us for resisting your call
to repentance and renewal.
Lord, have mercy.  R/. Lord, have mercy.

**Conclusion of the service:** A community celebration may end with the Lord's prayer (preferably sung as at Mass: hymnal, nos. 221-223). The leader may end by asking for God's blessing on the group:

May the Father of mercy,
who loves the world and gave his Son to save us,
lead us to repentance
and bring us back to his love.
R/. Amen.

May the Son of God, Jesus Christ our savior,
who suffered, died and rose for our salvation,
give us strength to rise above our weaknesses and sins.
R/. Amen.

May the Holy Spirit deepen our love of God
and lead us along the pathways of salvation and love.
R/. Amen.

A priest or deacon concludes this form with the usual formula of blessing.

**Closing hymn:** It is preferable to sing some of the psalms — or at least the antiphons — if only a limited amount of singing is possible. A good hymn to conclude the service is “From the depths of sin and sadness” (hymnal, no. 279); other suggestions are listed under Penance celebrations, choir edition, page iv.

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**Formulas cannot replace what is in our hearts, but they can help us to express what we want to say to God. Sincere use of the penitential psalms can be one way of telling our heavenly Father of our sorrow for sin, of asking him to forgive us, and of praying for our fellow sinners in the world.**

Eternal Father,
by the death and resurrection of your beloved Son,
free us from sin!

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A valid index by which to evaluate the influence other people have on us is by how much they increase or diminish our benevolence toward our fellow men.

(Eric Hoffer)
A FRESH LOOK AT BANNERS

Rev. Robert J. Kennedy, a priest of the Diocese of Rochester, N.Y., is a member of the liturgical commission, and a student in the summer school of Liturgical Studies at Notre Dame University, Notre Dame, Indiana. This article is based on his notes on visibility in liturgy and the use of banners.

Hearing and Sight

The liturgical act is a fully sensuous act, and has been so throughout most of the Church’s history. The present renewal of our life of worship seems to have tended — because of the spirit of our times — to place much of the emphasis on hearing: scripture readings, homily, orations, and eucharistic prayer are listened to; little appeal is being made to touch, smell or taste. But visual elements are still present in the liturgy.

While hearing and sight seem to be the main senses involved in the liturgy, what seems to be “wanting is any noteworthy appearance of correlation between its aural and visible dimensions.”¹ What is the community able to see and feel of the dynamism of God’s word? In what way is the mystery being celebrated made visible for us?

A careful evaluation of the liturgical action would show that the liturgy is basically visible. For we are the assembly of God’s people gathered, in full view of one another and the world, around these sacramental elements (bread, wine, water, ministers, and so on) — these elements are seen as signs of what we are about. A liturgy that is lively and visible gives witness to the truth of who we are.

The place of gathering is an important visual element, second only to the sacramental elements and the people gathered. This is true because a realization of who we are leads to a visual style which, in turn, tends to be objectified. A sensory esthetic perception of that style informs the style — creating it and recreating it. In short, we create our environment for worship and are created by it.

One further point is necessary: we must distinguish between the retinal image (what the eye registers) and what one perceives (the visual world).² The visual world is the connotation the person gives to the retinal image, what his past tells him about what he sees, how he perceives what it is now, even what it may mean for him in the future. Carrying this to one of its possible conclusions, we can see in this process the emergence of symbol.

² This is an elaboration on Edward T. Hall, The Hidden Dimension, Anchor Books, Garden City, N.Y., 1969, page 66.
Banners As Art Form

This becomes clearer as we look at banners used in liturgical worship. We refer here to banners as a liturgical art form, with all the presuppositions that this implies. Banners ought to be a good esthetic expression of the human spirit, faithful to their medium (usually fabric and related materials) and to their function in the liturgy (to enhance the liturgical act).

The current renaissance of banners has little connection with their use in the Church in the past. Constantine mounted the cross in banner to conquer under its sign. The Middle Ages used banners as signs of victory and heraldry; bishops and princes alike travelled under the flags of their coats of arms.

Christian artists too have continued to give significance to the heralding, victorious banner: John the Baptist announcing the coming Messiah, the risen Christ victorious over sin and death.

The rebirth in the use of banners in our time has a meaning different from the military and chivalric roots of the past. A generous view would say it is the need of modern man to express his experience of God in new and ever different ways: thus he has chosen a kind of disposable art that reflects his pluralistic stance in that relationship. At the very least, it is the need to create an environment appropriate to modern man's worship needs.

Please keep in mind that we are speaking of banners that are an artistic liturgical expression. Banners which are signboards for intellectual and emotional trivia, propaganda for causes, or "holy cards on cloth" do not fall into this category. Neither do banners that are self-contained, that are created haphazardly for any event that comes along, or that point to themselves alone, distracting from the visibility of the whole.

For banners (also tapestries, flags, fabric sculpture, weavings) ought to be, above all, mood-setters. By their color, shape, pattern, design, texture and depth, they "light the stage" for worship, adding a kind of visual music to the sense of celebration. Because of this they have an incredible power. They can excite the participants; they can calm them. They can induce meditation by their shape and movement; they can create the Easter atmosphere of festivity or express the sadness-yet-hope of a funeral. And just as easily, they can destroy the liturgy's wholeness.

Banners Speak to Us

The visibility of the liturgical act demands that banners point beyond themselves. While being a definite visual element of the worship environment, still they must contribute to the whole environment, the whole action. And in their visibility, they "speak."

Speaking is a way of pointing which allows us to transcend temporal and physical limitations. It allows us to bring a meaning to the foreground, to

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get this meaning off somewhat from its source. By speaking, persons, through a process of detaching and connecting meanings, meaning that they know through living, give these a new way of existing. Therefore, banners are not self-contained. They are the “speaking word” which creates anew, gives new meaning to a familiar ritual or season or feast or place in the church building. But the “word” the banner “speaks” gives meaning, like any word that truly touches us, in listening and in silence.

The objects we use are not only useful things, but are also means through which humans communicate — silent voices. And they are able to express love and concern, grace and thoughtfulness or the opposite kinds of sentiment. Through these silent voices we seek to speak again, and ever anew, the truth of who we are, what we hope to be, the God toward whom we move.

Three Ways They Speak to Us

Banners can speak to us in at least three ways: as symbol, as milieu, as function. Because we are describing such a narrow genre, these distinctions necessarily overlap.

Symbol: John Tinsley claims that “worship inevitably means metaphor.” The liturgical act itself is, as a whole, an art form — a symbolic expression of what is just beyond our ability to define. Banners, too, contribute to this symbolic expression, and are themselves symbols. We have already noted that banners ought to point beyond themselves, signifying more than their limits contain. The worshipper’s confrontation with a banner’s color and design and texture ought also to produce a whole visual world, a depth of reality that he or she finds triggered within by seeing the banner. In a baptistry, for example, something so simple as a triptych of three long narrow white pieces with light blue flowing lines across them can contribute much to the light, life and movement of the baptismal event (see figure 1). By a fabric metaphor we are interpreted; in a symbolic abstract of patterned color our festivity can be enhanced. It may well be that, hidden in the use of banner as symbol, will be the aid to the rediscovery of the mystical impulse of religion, the numinous perhaps, and antidote to the literalism and triviality that cut off the lifeblood of our worship. I hasten to add that, although they are themselves symbols, words have no place on symbolic banners (this point is discussed below).

In the use of symbol, design is an important event. I would venture to say that most traditional Christian symbols incorporated into liturgical design have little, if any, meaning for contemporary Christians. What meaning does a chi rho or a fish have to a people who know neither Greek nor the secret code of a persecuted people?

Effective design, the creation of the really useful, even evocative objects — and not obstacles — can only be based on careful study of the consciousness of potential users of these objects.\(^8\)

Over-all banner design ought to adopt freedom and flexibility (perhaps even total abstraction) in order to take on the living impress of the people who use it. Frank Kacmarcik’s rule of thumb is most adequate: design ought to be “meaningful, functional basic forms of extreme purity and simplicity that serve worship without contrivance.”\(^9\)

**Milieu:** We have already hinted at the impact of banners as milieu: they “speak” to us, encourage us to listen, celebrate with us, encourage meditation and prayer. They set a tone and help create a visual effect. Therefore, we might include here banners that are in a stationary position (not to be left there for eternity, however) and are usually hung in relation to the space of the gathering place for worship. That space will often determine — though not necessarily limit — what we can do with banners. In addition, all aspects of the space must be considered: the building’s appropriateness for the use of banners, its shape, lighting, feeling and color; also what it is that the banner will contribute to that space. We may have to come to the conclusion that our church will not take a banner; its architectural design, its size, its present furnishing may inhibit or trivialize the use of banners.

Banners may also be used to create new space. For example, for the simple renovation of a church with a long narrow nave which has become too large for the present congregation, remove appropriate rows of back pews and hang a semicircle of monumental banners to create new worship space and new vestibule space (see figure 2). Perhaps the baptismal font could be brought out of hiding into this new space. Or a new sanctuary space could be created in this way as well.

**Function:** It is a short step from banners as milieu to banners as function, but within the latter, our category broadens to include not only wall hangings, but free-standing banners or fabric sculpture or flags, and processional banners. If they are wall hangings or a more free-standing form, they have architectural significance, and great care (if not professional help) must be taken with placement and proportion. Additional visual clutter or a postage stamp patch on a wall is unnecessary and undesirable.

Texture is another function of banners — their texture contributes to the sensuousness of the liturgical act. For texture appeals primarily to our sense of touch and is known by touch. The visual appeal of texture, then, invites us to deeper participation. If banners are self-contained in what they speak, there is only a superficial participation, no depth, no mystery revealed.

Finally, banners function for the occasion, usually to add to festivity, although not exclusively. Their warmth, color, design and placement speak to the occasion: an arrangement of rainbow flags on high Gothic pillars for Easter, processional banners for Palm Sunday, a fabric sculpture with pleasing bells for Pentecost.

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8 Joseph Fitzer, *op. cit.*, page 226.
Possibilities

A word on words: Unless they are of gigantic proportion, words are hardly readable beyond the first few pews. In addition, words rarely convey the meaning we have intended for the banner. For this reason, words and sayings should be used sparingly and only with utmost care.

Variety: If the creators of banners have taken seriously the artistic role of this medium, they will try the banners out for a while, to contemplate them, digest them, appreciate them. They need not appear on only one feast or occasion, but neither ought they to stay around for ever. New spaces should also be tried out for new effects.

Local talent: A parish or community wishing to work with banners should seek out the talent of the larger civic community, especially those persons with training; not every willing person is able to create artistic banners.

Let simplicity be the guiding rule, for it provides a richness and universalism of meaning and expression.

Bibliography

The following books and articles provide useful insights on visibility in the liturgy and the use of banners:


Editor’s note: Further references on banners which are available since this article was written:


- *The United Church Observer*, December 1974, (85 St. Clair Avenue East, Toronto, Ontario M4T 1M8, Canada): “Make this a banner Christmas,” by Robert and Gwynneth Wallace, pages 11-13; see also page 4. 40¢ a copy, plus postage.
LITURGICAL STUDIES

The program of liturgical studies is a graduate school program of the University of Notre Dame, offering courses leading to the degree of master of arts in theology, with majors in liturgical instruction or in liturgical research. Other courses lead to an MA in liturgical music or to the degree of Master of Music, in music and liturgy.

Master of Arts: Liturgical Instruction: This program gives general information on the historical, social and theological issues involved in contemporary liturgical development. It is especially designed for teachers of liturgy and for directors of programs in Christian worship.

Requiring 30 credits, the program is available over a period of four summers, or in combination with study during the year at Notre Dame. Core courses, electives and practicum courses are part of the program, and practical experience is available through daily celebrations of morning prayer, eucharist and evensong.

For further information and application forms for the 1975 summer session (June 23 — August 8), contact:

The Director of the Summer Session
312 Administration Building
Notre Dame, Indiana 46556
U.S.A. (219) 238-7282

Course Offerings — 1975

During the summer school, eight credits may be taken. New students must take Ltgy 540. Two of the core courses offered this year are Ltgy 541 and 542. An official list of courses is available from the director of the summer session.

I. First-year students
Ltgy 540 Proseminar in liturgies: Martin. An introduction for all new students to the basic concepts and methods of liturgical studies. 2 credits.

II. Advanced students
Ltgy 541 Sacraments of initiation and reconciliation: Mitchell. The development and theological significance of the rites of baptism-confirmation, with attention to the liturgies of the catechumenate and penance-reconciliation. 3 credits.

Ltgy 542 The eucharist: Keifer. The development and theological significance of Christian eucharistic rites. 3 credits.

Ltgy 543 Prayer: Storey. An examination of the origins, style and significance of various forms of Christian prayer (liturgical, common and private), with special emphasis on the growth of 'devotions,' hesychasm and methodical meditation. 3 credits.

Ltgy 552 Theory of symbolism: Kirby. An examination of the cognitional function of symbols and their role in religious expression. 3 credits.

Litgy 555  *Liturgical music.* A curricular opportunity for engagement in cantoral, instrumental and choral performance at celebrations of the hours, the eucharist and other liturgical events. 2 credits.

Litgy 571  *Research seminar:* Keifer. Required of students in liturgical research to further their grasp of methods of research in special topics. 3 credits.

Litgy 580  *Liturgical engagement:* staff coordinator: Storey. A review and revision of basic concepts in liturgics, for senior students only. 2 credits.

**III. Practica**

These courses last two weeks, and earn one credit each.

Litgy 560  *Ecumenical trends in worship.* A comparative study of several recent liturgical books, including Anglican, Lutheran, Presbyterian, Church of Christ.

Litgy 563  *The anointing of the sick and dying.* Pastoral and ritual applications of the sacrament of healing.

Litgy 564  *Ministries and orders:* Smits. Rites of ordination and institution, and their implementation.

Litgy 565  *Baptism in the Spirit:* Ranaghan. Pentecostal initiation rites and their possible relationship to the sacraments of initiation.

Litgy 564 and 565 will be given from July 7-18; Litgy 560 and 563 during July 21-August 1. Persons wishing to register for either or both of these two-week programs are welcomed. Contact the University at the address on page 114.

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**COURSES IN LITURGICAL MUSIC**

Expanded courses and workshops in liturgical music are being offered this summer at St. Joseph's College, Rensselaer, Indiana:

- Graduate and undergraduate programs in Church music and liturgy: June 24-August 8, 1975.

- New four-summer course leading to a certificate of liturgical music: June 24-August 8.

- Workshop in liturgy and sacred music: June 18-21.

- Workshop in Afro-American liturgy and sacred music, headed by Father Clarence Rivers: August 11-15.

Full information and applications may be obtained from Rev. Lawrence Heiman, C.PP.S., director of the program of Church music and liturgy, St. Joseph's College, Rensselaer, Indiana 47978, U.S.A.

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**CONFERENCE ON CHRISTIAN PRAYER**

The Murphy Center for Liturgical Research is holding its annual conference June 9-12. This year's subject is Christian prayer. Full details from the Murphy Center, P.O. Box 81, Notre Dame, Ind. 46556. Phone: (219) 283-8801.
EUCHARIST: SOURCE OF LIFE

HOMILY: NO SIGN OF THE CROSS

In a recent letter, a reader asked:

There was a time when a priest made the sign of the cross before and after the Sunday sermon.

Why is it that today we seldom, if ever, meet this traditional practice? It seems to me that something important is missing. Surely, the sign of the cross, which all Catholics venerate as a mark of their Christian faith, should never have been allowed to lapse in the pulpit.

Will you kindly give a full explanation from authoritative sources about this?

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The homily is considered to be a living explanation of God’s word, which has just been read in the three readings and sung in the responsorial psalm. The homily is not an appendage or afterthought, but an integral part of the service of the word, and increases the effectiveness of readings from scripture. The homily is seen as a necessary source of nourishment of the Christian life.1

Normally the homily is preached by the celebrant2 of the Mass, and it follows directly upon the proclamation of the gospel.

The use of the sign of the cross at this point was never laid down as a rule or requirement, and it still is not mentioned at all in the current rubrics for Mass, known as the General Instruction of the Roman Missal. The practice was customary in some countries, and seems to have come from a period in the Middle Ages, when the relationship of the homily with the rest of the Mass was not always well understood. Within the eucharistic tradition of the Church, the sign of the cross has not been required at this point.3

The homily is part of the liturgy of the word, which in turn is a part of the Mass. The homily is the bridge or link which helps to move us from the liturgy of the word to the liturgy of the eucharist. The present order of Mass has one sign of the cross at the opening of the celebration, and closes with the sign used in the blessing. There is no use of the sign of the cross at the beginning of other— even more important — parts of the Mass. Beginning a homily with the sign of the cross seems to cut it off from the rest of the celebration,4 as though it had nothing to do with the Mass, instead of seeing the preaching as the natural continuation of the readings.

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1 See Vatican II, Constitution on the liturgy, nos. 52, 35:2; see also General Instruction of the Roman Missal (GI), nos. 9, 41. The text of GI is contained in the Canadian sacramentary, pages 11-54.
2 GI, no. 42.
The use of the sign of the cross is part of the Christian practice. Around the year 215 A.D., in Rome, St. Hippolytus described the practice of marking the cross on one's forehead in times of personal prayer, somewhat as we do at the gospel reading today: "Imitate Christ always, by signing your forehead sincerely; for this is the sign of his passion."

We venerate the cross because it was through the cross and resurrection that Jesus saved us. But we also express veneration for his saving act, his paschal mystery, by listening in faith to his word and to the Church's preaching about it; we also venerate the saving mystery of our faith when — in obedience to Christ's command — we pray over bread and wine in the words of the eucharistic prayer, doing this in memory of him. When we eat his body and drink his blood in communion, when we celebrate any of the sacraments of faith, we are venerating the mystery of our salvation by Christ. There are many ways of doing so, and the reverent use of the sign of the cross is one of them.

At Mass, the priest begins his homily immediately after the gospel has been proclaimed, without making the sign of the cross. This is in accord with the Church's directions on celebrating Mass, guidelines approved and promulgated by Pope Paul.

This practice of not separating the homily from the rest of the liturgy of the word is approved by a note in Notitiae, a commentary issued by the Congregation for Divine Worship:

Q. Before or after the homily, is it suitable to invite the faithful to make the sign of the cross, or to greet them (for example, by saying, "Praised be Jesus Christ")?

A. This depends on legitimate local practices. Generally speaking, it is not opportune to observe these customs, since they have been introduced into the homily from preaching outside Mass. The homily is part of the liturgy. The faithful have already made the sign of the cross at the beginning of Mass, and have been greeted. It is better therefore that these should not be repeated before or after the homily.

What is most important is the spirit of faith that the priest has in preparing for the work of preaching on God's word; and the faith of the people in the community, not only as they listen to it, but as they live it through the week in prayer and action.

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6 Notitiae, no. 83 (May 1973), page 178. The italics in this response are as given in the Latin text.
DAILY HOMILY

When the idea of a daily homily is discussed, both people and priests divide into two camps: YES and NO. Some clergy who say YES are inclined to add a big BUT. Since the homily brings a living explanation of the faith and of the principles that guide our Christian lives, this article discusses positive ideas and suggestions in favor of a homily at each Mass, on every day of the year.

Needed

As a living explanation of God’s word, (GI, no. 9) the homily is needed in each public celebration of Mass. The readings have been proclaimed to God's people, who listen to them in faith. Now the celebrant — after due preparation — helps his listeners to understand even better what God is saying to them.

The liturgy of the word seeks to open the hearts of this assembly to God's action. In the past, as the readings give witness, God has acted among his people. Now, as the homily should bring out, God is active in his word and in the eucharist. We need to respond in faith by being open to his power and willing to let him achieve his glory in us.

Through the homily, the celebrant helps his people to become more aware of God's action, and to become more eager to cooperate with his divine plan for us.

Though some priests may not wish to give a homily each day, this does not and cannot prevent others from doing so, since the homily is a normal part of the Mass, not a frill. It does not add much time to the length of the celebration, for a carefully prepared homily will need only two or three minutes; in particular cases, it may be desirable to preach longer. Some may object that the homily is being addressed to the converted, but so are the readings: and this is part of the Church's work, to lead all closer to Christ.

Too often, when no homily is given, the people listen in a somewhat mystified way to unfamiliar readings, fail to grasp their context and meaning, and pass on to the eucharist with little benefit from the service of the word.

3-D Homily

A true Mass homily has three dimensions. Sometimes, unfortunately, one or more of these may be missing.

• Faith: The homily leads the congregation to a deeper understanding of what God is teaching them about himself and their lives as his beloved children. Through the scripture readings and the other texts and prayers of the Mass, the celebrant helps the people to see God's great love and to respond to it in faith, both in this eucharist and in this day's living. This faith and love are centered in Jesus and in his paschal mystery, his saving death and resurrection.

• Christian living: In response to the word of God, how should a believer live? The homily should help and lead each listener to respond in a practical way to this liturgical celebration. God’s word should challenge his people to deeper love in his service.
• *This eucharist* is a celebration by God's people. Gathered in faith, they join with the risen, living Christ and his Church to praise the Father, to listen to his word, to thank him for their redemption in Christ. The homily should lead this assembly into the eucharistic liturgy, and not be divorced from it.

**Short and Simple**

Length and greatness are not synonymous in a daily homily. A simple thought, a few sentences to develop it, some scriptural ideas for the people to ponder and pray about during the day: when related to this eucharist and this day, the homily can be well given given in three minutes. But it takes preparation!

It is better to make one point well than to confuse everyone with a mass of half understood ideas. Not every possible idea needs to be milked by the celebrant from the readings and other liturgical texts. His sense of pastoral needs will enable him to choose the point to be made on this occasion, based on the liturgical maturity and spiritual needs of the daily assembly.

On special occasions, such a patronal feast, the homily would reflect the solemnity, and be more like a Sunday celebration (see *Guidelines — 1975*, pastoral note 20e, page 39).

**Simple outline:** One way of approaching the homily may be this:

- What is Jesus doing or saying in today’s readings?
- What is he saying to the members of this assembly and this community today? What is he asking of us?
- What is our response in faith? How can be respond in this celebration? in our life during these next twenty-four hours?
- Praise to God, and thanks for what he is teaching us through Jesus.

Then the celebration continues, preferably with a simple form of the prayer of the faithful (two or three petitions), and leads into the liturgy of the eucharist.

In the strong liturgical seasons (Advent to the Baptism of the Lord, and from Ash Wednesday to Pentecost), the homily will also be in tune with the general direction of the season, either leading to Christmas or Easter, or celebrating the meaning of this feast in our lives.

**Preparation is needed:** Some preparation is necessary for the daily homily. The celebrant needs to pray over the readings to be proclaimed, and search out the Lord’s message for this community at this time. If one of the readings seems difficult or of little relevance at first, he could do some study in a commentary, such as the *Jerome Biblical Commentary, Discover the Bible, Scripture in Church.* The daily starter in *Guidelines for Pastoral Renewal, 1975* (see pastoral note 7d) may also provide some help. In preparing the texts, he should recall that the responsorial psalm is a meditative prayer reflecting the first reading, and may often provide a key to this portion of the scriptures. On occasion, other liturgical texts — one of the prayers from the day’s proper, or from the order of Mass — may be a useful point for beginning the homily.
The people who take part in daily Mass can also be of help in preparing the
daily homily: by their prayer for the celebrant and the congregation, and by their
willingness to hear the word explained, they encourage the priest to continue to
share God’s word with them each day. In conversation with others, they may
share what they have heard. Some time spent in silent prayer during the day,
meditating on what they have heard in the gospel and homily, will deepen the
fruitfulness of the daily liturgy of the word. If made available to the people, the
daily starter can also be a help to prayer.

Some thoughts on dialogue homilies are discussed in Bulletin 39, pages 188-190.

Saints’ Days

It is good for us to recall how the Vatican Council relates the celebrations of
Mary and the saints with the unfolding mystery of Christ in the liturgical year:
see Liturgy constitution, nos. 103-104, 111; also Bulletin 47, pages 59-62, Martyrs
and saints:

When a saint’s Mass is being celebrated, the homily is still based on the
readings or other parts of the Mass. The new lectionary provides a wide array
of readings for most saints, so that the celebration may be attuned to the way in
which Christ’s holiness was reflected in the saint of the day.

Avoiding legends and tales of dubious authenticity, we can point out in the
homily how this saint lived the gospel, and how he can serve as a model and
guide for us in following Christ.

Getting Started

There are many simple ways of beginning the practice of a daily homily. If
started at the opening of Advent or Lent, it is easily accepted. When these seasons
have reached their culmination in Christmas or Easter celebrations, the idea of the
daily homily is not hard to continue (see Liturgy constitution, nos. 35:2 and 52).

Others might prefer to begin more slowly, giving a brief homily twice a week,
gradually increasing — as their courage and skill expands — to three or four
times. Before long, six days will be normal.

Shy types may begin by introducing the daily readings before the liturgy of
the word commences (see Guidelines — 1975, note 7c). Before long this can
become the prelude to the short daily homily.

Another method would be to offer a few informal words of explanation after
the gospel, being sure to relate the readings and the eucharist. This is already on
the way to being a homily.

Whatever method you choose, get started now!

Past issues of the Bulletin have discussed the daily homily: see no. 32,
pages 22-23; no. 34, page 174; no. 35, page 199; no. 36, page 260; no. 38, page
223; no. 42, page 38.
Benefits

When he preaches a homily each day, a priest is fulfilling more completely his responsibility as a spiritual teacher, leader in worship, and spiritual leader. (See Vatican II, Ministry and Life of Priests, nos. 4-6.) He is sharing with his people his faith and his enthusiasm for Christ.

People who take part in daily Mass are enabled to grow in faith by hearing the living word expounded. If they are open to the action of the Spirit, they will be led by him into the warm and living love of scripture desired by the Church (Liturgy, no. 24).

Each day, the parable of the sower is re-enacted, and hopefully, those who hear the word do receive it eagerly and with joy. God’s guidance, the light for their paths, is theirs for that day.

A growing thirst for God’s word should also become more evident among those who take part in daily Mass, and hear the day’s readings supplemented by the homily.

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A homily every day? We hope that in more parishes and communities, the answer is a loud, resounding YES!

UNITY OF THE LITURGICAL YEAR

Although the Church’s liturgical year has developed gradually and unevenly, the Holy Spirit has constantly guided the people of God in their striving to express their prayer and worship as perfectly as possible.

In many ways, the unity of the liturgical year is amazing, for its various parts evolved in different countries and eras and for totally different reasons. These varying seasons and feasts have been gradually absorbed into one liturgical year. There is always room for improvement, but we should not let needed reforms obscure the unity that the liturgical year has become in its long process of evolution, beginning with the early Church’s firm observance of the first day of the week as the Lord’s day.

The liturgical year we have inherited continues to have a basic unity because Sunday, the Lord’s day, is its nucleus and foundation, and Easter its center (Liturgy constitution, no. 106). The paschal mystery — the celebration of the death-rising of the Lord Jesus and our sharing in it — is the focus both of Sunday and of Easter, for this is the way our Lord gave glory to the Father, and brought us to our salvation. Let us give thanks to God!

Blessed are you, Lord God, king of all creation:
you have guided your people in prayer
by the inspiration of your Holy Spirit.
Accept the glory and honor we offer to you
in union with the Church of all the ages
through Jesus Christ our Lord. Amen.
KISS OF PEACE

The kiss of peace, sometimes called the sign of peace, has a long history in Christian worship. This article is by Rev. Barry Glendinning, of Windsor, Ontario, a member of the National Council for Liturgy. These ideas will be useful for helping people to understand the value of this rite and to practise it with its fullest meaning. The idea of reconciliation is particularly apt during the holy year.

Origins: The kiss of peace as a sign of respect or friendship is of great antiquity in Jewish history. In our Lord’s time, this kiss was a courteous preliminary to any ceremonial meal, and its omission could be a cause for remark (see Lk. 7:45). Paul recognizes the kiss as a token of Christian communion (Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; see also 1 Pet. 5:14).

We find the kiss of peace as one of the oldest elements in the liturgy. Its use is recorded by Justin the martyr and in the Apostolic Constitutions. Tertullian states that in his time (around the year 200), it was used not only at the eucharist but in connection with every meeting for prayer. The kiss of peace appears to have been present in every rite, whether of the East or West, from the beginning to the present day.

Use in the Liturgy

Its earliest place in the liturgy goes back to the time when the liturgy of the word was still separated from the liturgy of the eucharist. At that time, the kiss of peace followed immediately upon the prayer of the faithful, and terminated the celebration. Both this prayer and the kiss which terminated it were reserved to the faithful.1 (This is the reason why the prayer came to be called the prayer of the faithful. It might also be noted that the faithful reserved the greeting, “Peace be with you,” to themselves; they greeted the catechumens with the phrase, “The Lord be with you.”) The kiss was seen as the seal and pledge which each member of the community of faith placed upon the prayer, and the firm guarantee of fraternal sentiment. Thus, Tertullian referred to it as the “seal of prayer” (signaculum orationis).

When the liturgy of the word became permanently affixed to the liturgy of the eucharist, the position of the kiss of peace became somewhat ambivalent. The general tendency was to associate the kiss of peace more and more with the offertory, mindful of the admonition in Matthew (5:23-24) regarding reconciliation with one’s brother before bringing a gift to the altar.

In the final stage of development, the kiss of peace was inevitably drawn toward the communion rite. Communion, after all, was the act which established and deepened the fellowship of the body of Christ, the Church. It seemed most appropriate, therefore, that the kiss of peace should be exchanged immediately before participating in the body and blood of the Lord.

Sincere sign: Great care was taken to ensure that the kiss of peace did not degenerate into a mere formality. The early Church was quite insistent upon the

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1 Hippolytus describes the first sharing of the kiss of peace by the newly baptized Christians during the eucharist at the end of the baptismal vigil: see Apostolic Tradition, II, 22:6. In the year 217, he notes that the kiss of peace follows the prayer of the faithful, and precedes the preparation of the gifts.
necessity of reconciling any fellow Christians who were at variance with one another before they could celebrate the eucharist together. One of the most important roles of the bishop and his presbyters was the settling of all disputes among the brothers. The admonition of the liturgy, “Peace be with you,” was as much a demand as a prayer. Anyone who refused the kiss of peace was refused communion, and anyone who was not going to communicate could not take part in the kiss.

The relation of the kiss of peace to the Lord's prayer must not be overlooked. The Church laid great stress upon the phrase within the prayer: “Forgive us our trespasses as we forgive those who trespass against us.” The kiss of peace followed upon this phrase, and then came communion.

Not “hello” — Perhaps here is the time to note that the kiss of peace is not a type of salutation to greet a person for the first time in the day, a hello or welcome. It is, rather, a personal and sincere pledge of reconciliation and peace, distinctively Christian, in preparation for and in view of the communion which is to follow.

The kiss of peace was originally, and remained for some long time, a real kiss on the lips. The admonition, “Peace be with you,” was the sign for the kiss to be given. It was not originally passed on in order and sequence from the celebrant; everyone turned to his neighbors and exchanged the kiss with them: the men to the men, the women to the women, the children to the children, for they stood in different places in the church.

Varying customs: In the course of time, the kiss became somewhat stylized. In some Eastern rites it became customary for each one to clasp the hands of his neighbor and kiss them; in others, a mere bow sufficed. In England the pax-board (“pax-brede”) was used quite extensively. In the Roman liturgy the kiss became a light embrace, “touching each other with the left cheek.” It was only much later that the custom established itself of passing on the kiss of peace in a special order from the celebrant through the ranks of the faithful.

Words: The words used for the kiss have varied from rite to rite and throughout the ages. Besides the greeting, “Peace be with you,” one of the oldest versions used in the West was: “Have within you the bond of peace and love, so that you may be fit for the holy mysteries” (Habete vinculum pacis et caritatis, ut apti sitis sacrosanctis mysteriis). Those who then handed on the kiss and those who received it would say together: “May the peace of Christ and his Church abound in our hearts” (Pax Christi et ecclesiae abundet in cordibus nostris). The simpler form, “Peace be with you,” “And also with you” (Pax tecum. Et cum spiritu tuo), gradually came more and more into use. But whatever form was used, the intention and emphasis was always clear: the kiss of peace was a seal and pledge of the fellowship and unity of the Spirit, which is found in the bond of peace.

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2 In the order of Mass, the bishop still uses this form as his initial greeting. He also says it to the newly confirmed person (Rite of confirmation, no. 27; see Bulletin 39, page 156).
3 A meditation on the Lord's prayer is contained in Bulletin 44, pages 154-159.
4 A similar practice in Japan is described in Bulletin 34, page 134.
5 This was an object which all members of the congregation would kiss. At first a liturgical book or the paten was used; then a crucifix, reliquary or the peace-board came into use. This instrument was a piece of wood marked with a cross. Sometimes it was made of ivory or precious metal, and was suitably decorated.
Editor's note: The present sacramentary notes that the people prepare themselves to share the same bread by expressing their love for one another and by asking for peace and unity in the Church and with all members of the human race. Episcopal conferences are free to decide on the form and expression of the rite of peace according to the mentality of their people. The sacramentary describes the rite as a sign of peace, love and unity.

The present rite follows the Our Father and its accompanying prayer. The celebrant says a prayer to Christ for the unity and peace of his kingdom, and then prays that peace of the Lord will remain with the members of this assembly. After their response, the deacon (in a concelebrated Mass, if there is no deacon, one of the concelebrants speaks this directive to the people) invites the community to exchange the sign of peace with one another.

There is no specific order laid down, other than that the celebrant offers the sign of peace to the deacon or to the minister. It is not necessary to have it passed down from the priest. When shared among the congregation in a simple manner, with each person turning to those nearest him, less formality and more sincerity seem to result.

Similarly, the present order of Mass does not lay down any specific formula to be used during the sharing of the kiss of peace. It would seem appropriate that “peace” or “the peace of Christ” be part of the words used. As Father Glendinning notes above, this is a time for pledging reconciliation and peace, not for saying hello or asking about Joe’s ulcers — this we do before or after Mass.

Carried out with understanding and sincerity, the kiss of peace both expresses and deepens our sense of Christian love, and prepares us more effectively to eat and drink the banquet of the Lord.

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A BOOK OF BLESSINGS

The next issue of the National Bulletin in Liturgy will study the subject of blessings in our family and community life. The word blessing can refer to our prayer of praise to God, and to the benefits that he showers on us and on the things he has created. This issue looks at these, and provides practical examples and aids for prayer and for blessings in your community.

Bulletin 49, Blessed be God and his creation, will be available at the beginning of May. Extra copies may be ordered now for members of the liturgy committee, and for members of the parish who wish to grow in their prayer life. (Ordering information for this issue is given on the inside front cover.)
THREE DAYS FOR PRAYER

The old Forty Hours' devotion was a time of renewal and prayer in each parish. Some ways of restoring this devotion in harmony with the principles given to us by Vatican II and the renewed liturgy are proposed here for study by your parish worship committee. This article suggests ideas beyond the usual manner of celebration in order to stimulate fresh approaches in your community worship.

Exposition of the blessed Sacrament stimulates the people of God to a deeper awareness of the presence of Christ, and is an invitation to spiritual communion with him. Such worship in spirit and truth is encouraged by the Church.¹

In parishes and communities where the blessed Sacrament is normally reserved, it is good to have a period of solemn exposition each year, in order to give members of the local church the opportunity of adoring and meditating on this mystery with deeper devotion.

One of the purposes a parish liturgy and priest will have in encouraging solemn annual exposition will be renewal — in devotion to the eucharist (in its fullness), in prayer, and in living in the ways of Christ.

Care must be taken that this worship is seen in relationship to the Mass. Nothing should obscure the desire of Christ in instituting the eucharist, for he instituted it with the purpose of nourishing, healing and sustaining us.

Planning and Preparation

Planning: When choosing a suitable time for the annual exposition, it would seem wise to choose "low times" in the year, rather than periods of the liturgical year which are already fully occupied with a particular aspect of our continuing renewal in the paschal mystery. Ordinary time — between the Lord's baptism and Shrove Tuesday, and after Pentecost to the Saturday before Advent — is best. An opportune time, both liturgically and climatically, would be the solemnity of the Body and Blood of Christ (Corpus Christi) and the next two days, or sometime that week. Coming in late May or early June, it could make a satisfactory preparation for summer holidays. A similarly good time exists during the first three months of the school year, from September to November. Holding this devotion during Advent, Christmas, Lent or Easter seasons tends to confuse rather than reinforce the thrust of both the season and the annual exposition.

For everyone: Special care should be taken to see that all the elderly, sick and shut-in members of the parish, including those in nearby hospitals, nursing homes and residences for the retired, are invited and enabled to take part. Nor should parents of young children be forgotten.

¹ The ideas in this article are based on Holy Communion and the Worship of the Eucharist Outside Mass, Congregation for Divine Worship, June 21, 1973. Many of the points contained in this document are incorporated in pastoral note 16, Guidelines for Pastoral Liturgy — 1975 Liturgical Calendar, pages 29-32.

The Forty Hours' devotion was first celebrated in memory of the period of about forty hours that Christ's body was in the tomb. This form of devotion began around 1534 in Milan, Italy, and came to Rome in 1551.
Preparations could include bulletin inserts during the preceding month to help the community appreciate the broad dimensions and possibilities of this spiritual event. Various groups and individuals could be encouraged to make posters for the church porch or walls, and a banner or two — perhaps in a format that could be carried in the eucharistic procession (see *A fresh look at banners* in this issue). Bible services could be carefully developed to serve as special forms of worship, and resources for individual and small group prayer could be prepared for use during the time of the annual exposition. A serious attempt should be made to arrange for a good number of adorers during the day, especially on Sunday. Other ideas for observing this event may be found in Bulletin 38, page 88.

Each member of the parish could be invited to offer a day of fasting in the week before the event, asking God to open the hearts of all to his grace (see Bulletin 42, pages 16-18).

Length: There is no need to worry about exact computation of hours and minutes, since there is no longer anything special about a period of forty hours; besides, few parishes ever achieved the full forty hours in days of yore. What is more important now is that three days — or two, or even one day, if necessary — are set aside by the community for the things of God. Some suggestions for these days were offered in Bulletin 33, pages 91-92.

Choice of days: It is now forbidden to celebrate a Mass before the blessed Sacrament exposed. During exposition, Mass may not be celebrated in the same area of the church, since the celebration of the mystery of the eucharist includes more perfectly the spiritual communion to which exposition should lead the faithful. If exposition is prolonged for a day or more, it should be interrupted during the celebration of Mass.

Because of this, some thought needs to be given to the days chosen for the solemn annual exposition. Suitable combinations are: Sunday to Tuesday, beginning at the last Mass on Sunday; or three days during the week. Unless the exposition is in a chapel distinct from the church, the choice of Friday to Sunday or Saturday to Monday brings complications, since the blessed Sacrament has to be reserved for each of the Masses.

Opening Day: Sunday

*In this article we are using the example of a Sunday-Monday-Tuesday celebration of the solemn annual exposition:*

a) Mass: Present regulations permit the votive Mass of the eucharist only at certain times. The annual exposition comes under GI, no. 332, where, for pastoral advantage, the local ordinary may permit such a Mass on any day except solemnities; Sundays of Advent, Lent and Easter seasons; Ash Wednesday; and the days of Holy Week. This means that the votive Mass may be used on Sundays only during ordinary time or the Christmas season. There is no problem, however, in celebrating the Mass of the Sunday when the annual exposition is held during the various liturgical seasons, since the eucharistic celebration is basically the same all year, and the other celebrations during the three days will provide the community with ample time for meditation on eucharistic texts. But as noted above, the devotion is more suitable during ordinary time than in the seasons of
Advent, Christmas, Lent and Easter, which already are filled with sufficient teaching.

Three formulas for the votive Mass of the eucharist are given in the sacramentary, nos. 191, 562-563. Readings are in the lectionary, nos. 904-907. Two prefaces, nos. 47-48, are provided for these Masses.

During the opening Mass, the host to be used for exposition is consecrated. Since incense will be used for the procession, it seems best to use it during the Mass also. This Mass is celebrated as usual until the prayer after communion, when it ends. “Double” genuflections are no longer used in the liturgy.

b) Exposition and procession: Exposition begins at the end of the last Mass. After the prayer after communion, the priest could change to a white cope, and return to the altar. A monstrance is brought to the altar, and the deacon or celebrant places the host in the monstrance, and turns it to face the people. The priest incenses the Sacrament.

Members of a parish or community offer public and solemn worship to the blessed Sacrament by a eucharistic procession. The priest carries the monstrance through the congregation while all sing, and then returns to the altar. It is always better to have a number of people in the procession. As well as servers, perhaps this year’s first communicants, members of the liturgy committee or parish council, and others could join the procession. (Perhaps a parish tradition could be started, with all the members of a particular organization taking part in the procession; each year, a different organization could have this honor.) Hymns for the procession are in Catholic Book of Worship, nos. 426-427. (Other eucharistic hymns are suggested in the liturgical index of the choir edition, page iii.) As noted above, banners may be carried in the procession, adding a festive note.

After the procession, a few moments of prayer, perhaps the litany of the saints (as sung at the Easter vigil — CBW, pew edition, pages 66-68), or a sung form of the prayer of the faithful (extended somewhat as the intercessions at morning and evening prayer, or as the intercessions on Good Friday), containing petitions for a number of specific needs, for which prayers will be offered throughout these three days: needs of the Church, peace, vocations, food for the hungry, a deepening of faith among Christians, unity — the list can be long indeed. Preparation of such a form can be one of the tasks of the liturgy committee. An example of these special intercessions is included at the end of this article.

After the procession, the monstrance may be placed on a throne in a prominent position, but not too high or too far away from the people. In order to maintain the close relationship between this worship and the Mass, it would seem better to place the monstrance on the altar where Mass is normally celebrated, rather than in another place.

c) During the day, everything should be arranged so that the faithful may devote themselves attentively in prayer to the Lord Jesus. If preparations have been well made, as described above, there will be a good number of persons in the church during the day. Aids to prayer — the gospels and psalms in a simple version; a booklet containing a simple form of a little hour or, two of the office of the blessed Sacrament; prayers for the Church and for various needs; reflective readings for prayerful meditation — can be provided to help people spend a
profitable time in adoration and prayer. Various groups from the parish could be encouraged to take a specific period during the day for group and individual prayer.

d) Evening celebration: If the evening service is to center around the Mass, the host is replaced in the tabernacle in a simple manner. Wearing surplice and stole, the priest adores the blessed Sacrament for a short time, and replaces it in the tabernacle. Then the celebration of Mass begins as usual.

When Mass is not celebrated, the evening service is best observed as a bible service. (Today, a “holy hour” is normally celebrated in such a form.) To foster personal piety, there may be readings from the bible and a homily or brief exhortations which lead to a better understanding of the eucharistic mystery. The congregation is encouraged to respond to God's word by singing. There should also be suitable periods of silence for personal prayer and reflection. At the end of the time of prayer and exposition, a priest gives benediction.

Theme: What type of theme should be chosen for the evening celebration? It would seem best to choose one which helps the community to grow in its faith, devotion, and understanding of the eucharistic mystery. The liturgy committee could work with the priests of the parish in developing these themes in advance and in preparing the bible celebration, aids to prayer and other useful material.

The themes chosen for the three days should form a unity, and could be mentioned in advance in the parish bulletin. If different priests are chosen to preach the homily each day, they should be aware of the way that day’s theme fits together with the other two. It is normally the celebrant or one of the concelebrants who preaches the homily at any Mass. Care must be taken that the worship of the eucharist is seen in relationship with the Mass, so that its fullness may be better understood.

Some examples of themes for these three days:

- *The eucharist as sacrifice, food, real presence.*
- *Jesus: savior, mediator in prayer and worship, bread of life.*
- *The Mass as sacrifice, banquet; eucharistic devotion.*

Sacrament of reconciliation: In past years, the Forty Hours was an occasion for the sacrament of penance. A group of priests was invited in each evening, so that everyone in the parish would have an opportunity to be reconciled with God and his Church. It is most desirable that this be continued, but some consideration needs to be given ahead of time to the way in which the sacrament is now celebrated (see Bulletin 46, pages 301-309). A weekday — especially Wednesday or Friday, the Church’s traditional days for fasting and penance — is more appropriate for celebrating this sacrament than is the Lord’s day. In planning the solemn annual devotion, pastors should seek to lead their community into greater accord with the practice of the universal Church.
22. Blessing the fathers (no. 70); another slide could show the blessing of the whole assembly (no. 70).

Local customs, as long as they are in harmony with the liturgy and do not duplicate or overshadow its rites, may be shown.

23. Individual members of the community congratulating the parents after the closing hymn.

24. Presentation of the baptismal certificate by the priest or a member of the parish council. This might best be done at an informal gathering of the community for coffee after the service.

25. Title scroll.

Commentaries on the individual slides may be developed from careful reading of the prayers and rubrics which accompany each rite, and from the Introduction of the ritual: these provide the Church’s view of these rites, and explain its intention in using them. Other modern books may also provide help in expressing these in simple terms.

To provide variety and avoid monotony, several persons may take turns in explaining the ceremony during the slide presentation, especially for the more important rites.

COMMUNAL ANOINTING OF THE SICK

Terry Gallivan, lay assistant in Blessed Sacrament parish, Sault Ste. Marie, Ontario, describes the way in which the parish community gathered around its sick and elderly members.

“If one of you is ill, he should send for the elders of the Church, and they will anoint him with oil in the name of the Lord, and pray over him” (James 5:14). The community to which James wrote was different in many ways from our community. In like manner our ceremony of anointing the sick is much different. The most obvious difference is that instead of the sick people sending for the elders of the Church, in our case the elders of the Church sent for the sick people.

Preparation

In light of the new approach to the sacrament of the sick, we decided to have a communal anointing ceremony. It was to be celebrated during Mass and followed by a supper for those who had been anointed.

The first task was to determine which of our parishioners might receive the sacrament of the sick. This was done in two ways. Plans for the Mass of anointing were announced along with a description of those who would be eligible to receive the sacrament (see Rite of Anointing, nos. 8-15). The parishioners were
invited to request the sacrament themselves or to suggest others of the com-

munity who might be interested. The Catholic Women's League, by means of

their welfare committee and their membership records, produced a list of shut-ins

and people who were not well enough to attend Mass regularly and who might

wish to receive the sacrament. These two methods produced a list of over ninety

people who were interested in receiving the sacrament of the sick during the

Mass of anointing.

The next step in preparation was catechesis. The parish was instructed

about the sacrament of the sick by means of a pamphlet enclosed in the Sunday

bulletin. At the same time we asked for volunteers who would visit the candidates

for anointing and explain to them more fully what this was all about. Two

training sessions were provided for the volunteer visitors. The first of these was

open to the whole parish, and many candidates for anointing attended to learn

about the theology of the sacrament of the sick. Those who could not attend

were visited and informed of what went on. The visitors also arranged trans-

portation to and from the Mass of anointing for those who needed it.

After people realized that the sacrament of the sick was not to be seen as

a sign of imminent death, they were more confident about receiving the sacra-

ment and began to ask specific questions. Three which occurred most often were:

Who is eligible to be anointed?

Does mental illness call for the sacrament of the sick?

Where is one anointed? (Will I have to take off my shoes and stockings?)

Celebration

The Mass of anointing was celebrated on a Sunday afternoon in order to

finish around supper time. The entire parish was invited and seats at the front

were reserved for those to be anointed. Some men of the parish were available

to assist people up the stairs or to carry them in chairs if necessary. Nurses in

uniform were present to assist people to their seats and to place those in wheel

chairs near the front.

The celebration included eight priests who concelebrated the Mass and

anointed the sick. The readings were brief and to the point; Jer. 30:12-14, 15, 17,

and Mt. 8:1-3. The brief homily spoke of the healing of the whole person and

the power and the desire of Jesus to do this. The ritual describes the celebration

in nos. 80-92.

After the homily, those who were to be anointed were asked to come forward.

Eight chairs were placed across the front of the church so that they could sit

while receiving the sacrament. Once seated, each person told the priest why he or

she wished to be anointed. When the priest completed the anointing of forehead

and hands, each returned to his seat to await the continuation of the eucharist.

1 The Sacrament of the Sick, produced and distributed by Diocesan Liturgy Office, Diocese

of Sault Ste. Marie, 146 Beth Avenue, North Bay, Ontario P1A 1B1, Canada.

2 Help in presenting the theology of the sacrament of the sick will be found in: the intro-
duction to the Rite of Anointing (CCC, 1973); Anointing and Pastoral Care of the Sick —
Study text II (1973 USCC, 1312 Massachusetts Avenue N.W., Washington, D.C. 20005,
U.S.A.); Charles J. Keating, Anointing for Healing, (1973, Twenty-Third Publications,
Box 180, West Mystic, Conn. 06388, U.S.A.); see also Bulletin 43, pages 114-123.
Following the Mass, those who had been anointed and anyone assisting them were invited to supper in the church hall. This provided a chance for many of these people to visit with friends and renew acquaintances, and it also added an air of joyful festivity to the whole celebration.

Reflections

The Mass of anointing was celebrated in our parish late in March. Although we ran the risk of competing with foul weather (which did in fact materialize) we felt that the timing was still very good. The month of March is a time of the year when depression seems to affect many people, and when ailments and frustrations seem to be most plentiful. It was thus an appropriate time of the year to offer a sign of comfort to the people of God who were suffering, and to celebrate our faith in the healing presence of Jesus.*

In the area of catechesis, one problem arose. The Rite of Anointing says that old people may be anointed when they are in weak condition, even though no dangerous illness is present (no. 11). However, it is difficult for many people to admit that they are “old.” The words “elderly” or “senior” were preferred as softer terms. But the danger here could be that we were slipping into the attitude that the sacrament of the sick was just a little ceremony for senior citizens — something that accompanied age 65 like a pension cheque. We tried to emphasize that the sacrament of the sick is an acknowledgement of the fact that we are sick, old, weak people, but we can still celebrate because Christ accepts us, loves us and redeems us, weak as we are. Those who visited the candidates for anointing, especially the old people, were encouraged to use tact. Their task was to explain that the sacrament was available to old people but at the same time not insult anyone who was having difficulty accepting the fact of his own old age. In this area of catechesis personal visits can do much more than any literature or mass media on the subject.

The whole celebration of the Mass of anointing required the combined efforts of many different groups and individuals in the parish. As such it was a great source of unity and love in our community.

* Editor's note: If March is chosen, the lenten Sunday Mass must be celebrated: see General Instruction, nos. 330, 332, on page 52 in the Canadian sacramentary.

LITURGY — AND DISASTER

When disaster strikes: In Bulletin 39, pages 136-138, we suggested some positive steps your community could take to help others in time of disaster: prayer, mobilizing community resources, collections, a standing disaster fund and relief supplies.

What have you done since then? What would you do now if a flood hit the neighboring province, or if the next town was razed by a fire? What does Jesus expect of you?

Can liturgy mean much to life if we haven’t faced up to some of these thoughts and possibilities?
BOOKS

FOR PRIESTS AND LITURGY COMMITTEES


* * *

Do you find yourself wishing for a simple book on the Mass, one that both teaches and challenges? In *Communion,* Father Swayne has achieved an excellent aid for celebrants, liturgy committees, and other members of the worshipping community who want to learn more about the Mass and its ceremonies.

As national secretary for liturgy in Ireland and director of their Pastoral and Liturgical Institute (see Bulletin 45, page 255), Séan Swayne brings his ability to explain simply while helping his readers to come more deeply into the rich Christian heritage of the Mass. A sound basis in liturgy and pastoral theology leads to a better understanding of the unlimited potential of today's celebrations.

If every priest and parish liturgy committee carried out the practical suggestions offered throughout this book, we would indeed have a strong liturgical life in our parishes.

We recommend *Communion — The New Rite of Mass* to each member of the liturgy committee, as well as for celebrants, readers, auxiliary ministers, musicians, and all others involved in preparing and celebrating the liturgy.

NEW EUCHARISTIC PRAYERS


* * *

If you have or have had the temptation to dash off a new eucharistic prayer now and then, a careful reading of this book will have a rather sobering effect. The serious responsibility of those who compose eucharistic prayers to reflect the faith of the universal Church of the twenty centuries, as well as the faith of the local Church, means that composition of such prayers is beyond the capacity of individuals.

Dr. Ryan is not against new eucharistic prayers: his article in the November 1974 issue of *Worship* shows that clearly. (“Toward adult eucharistic prayers,” vol. 48, no. 9, pages 506-515). But he is against amateur attempts which fail to express the faith of the Church, and which often push the tenets of individuals or small groups instead of proclaiming the full Christian faith. And he is well aware of the ecumenical implications of both official and unofficial eucharistic prayers in today's world.

By carefully analyzing the Roman eucharistic prayers, some current American prayers (from *The Experimental Liturgy Book,* by Robert F. Hoey, Herder and
Herder, New York, 1969), and those of Huub Oosterhuis and Thierry Maertens, the author shows the strengths and weaknesses of these texts. The need of new and sound texts, in tune both with the local and universal Christian faith, but prepared within the context of the official Church, comes through clearly. It is hoped that this will be one of the projects of the American and Canadian Churches in the next decade.

This book is a serious study, yet one which is not beyond the time or ability of the priest in parish work. Anyone who — though with the best of intentions — has inflicted homemade eucharistic prayers upon the community will benefit greatly from the careful, objective help that Dr. Ryan offers.

We recommend this book to priests, religious communities, students of liturgy. It is a work that will remain of value in the years to come.

**PRAYING WITH THE CHURCH**


* * *

The Vatican Council asked pastors to lead their people to use the liturgy of the hours, since it is the prayer of the whole Church (Liturgy constitution, no. 100). Positive guidance based on sound liturgical principles is provided by Dr. Storey in these two books, as in his previous work (see *Morning Praise and Evensong*, reviewed in Bulletin 40, pages 213-214).

A Canadian from Sarnia, Ontario, Bill Storey learned to appreciate the liturgy of the hours in his Anglican boyhood. As a Catholic, he was attracted to the power of the liturgy by the way vespers was celebrated in St. Boniface, Manitoba. He has been teaching at the University of Notre Dame since 1967 in the graduate program in liturgical studies; last summer, he was named its director, succeeding Aidan Kavanagh, OSB. These two companion books are the practical fruit of his studies and programs in prayer with both undergraduates and graduates over many years.

These volumes present a simple, practical arrangement of Catholic prayer forms in the tradition of the liturgy of the hours, centered on the psalms. While designed primarily for individual use, these books may easily become a means for groups — parents and children, students and teachers, friends, members of parish organizations, people gathered for a meeting — to join together in Christian prayer. Moments of silence and personal reflection are strongly encouraged. Use of *Catholic Book of Worship* at group prayer could help the group to sing suitable psalms and hymns.

Simple, illustrated by occasional line drawings, these books form a good introduction to prayer with the Church at all times of the year. Clean layout, variety of clear typefaces, and prayers and thoughts from the centuries make
these books easy to use. Each is available in soft cover ($2.95) and in cloth ($4.95).

We recommend them warmly and without hesitation to all who wish to be involved or to grow in the prayer of the Church.

CHURCH IN MINIATURE


* * *

Two principles permeate this practical book. First, both the event and the direction must be understood if we are to see the whole spectrum of our religious living, if we are not to break the spiritual cycle of our lives. No individual moment can be isolated in the flow of life. Each single moment was made possible by the one that went before, and leads up to the one that follows. The sacraments of our community of faith are like that flow. They are part of it. We can spot and time them as single events, but they must be regarded as celebrations which make us aware of the direction of our life of faith. Secondly, and in connection with the important concept of direction, every home is a miniature church, a miniature family of God; and our ability to experience his love for us depends on the attitudes that are learned in that sacred milieu. Parents — and why not the entire family? — are called to be prime religious educators in this church in miniature.

With these two working principles, Larsen and Galvin have written a compelling and practical book for the Christian family as a church that celebrates the liturgy of every day. The book is compelling, because it raises and dwells on questions that must cross the mind of concerned parents and pastors who find themselves alone or frustrated in their responsibility for handing on the faith. In this regard, the work is well written and keeps the reader's interest moving right along as the themes are developed. The book is also practical because it presents a constant flow of realistic and uncomplicated suggestions for helping the family to be at one in fostering the attitudes, values and ways of living that give the sacred acts of the Church's formal liturgy their power.

This is a worthwhile book for persons interested in the challenge of vital family prayer. It is a good book for the young couple whose offspring are either a future expectation or a recent blessing, because it will enable them to start out on their responsibility to the children — and to each other — while their patterns of family living are still in the formative stage.

Editor's note: A few weeks after writing this review for the Bulletin, Father John P. Kelleher, OSA, of St. Augustine's Church, Ottawa, was called to his eternal reward. May God grant him everlasting joy in his kingdom, and raise up more young people to carry on the work of Jesus.
HELP FOR READERS


* * *

It is a pleasure to welcome this sound, practical commentary on the Sunday readings of Year A, prepared by a layman for lay readers. Firmly aware of the continuing and dynamic presence of the risen Lord in our midst, Mr. DuCharme presents a simple commentary on the readings of Sundays, major days of Holy Week, and feasts that (unfortunately) can override the Lord’s day celebrations. In the short commentaries, averaging about a page for each Sunday, the author frequently quotes important phrases from the day’s readings, and often refers to other passages which throw more light on today’s liturgy of the word. Each week’s commentary is related directly to the eucharistic liturgy — a good example for homilists!

While a few minor criticisms might be offered — the Easter season extends from the vigil service to Pentecost Sunday; the vigil is the most important service in the year (not “perhaps”); occasional spelling errors; January 1 is not to be celebrated as a day for peace by knocking aside the appointed Marian texts for this day — the book is a good tool for readers. His advice on preparation (page 8), beginning with the scriptures and then the commentary, is wise. This is Mr. DuCharme’s first book: we hope he writes more to the further benefit of the people of God.

We recommend this book without hesitation for your readers and liturgy committee as they prepare to proclaim the word.

UNDERSTANDING EUCHARISTIC SYMBOLISM


* * *

A clear study of symbolism and ritual as expressions of our eucharistic faith, this book is well worth reading. The author points out different tendencies in the Church’s understanding and celebration of the eucharist during the centuries. A more personal, action-oriented devotion and a stronger accent on the faith of the believing community should lead us to a better appreciation of the Lord’s supper and the presence of God in our personal lives today.
Other Books of Interest

LITURGY THROUGH THE CENTURIES


* * *

In Bulletin 45, page 240, we commented on the need of a simple one-volume outline of the history of liturgy. Introduction provides a good answer to this need by describing the liturgical books down through the centuries. In nine detailed chapters, Dr. Hatchett describes the periods of oral tradition, Church orders, sacramentaries and manuscript missals; coming to the age of printed books, he describes the liturgical trends in the major Christian groups. Two chapters show the developments in the Book of Common Prayer in England and the United States. His final chapter, on paperback liturgies, gives a good picture of current trends and movements.

Each chapter considers liturgy as sanctification of life (sacraments), of time (liturgical day, week, year), and of place. A simple system of headings makes it simple to follow one topic through the various chapters, thus enabling the reader to concentrate on one particular sacrament or theme.

This book is truly a valuable summary of Christian liturgical history, and will be useful to everyone who wants to understand the Christian heritage we have in our liturgical worship. Its value far surpasses its price. We commend Dr. Hatchett and the University of the South for making this work available to students of liturgy.

UNUSUAL, BUT HELPFUL


* * *

Although the subject and approach may seem strange for this Bulletin, the publisher did send us the book for review. The idea that "I love you, therefore I cannot accept this," may help to define the role of pastor, parish council and liturgy committee. Many of the book's ideas — presented graphically, with photos and odd bits of half-lines of text — provide good material for meditation and examination of conscience for every Christian concerned about the community as well as individuals in his (or her) life.