national bulletin on

liturgy

volume 11  
november-december 1978

66

DIOCESAN COMMISSIONS
AND PARISH COMMITTEES
National Bulletin on Liturgy

A review published by the Canadian Conference of Catholic Bishops

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

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90 Parent Avenue
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Published five times a year
Appears every two months, except July and August

Subscription: $6.00 a year; outside Canada, $7.00
Price per copy: $1.50; outside Canada, $1.75

Subscriptions available through Publications Service of the CCCB, or through the chancery office in each diocese in Canada.

Excerpts from the English translation of the Rite of Commissioning Special Ministers of Holy Communion © 1978, International Committee on English in the Liturgy, Inc. All rights reserved.

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International Standard Serial Number: CN ISSN 0084-8425.

Legal deposit: National Library, Ottawa, Canada.
Second Class Mail — Registration Number 2994.
This issue of the Bulletin has undertaken a big task:

- To describe simply the work of the diocesan liturgical commission and of the parish liturgy committee;
- To provide a basic background in liturgy and ecclesiology for members of these groups;
- To help new members to understand their role and responsibilities in the preparation and celebration of the Church’s worship.

Bulletin 66 goes far beyond these persons in its scope. It is also intended to be of help to all who are involved in parish or diocesan liturgy:

- Members of all parish and diocesan committees;
- Catechists, ministers, religious, priests, bishops;
- All who are interested in improving the celebration of the liturgy.

May God bless us as we strive to offer him better worship through his Son.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Editorial</td>
<td>259</td>
</tr>
<tr>
<td>Working for better worship</td>
<td></td>
</tr>
<tr>
<td><strong>A Church of Prayer</strong></td>
<td></td>
</tr>
<tr>
<td>People called to praise and plead</td>
<td>260</td>
</tr>
<tr>
<td>A Church in this place</td>
<td>261</td>
</tr>
<tr>
<td>Prayer life of the parish</td>
<td>262</td>
</tr>
<tr>
<td><strong>Parish Liturgy Committee</strong></td>
<td></td>
</tr>
<tr>
<td>Role of the worship committee</td>
<td>266</td>
</tr>
<tr>
<td>Sacramental celebrations</td>
<td>270</td>
</tr>
<tr>
<td>Sunday eucharist</td>
<td>275</td>
</tr>
<tr>
<td>From the Sunday greeting of peace to daily life</td>
<td>280</td>
</tr>
<tr>
<td>Sunday evening prayer</td>
<td>282</td>
</tr>
<tr>
<td>Worship committee in a religious community</td>
<td>283</td>
</tr>
<tr>
<td><strong>Diocesan Commission</strong></td>
<td></td>
</tr>
<tr>
<td>Your diocesan liturgical commission</td>
<td>284</td>
</tr>
<tr>
<td>Learning and sharing</td>
<td>286</td>
</tr>
<tr>
<td>Liturgical newsletters and bulletins</td>
<td>290</td>
</tr>
<tr>
<td>Liturgy and ecumenism</td>
<td>292</td>
</tr>
<tr>
<td><strong>Resources</strong></td>
<td></td>
</tr>
<tr>
<td>Basic books</td>
<td>299</td>
</tr>
<tr>
<td><strong>Auxiliary Ministers</strong></td>
<td></td>
</tr>
<tr>
<td>Rite of commissioning</td>
<td>301</td>
</tr>
<tr>
<td>Rite of commissioning special ministers</td>
<td></td>
</tr>
<tr>
<td>o During Mass</td>
<td>302</td>
</tr>
<tr>
<td>o Outside Mass</td>
<td>303</td>
</tr>
<tr>
<td>Rite of commissioning a special minister</td>
<td></td>
</tr>
<tr>
<td>o During Mass</td>
<td>304</td>
</tr>
<tr>
<td>o Outside Mass</td>
<td>305</td>
</tr>
<tr>
<td>Rite of commissioning a special minister</td>
<td></td>
</tr>
<tr>
<td>to distribute holy communion on a single occasion</td>
<td>306</td>
</tr>
<tr>
<td>Rite of distributing holy communion by a special minister</td>
<td>306</td>
</tr>
<tr>
<td>Biblical texts for use in the rite outside Mass</td>
<td>307</td>
</tr>
<tr>
<td><strong>Other Notes</strong></td>
<td></td>
</tr>
<tr>
<td>Brief book reviews</td>
<td>309</td>
</tr>
<tr>
<td>Penance celebration — Advent</td>
<td>313</td>
</tr>
<tr>
<td>Bulletins for 1979</td>
<td>308</td>
</tr>
<tr>
<td>National appointment</td>
<td>300</td>
</tr>
</tbody>
</table>
EDITORIAL

WORKING FOR BETTER WORSHIP

One of the greatest blessings of the twentieth century has been the ferment caused by the Second Vatican Council. It has stirred up the grace of God within his Church, and has led us to look with new eyes at wider horizons.

We are also able to understand the diocesan Church more clearly, and to appreciate the role of the bishop more fully. While recognizing him as teacher of God's word and father of the flock, we are also able to know him as high priest and chief liturgist of the diocesan family of God's people.

Since Vatican II, we now understand what the parish means in the life of the Church. The bishop appoints the pastor to represent him among this grouping of God's beloved people, to carry on the task of being teacher, leader of prayer, and shepherd for these people in the name of the bishop.

To aid him in his task, the bishop chooses members of the diocese as his liturgical commission. Their main responsibilities are to help the bishop to teach God's word to his people, to be their leader in prayer and worship, and to give them leadership in Christian living.

In the parish, the liturgy committee holds similar responsibilities with the pastor.

- Those who are members of diocesan or parish liturgy groups need to ask God's help for their task. Any advice or criticism they receive should be constructive and positive, so that the people of God may grow in his service and bring him greater glory.

- Others need to think and pray seriously about the ways in which they can contribute to the building up of the Church of God in this area.

Now is the time for all good Christians to ask this question: How can I help my community to work for better worship?

* * *

Blessed are you, heavenly Father, ruler of the universe:
you have chosen us as your people of praise,
and now we give you our thanks.

Pour your Spirit of love into our hearts.
Help us to work with your people
so that we may always praise your name.
Accept our worship through Jesus our Lord,
and be pleased with our efforts to serve you in others.

We offer our prayer to you, Father,
through Jesus Christ, our brother and our Lord,
in the love and unity of your Spirit,
now and for ever. Amen!

259
If we are to understand the importance of liturgy committees and diocesan liturgical commissions, we need first of all to become more fully aware of our vocation as God's people. Our participation in the liturgy is truly a sharing with Jesus and his Church in his work of praise and prayer. As we come to see this more clearly, our efforts in preparing, celebrating, and living the liturgy will increase and become more beneficial.

Jesus Christ: The perfect model for us in worship, prayer, and life is the Lord Jesus. The Father sent his only Son to become one of us, like us in all things but sin. Jesus came to teach us by his own example to obey the Father's will in all things, to come to the Father in his Son's name, to worship God in spirit and in truth. Jesus was a man of prayer (see Bulletin 58, pages 73-74), filled with the spiritual treasures of his Jewish heritage, and sharing these with his apostles and the rest of his Church. By his example and his words, he taught us to praise God, and to plead with him for the needs of the world; he taught us to be witnesses of God's mercy, and to lead others to praise the Father because of our good works.

Church of God: Before time began, God chose us in Christ to be his beloved children, his family, his people of praise and prayer. Saved by the blood of Christ, washed in the baptismal bath, sealed by the Spirit, nourished at the Lord's table — we are sent forth to work with Christ in praising God and saving the world. Our praise is offered with Christ in the Church's liturgy and in our daily efforts to live the gospel. Our pleading for the world — for peace, for mercy, for guidance and light and strength for all in need — is part of our liturgical prayer and of our personal prayer life.

No magic formulas: It is a constant temptation of human nature to want to get a grip on God so that he will have to do our will. We are tempted to seek rites, formulas, timetables, and methods of controlling God, of bending him to become our servant instead of our Lord and master. The prophets, the Lord Jesus, and his apostles condemned this tendency, but it is always among us. Even in these days of renewal and improved liturgy, we can be tempted to look for the solution to our worship problems in the right manual, technique, or method of prayer.

Primary and indispensable: When we hear that participation in the liturgy is the primary and indispensable source of the true spirit of Christ (Liturgy constitution, no. 14), we must not think that this is the easy answer. Participation means sharing fully with Christ in his dying to sin and in his living a new life with God. It means a constant struggle, our daily cross, our efforts to pray, to live, to serve. It means our openness to God's grace, to his work in us, to his love.

A mystery: God has chosen to save the world by the obedient death and rising of his Son, and in his mercy calls us to share in the work of his Son.

All praise and glory are yours, all-merciful Father, all glory and honor and praise and thanks! Amen!
A CHURCH IN THIS PLACE

Where is the Church? Is it in Rome or heaven or Canterbury or Cambodia? Is it in service or worship or public relations? The Church is best seen when the local Church gathers at the Sunday eucharist to offer worship (General Instruction of the Roman Missal, nos. 7, 74-75). This worship must be backed up by local witness: their praise and prayer need to be made realistic by their daily witness and service.

What is the Church? The Church is the body of Christ, carrying on his work of praise and salvation. In each diocesan Church, the bishop — surrounded by his priests, ministers, and people — continues the task of Jesus by leading the community in worship and in witness. God's people show the effects of their worship by their daily concern and love for others. Through their bishop, the people in a particular diocese are in union with all other dioceses in the world. As successor to Peter, the pope leads and guides the bishops of the world.

We are the Church: Each diocesan Church is divided into many communities or parishes. Under the leadership of the pastor, who represents the bishop and is appointed by him, the parish community worships the Father and serves others. Through the work of the parish, Christ's Church is made present and visible in a particular area.

Growing awareness: If the Church is to be truly effective in obeying Jesus' commands, all its members need to become more aware of their nature and their mission. They need to realize ever more clearly that they have been chosen in Christ, from all eternity, to be God's people of praise and prayer (see page 260). They are special people, dedicated and chosen by the Father to be blameless in his sight. They are sharers in the priesthood of Christ, and are temples of his Spirit. They are called to follow Jesus, to be dedicated to God and his people, and to lay down their lives in love and service of others.

A serving Church: In different ages, the Church has been able to recognize various traits and aspects of its calling as particularly appropriate for its time. Today's Church is being called to see ministry or service of others as the way in which the world will recognize it best. Each parish community needs to ask itself some penetrating questions:

- Are we concerned about others?
- Are we concentrating our efforts on service of others, or mainly on ourselves?
- How do we relate our worship of God and our service of others?
- How ready are we to go beyond the confines of our local Church in giving service?
- What are we doing to share our love of Christ with other people?

While this Bulletin speaks about liturgy and worship, it is intended to help communities to grow both in worship and in witness. Only a balance and inter-relationship between the two will enable us to be mature Christians in today's world.
**PRAYER LIFE OF THE PARISH**

**Basic call:** Every Christian community is called to be a community of prayer. As God's Church, we are *People called to praise and plead* (see page 260).

**Community Prayer Life**

**Some elements** involved in the prayer life of the parish are:

- Eucharist — especially the Sunday celebrations (see *Sunday eucharist*, pages 275-279).
- Worship of God through the sacraments (see *Sacramental celebrations*, pages 270-274).
- Liturgy of the hours — especially morning and evening prayer.
- Eucharistic devotion outside Mass
- Blessings
- Popular devotions.
- *Other elements* in the prayer life of the community:  
  - Family prayer
  - Individual prayer
  - Prayer when together in groups
  - Prayer by the liturgy committee.

*All these elements* are discussed in the section on the liturgy committee. Where do they stand in your priorities? What are you doing to promote a higher standard of prayer? (See Bulletin 60, page 233.)

**Liturgy of the hours:** What has been done in your community to promote an understanding of the Church’s prayer? What are you doing about the following?

- Meaning of morning and evening prayer;
- Celebration of evening prayer on Sunday, Saturday, and the eve of major feasts;
- Provision of simple texts for community celebrations;
- Developing an understanding of and familiarity with the psalms in prayer;
- Encouraging families, individuals, and parish groups to use simple forms of morning and evening prayer; see, for example, Bulletin 63, pages 87-89; *Sunday Mass Book*, pages 1298-1302;
- Communal celebration of morning or evening prayer by the priests and deacons of the parish, with others invited to join them (this could become as normal a part of parish life as daily Mass);

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1. On the prayer life in convents and houses of religious, see *Worship committee in a religious community*, on page 283 of this issue.

• Celebration of morning and evening prayer in the church at least once a week;

• Education in prayer through the homily, parish bulletin, prayer groups, study days (see page 287), and other means.

Resources: Some useful helps for celebrating morning and evening prayer are listed in Bulletin 58, pages 114-116.

Eucharistic devotions: The liturgical renewal has reformed worship of the eucharist outside Mass. These devotions are to flow from and lead to the celebration of the Mass. Some forms of devotion about which your liturgy committee should be asking:

• Solemn annual exposition: This devotion provides for one or more days of prayer and renewal, and is celebrated once a year. It replaces the former “forty hours” devotion.

• Periods of exposition and prayer: Parishes are encouraged to have holy hours and longer periods of exposition and community prayer. This devotion includes the proclamation of the scriptures, the singing of hymns, and sufficient time for quiet, reflective prayer.

• Personal visits: Parishes need to promote individual and family visits to Christ in the reserved sacrament. The sacrament chapel should be conducive to prayer, and be open to the people at convenient times. See Visits should be restored, in Bulletin 44, page 163.


What is your parish doing to restore eucharistic devotions for your people?

Blessings: A growing understanding of the berakah (blessing prayer) enables us to see the role of blessings in the Church's work of prayer and praise. By praising (blessing) God over the gifts of his creation, we call his blessing upon them.

The berakah form of prayer is explained fully in Bulletin 49, Blessed Be God and His Creation. See also Attitudes toward creation, in no. 50, pages 262-264. Further blessings are listed in Bulletin 61, pages 288-289, and other prayers in no. 61, pages 338-340. In 1978, a blessing for books is included in Bulletin 64, pages 188-189, and berakah prayers in all issues for this year. See also Sunday Mass Book, pages 1318 and 1291.

Popular devotions: The Second Vatican Council pointed out that popular devotions are to be in harmony with the liturgy and its spirit (Liturgy constitution, nos. 13, 17). Gradually during the past fifteen years, the Church has been reforming popular devotions, enabling them to contribute once more to the prayer life of the people of God. See Bulletin 62, Liturgy and Devotion.

How is your parish promoting the use of blessings and popular devotions in your community?
Individual and Family Prayer

Constant prayer by individuals and families is necessary if a parish is to be able to offer liturgical praise from the heart.

Individual prayer: In baptism, each of us is called by God to become a person of prayer and praise. This worship is to be offered with Christ and his Church in the liturgy, of course, but also in individual prayer.

- Traditional moments of prayer are morning, evening, and mealtimes. Christians inherited these times of prayer from the practice of Jesus and the Jewish people (see Bulletin 58, pages 68-74; no. 63, page 69). A Christian today should set these aside as moments for personal prayer.

- Growth in prayer: An examination of conscience on prayer is included in Bulletin 44, page 183, and in the various forms included with the penance celebrations twice a year. The survey on family prayer (no. 63, pages 90-94) will be studied in Bulletin 68, Family Prayer (March-April 1979). Many prayers from our Christian tradition are included in Sunday Mass Book, pages 1286-1335.


Family prayer: Christian families are also called to pray together, particularly at meals, and in morning and evening. While modern society and its hectic pace militate against both calmness and prayer, Christians need to "devote all their energies to overcoming the pressures that hinder family gatherings and prayer in common."2

- Resources: See Family prayer, in Bulletin 44, pages 176-179; and the other resources mentioned under "individual prayer," above. Many suggestions for parishes to help families are given in Role of the parish community, in Bulletin 63, pages 95-102. See also Bulletin 44: Teaching people to pray, pages 168-175; Preaching on prayer, pages 182-183; Parish bulletin and prayer, page 183.

Prayer in groups: Whenever Christians gather together for a good purpose, they should remember that the Lord is among them (Mt. 18: 20). It is a good custom to open and close a meeting with prayer. Encouraging evening prayer at evening meetings is one way of helping people to become more familiar with the prayer life of the Church. Some occasions for group prayer include meetings of parish councils, committees, societies, classes, courses, social gatherings. See Begin the meeting with prayer, in Bulletin 44, page 151.

Prayer by the liturgy committee: If the liturgy committee wishes to lead the parish community to better and more prayerful liturgy, the committee members will have to be men and women of prayer. They need a strong spirit of faith in order to carry out the work of faith.

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264
• In their personal and family prayer, they should be praying according to the mind of the Church and in harmony with the liturgy. They ought to be the first in the community to use the liturgy of the hours — at least in a simplified form — in their homes.

• At committee meetings, they should pray an appropriate hour of the liturgy of the hours. At least occasionally they should try to reflect on the scriptures and use them in their prayer. (See, for example, the notes about reflecting on the titles of Christ and on union with him, in Bulletin 62, pages 17 and 20.)

What is your parish committee doing to promote prayer by individuals, families, and members of the liturgy committee itself?

* * *

Taking the parish pulse: In what ways can you become more aware of the strengths and weaknesses of prayer in your parish? What are the prayer needs of the various members of your parish?

Positive step forward: Having analyzed the current situation, plan some steps for helping people to grow in prayer. These will include some of the following:

Encouraging people to be aware of their vocation to prayer;
Helping to form and guide them as a praying community;
Encouraging the celebration of good liturgy in the parish;
Helping people to experience liturgy as prayer;
Leading them to fuller praise and intercession;
Promoting more time for silent prayer and reflection during liturgy;
Encouraging older people to pray for the community's needs
(see Men and women of prayer, in Bulletin 65, pages 234-238);
Encouraging young people and youth groups to pray;
Making the parish more active in helping families to pray;
Providing means of teaching people how to pray today.

* * *

Lord Jesus, Son of the Father,
we praise you and give you glory.

Teach us to pray in faith,
with hope and love,
with perseverance and with joy.
Give us your Spirit to help us to pray.
Guide our hearts and open our lips
to words of praise and petition for all in need.
Bring our prayers to our heavenly Father.

Lord Jesus,
we praise you now and for ever. Amen!
PARISH LITURGY COMMITTEE

ROLE OF THE WORSHIP COMMITTEE

The work of the liturgy committee in the parish or religious community was the subject of Bulletin 35, Parish Liturgy Committee. In Bulletin 66, we continue to explore this subject more fully.

Role and Membership

General task: What is a liturgy committee supposed to do? At least once or twice a year, this question needs to be asked and answered in a serious way in each parish and community. It should be asked by committee members as well as by the parish council.

A simple answer may be developed along these lines: To promote better prayer and worship in our community. Or a more detailed answer may be prepared:

Helping the people of St. N.'s parish
to grow in faith and love
through deeper prayer and better worship.

In this parish: The most important answer, however, is the one you develop in your parish. What is the purpose of your liturgy committee?

Members: How many members should a worship committee have? There is no mathematical answer that applies to every situation. A sufficient number of active members is required to organize and carry out the role or purpose of the committee. This number will vary between larger and smaller parishes, and may even change in one community, depending on the time of year and local needs. The numbers should always be adequate for the work to be done.

○ Recruiting: There is no one method that suits every community. The parish council could choose a core group of willing persons, and let them add a few members, task groups, or subcommittees according to their need. At least once a year the liturgy committee and parish council should review the membership situation.

○ Retiring: Members should be elected or chosen for a definite period of time: two years would seem to be reasonable. One renewal of a further two years could be desirable, and then the person should be invited to retire, and perhaps take on another role in the parish. Some suggestions on time limits and on retirement ceremonies are given in past Bulletins: see no. 53, page 92; no. 56, pages 299-300. These may be adapted for retiring members of the liturgy committee.

1 This Bulletin is now in its second edition, and is available from Publications Service (90 Parent Ave., Ottawa, Ontario K1N 7B1) at $1.50 in Canada, $1.75 for other countries; add 10% for mailing.
Work of the Committee

Position in the parish: The liturgy committee is normally a committee of the parish council.

Job of the liturgy committee: The committee is concerned about the worship and prayer life of the parish community. Its job is to promote better liturgy, helping the parish to make its worship the best it can offer to God at this time. This involves learning about liturgy, planning for liturgical events and seasons during the year, improving the celebration of Sunday, and promoting better prayer in home and church.

What should our liturgy committee do? Each parish has to answer this question. It is helpful for the liturgy committee — particularly a new one — to list its main tasks briefly. For example:

• To work for a better understanding and celebration of liturgy in our community;
• To continue to improve the Sunday celebration;
• To work for a deepening in the prayer life of the parish.

These tasks will help members and others to keep a clear vision of their role, and will guide their work and planning throughout the year.

If it takes liturgy and worship and prayer seriously, the parish will make sure that its liturgy committee is strong, and has the necessary resources to do its work well.

Basic areas of responsibility: The primary work of the committee includes these tasks:

• Good celebration: In working for good celebration, the committee has to become familiar with the norms which govern the rites, and to help all to participate more fully and fruitfully. (See Taking part in the eucharist, in Bulletin 62, pages 31-39.) Improving the liturgical celebration is a slow process, but one which needs to continue month after month. Participation in the liturgy remains the primary and indispensable source of the true spirit of Christ (Liturgy constitution, no. 14).

• Education: Committee members have to grow in their own understanding of liturgy, and find ways of sharing this with the people of the parish. Committee members need to read (see Basic books, pages 299-300), and to take part in conferences and workshops. They should help other members of the parish to learn more about liturgy (see Learning and sharing, pages 286-289).

• Sunday worship: The heart of the community's worship is the Sunday eucharist. Much of the liturgy committee's efforts will go into making it a true and prayerful celebration. Nor will the committee ignore the importance of the liturgy of the hours, especially evening prayer, as part of the Sunday observance (see Liturgy constitution, no. 100).

• Prayer: For the liturgy to achieve its goals of praising God and sanctifying his people, it must be celebrated in a spirit of prayer (see Making Mass more prayerful, in Bulletin 44, pages 135-142). People have to be helped to pray better at home.
and in church (see Prayer life of the parish, pages 262-265). Before the members of the liturgy committee can do anything in this area, they themselves need to be or become men and women of prayer. It would be well to celebrate evening prayer (or another appropriate hour) at each meeting.

**Doing the work:** The committee could do most of this work by itself, but it is wise to invite other members of the community to share in its tasks. Thus, several people could be asked to help in the preparation of the general intercessions each Sunday. Others could be involved in preparing notes for the parish bulletin at the beginning of a new season in the liturgical year.

- **Improvements needed:** As they go about their work, committee members are going to see where changes need to be made. When these affect the people of the parish, the changes should be introduced gradually, and with a complete explanation of the reasons for them.

- **Priorities:** At times the work facing the liturgy committee will seem endless or even hopeless. As they plan their year's work, they can tackle the major needs first. Other situations may have to be given a temporary solution, or even left for the following year. The committee has to take a long-range view, and see each year's work as part of a long process in the life of a parish. By setting priorities and working on the most important things first, they will be able to concentrate their efforts, and not fritter away their energy on less important things.

- **Evaluation:** The liturgy committee has to be able to take the liturgical pulse of the parish. By examining the present state of the community's liturgy, the committee will begin to see its needs. Checklist for Sunday liturgy (in Bulletin 35, pages 207-213) provides one way of examining the Sunday eucharist. Some questions on family prayer (Bulletin 63, pages 90-94) may be adapted for the parish. Bulletin 68 is entitled Family Prayer.

The committee's own work should be evaluated at least once a year both by the committee members and by the parish council. This need not be an overly formal affair, but simply the posing of some necessary questions: Is the committee achieving its aims? Where is there room for improvement? Are there new needs to be faced?

* * *

**Times of discouragement:** There are going to be moments when members feel their work is unappreciated, and times when their hopes are dashed by a lack of enthusiasm or response by others. On these occasions, the liturgy committee has the opportunity of sharing more closely with Christ in his paschal mystery. When we are weak and apparently failing, the Lord is able to help us. The work of the committee is his work, and he builds up his kingdom by our goodwill more than by our success. It takes a long time to realize that the paschal mystery, sharing in the death and rising of Jesus, is part of our daily life, as well as the center of our liturgical celebration.

2 Several articles on the intercessions are included in past issues: see the list in Bulletin 61, page 320. See also pastoral note 8h in Guidelines for Pastoral Liturgy — 1978-1979 Liturgical Calendar.
Prayers for the Liturgy Committee

These two prayers may be used as printed, or adapted according to your circumstances. One person may say the prayer in the name of all, or the group may decide to say them in unison.

Prayer before a meeting of the liturgy committee:

_Blessed are you, Lord God,_
_king and ruler of all creation:_
_all glory, honor, and praise be yours._

_Bless us as we gather here to promote your worship._
_Cleanse our hearts from all evil,_
_and deepen your love in ourselves and in our families._

_Throughout this meeting, guide us by your Spirit,_
_so that all we do and decide_  
_will lead to your glory_  
_and to the salvation of your people._

_All praise is yours, Father,_
_through Christ our Lord._  
_Amen!_

Prayer before preparing the Sunday liturgy:

_All praise and glory are yours, Father,_
_and we glorify your name._

_Help us to prepare the liturgy for Sunday,_
_so that your people may praise you_  
_and be filled with your word and the bread of life._

_Let our celebration bring you glory_  
_and lead us all to salvation and eternal life._

_We ask this grace through Christ our Lord._  
_Amen!_

(See Bulletin 50, page 270.)

ADVENT AND CHRISTMAS

Many articles on the seasons of Advent and Christmas are contained in past issues of the Bulletin. These references are listed in the index in Bulletin 61, pages 305-307.

Three issues, nos. 36, 41, and 55, have concentrated on Advent and Christmas, and include many practical helps for their preparation and celebration. A second and updated edition of Bulletin 36 was issued in 1977.

An Advent penance celebration on the theme, _Not my will, but yours be done_, is included in Bulletin 66: see pages 313-320.
To understand the meaning and importance of sacraments in our life as believers, we must begin not with rites or formulas, but with the primary and original sacrament, Jesus Christ himself.

**Jesus the sacrament:** Our loving Father sent his Son to become man in order to save us. He gave us Jesus as the image and sign of his love for us, as the visible sign of the God we cannot see. Jesus is the sign and sacrament of the Father's mercy, love, and concern for us, his beloved children.

**Church as sign:** As the Father sent Jesus, so our Lord sends his Church. The people of God are to be a living sign or sacrament to the world, a light to the nations. People can come to know God through the way we live and serve, love and worship. Even a limited acquaintance with the history of the Church in the past 2,000 years shows us the rise and fall of our witness. At times, the people of God have given magnificent example; at others, their pettiness, their squabbles, their concern for wealth and power have led to a very dim light.

Through the centuries, Christ continues to call individuals to become members of his Church through its teaching and its sacraments. His Spirit remains active, and stirs individuals and groups to work with Christ in praising God and in continuing the work of salvation.

**Sacraments:** In the Church's sacraments we encounter Christ, and are enabled to share more fully in his paschal mystery. The sacraments are acts of Christian worship, and we celebrate them because we are sharers in the priesthood of Christ. Our full participation in the liturgy of the sacraments enables us to share in the true spirit of Jesus our Lord (Liturgy constitution, no. 14).

This article looks at the sacraments in the Church today, and suggests some questions that each parish community should be asking.

**Sacraments of Initiation**

1. **Preparation of unbaptized adults** for Christian initiation: By your witness and way of life, are you inviting unbaptized persons to become catechumens? Have you begun to develop a catechumenate for your parish, or — in co-operation with other parishes — for your area? Is this catechumenate in accord with the Church's guidelines on the length of time, relationship to the liturgical year, and method of sharing the faith?


2. **Preparation of baptized adults** for reception into or return to full communion with the Catholic Church: What is your community doing to call those who no longer see Church, worship, and community witness as part of their lives? Are you encouraging individuals to contact and encourage such persons to return to a fuller Christian life? Have you organized a process of formation for them in accord with the Church's present approach to renewal? Have you begun to realize that the *Rite of Christian Initiation of Adults* is a blueprint for parish renewal?

   - **Further helps:** See Bulletin 64, *Christian Initiation: Into Full Communion*; other references in Bulletin 61, pages 341-344.

3. **Baptism of children:** Has your parish begun a responsible approach to the baptism of children? Are you encouraging parents to work for their own baptismal renewal as they prepare during pregnancy for the baptism of their child? What kind of guidance do you give parents who merely want to get the child baptized without any commitment or change on their part? Are you encouraging members of the parish to be active in ministering to parents as they
prepare for their child's baptism? Is the celebration of baptism truly a public act of worship in which all are invited to share with joy? What sort of follow-up do you provide to support families in their efforts at prayer and spiritual emphasis in their homes?

- Further helps: See Rite of Baptism for Children; also Preparing for infant baptism, in Bulletin 48, pages 134-137; blessings before and after childbirth, in no. 49, pages 177-180; Bulletin 63, Children and Liturgy; other references in no. 61, pages 291-292, 341-342; Sunday Mass Book, pages 1072-1086.

4. A form of 'catechumenate' for families: What sort of process and aids do you provide to help families return to a fuller practice of the Christian way of life? What helps is the believing community offering to encourage those who would like to begin their return to faith? How are you promoting family prayer?

- Further helps: See Bulletin 63: Role of the parish community, pages 95-102; Some questions on family prayer, pages 90-94; Year of praise and prayer, pages 103-110. Other references are given in Bulletin 61, pages 291-292; see also Sunday Mass Book, pages 1286-1335.

5. Confirmation: Is this celebration seen as part of the three steps or stages of the Church's sacraments of initiation? At whatever age the candidates are being confirmed, are you helping them to prepare for this sacrament by a renewal of their baptismal faith and commitment? Is confirmation celebrated within the eucharist for the fullest effect? Are the newly confirmed persons and their sponsors given the opportunity of receiving communion under both forms at this celebration?

- Further helps: See Bulletin 51; Initiation in the early Church, pages 279-285; Disintegration: decline and fall, pages 286-290. The rite of confirmation is given in Bulletin 39, pages 142-173; also Sunday Mass Book, pages 1087-1094. See also the pastoral notes in Rite of Confirmation (1973, CCC, Ottawa).

6. Eucharist: Do you help those preparing for first communion and their families to see this as the completion of their Christian initiation? What do you do about those who are ready earlier than others? What do you do when the family does not take part regularly in the Sunday eucharist? (Does it make sense if the child's first communion will be his or her last communion for a long time?)

Are you encouraging frequent communion? How often is communion given under both forms? Is there room for better catechesis on this sacrament? How much do people understand the purpose and regulations for the communion fast? Do you have an adequate number of ministers of communion at each celebration of the eucharist? (See pages 301-308.) Does the preaching in your community foster deeper eucharistic piety and participation?

Are eucharistic devotions celebrated in your parish? Do you prepare and celebrate the solemn annual exposition? Are eucharistic devotions being neglected in your community's prayer life? Do you promote frequent visits by families? How often is the church open for those who wish to make visits or spend some time in prayer?

- Further helps: See Other eucharistic devotions, in Bulletin 62, pages 40-46; Three days for prayer, in Bulletin 48, pages 125-133; Visits should be restored, in no. 44, page 163; other references are given in no. 61, pages 342-344. See also Sunday eucharist, on pages 275-279 of this issue, Sunday Mass Book, pages 1095-1106. Bulletin 69 is entitled Eucharistic Devotions.
7. **Penance and reconciliation:** Is your parish community continuing the saving work of Christ by inviting men and women to be reconciled with the Lord and his Church? Is the sacrament of reconciliation made available to the people at reasonable hours, especially in preparation for Sunday and greater feasts? Is sufficient time allowed for good celebration of the rite? How much has been done to help people to be aware of the renewed rite, and to form them in new attitudes toward sin and reconciliation?

Are people being encouraged to celebrate the sacrament more frequently? How are you helping them to listen to God's word and respond to it by repentance and conversion? In your community, is preaching directed to conversion? Are people given positive assistance in examining their conscience in a prayerful way? How often are penance celebrations held? Are they prepared and celebrated with care?

Is Lent celebrated in the parish as a time for community repentance and conversion? How often do you bring in other confessors to help your people? Are children helped to prepare adequately for the celebration of this sacrament, particularly for the first time?

Does the parish have a good reconciliation room? Is there need of improvement in its layout, furnishing, or use?

- **Further helps:** See *Rite of Penance* (1975, CCC, Ottawa); Bulletin 52, *Penance and Reconciliation*; see also *Preparing for the new rite*, in no. 46, pages 301-309; other references are given in no. 61, pages 344-345. A penance celebration with an examination of conscience is given in this issue (pages 313-320); a list of past celebrations is included on page 317, note 2. See also *Sunday Mass Book*, pages 1107-1117, for an introduction to the sacrament, and an examination of conscience in the form of a prayer.

8. **Marriage:** Is your parish taking any solid steps to help people prepare for marriage as a vocation and a way of Christian living? What particular help does your community give to a couple as they begin to think about marriage? (Do they receive as much help in preparing for marriage as children do before confirmation or first communion? What does this say about your parish priorities?) Do you provide or encourage marriage preparation courses? What other help is needed and not provided?

What kind of standards have you set for the celebration of this sacrament? Is the couple involved in preparing a good celebration of faith? How are the people present helped to participate more fully? Does an atmosphere of worship mark each wedding?

What is your parish community doing to promote family life? How are parents helped to deepen their family prayer life? Does the parish encourage Cana conferences, Marriage Encounter, Christian Family Movement, and other positive helps for couples and families? How do you help couples to live their vocation as married Christians?

- **Further helps:** See *Rite of Marriage*, Introduction; Bulletin 59, *Celebrating Marriage*; blessings in Bulletin 49; other references in no. 61, pages 345-346. See also Bulletin 63, *Children and Liturgy*, especially *Role of the parish community*, pages 95-102; *Sunday Mass Book*, pages 1118-1128.

9. **Ministries and orders:** Today the Church is being guided by the Spirit to be more aware of its duty to follow Christ by serving others. How is this being reflected in the life and priorities of your parish? What efforts are you making to serve others? to bring the loving care of the Lord Jesus to all? to serve those most in need?

How much do you encourage people to enter into various ministries? In what ways are they helping people to relate their ministries to their Christian vocation of loving service? What sort of training and formation do you give to ministers in your community? How do you encourage and renew those who have been serving in various ministries?
Do you encourage many people to take on one particular ministry, and do it well? Have you fallen into the trap of letting a few people take on many ministries, to the exclusion of other people? In what way do you help young people to prepare for a life of service to others?

Do you encourage people to ask the Father to send workers into his harvest? Are young people encouraged to pray about their own vocation? Are seminarians from the parish welcomed and invited to take part in the life and worship of your community?

**Further helps:** See Bulletin 53, *Ministries and Liturgy*; see also *Prayer and action for vocations*, in no. 50, pages 265-266, and no. 60, page 251; *Sunday Mass Book*, pages 1129-1136; further references are given in Bulletin 61, pages 325-329.

10. **Sacraments for the sick:** What kind of attitudes do you have toward the sick of your community? Do you see ministry to the sick as the responsibility of each member of the parish? How are you sharing these attitudes with others?

Has your parish invited some members to minister to the sick by visiting them and praying with them? What help and encouragement do the priests and other ministers of the community bring to the sick in hospitals, institutions, and at home? Do you invite the sick and aged to minister to the community by their prayer?

How often are the sick able to receive communion? (The ritual suggests daily communion, especially in the Easter season.) Do ministers of communion bring the sacrament from Sunday Mass to all the sick who wish to receive? Are those in hospitals and institutions neglected on the Lord's day, and deprived of the sacrament of communion?

Do the priests, ministers, and members of the parish understand the renewed approach to the anointing of the sick? How often is the parish bulletin used to share this understanding? Have you celebrated the anointing of the sick in a communal setting, during Mass in the church?

What ministries do you have to the shut-ins and aged members of the parish? How often do parishioners visit them and pray with them?

**Further helps:** See *Pastoral Care of the Sick and Rite of Anointing*, particularly the introduction (1973-1974, CCC, Ottawa); see also notes on ministering to the aged in Bulletin 33, pages 70-73; *Ministry to the sick and the aged*, in no. 53, pages 111-114; Bulletin 57, *Rites for the Sick and the Dying*; also *Men and women of prayer*, in Bulletin 65, pages 234-238. Other references are given in no. 61, pages 346-347. See also *Sunday Mass Book*, pages 1139-1146.

11. **Care of the dying:** Have the people of your parish been instructed on the meaning of Christian death as part of the paschal mystery? Are they encouraged to pray for the dying? Are the dying included in the general intercessions on Sundays and weekdays, both in Mass and in the Church's morning and evening prayer?

Do the people of the community realize the meaning of viaticum as the sacrament for the dying? Is it given under both species, and preferably during the celebration of the eucharist? When a person is dying, are members of the family encouraged to offer the Church's prayers for the dying? When did your parish bulletin last explain the Church's rites for the dying?

When someone is dying, do the priests of the parish see that the various sacraments are celebrated as desired or needed? Do they help the dying person and his or her family to understand and meet the crisis of death in a Christian manner?

**Further helps:** See *Pastoral Care of the Sick and Rite of Anointing*; Bulletin 57, *Rites for the Sick and the Dying*; further references are given in Bulletin 61, page 347; the prayers for the dying are included in *Sunday Mass Book*, pages 1146-1159, especially 1151-1154.
12. **Wakes and funerals:** Have some members of your parish community been invited to share in the ministry to the bereaved? When someone dies, are parishioners ready to visit and help the family? As soon as a parishioner has died, does the parish work to spread the news to all its members, so that all may pray for the dead and help the family?

How well are wakes or vigil services celebrated? Is the family invited to be involved in the preparation of the wake and the funeral Mass? Do you celebrate morning or evening prayer from the office of the dead? Do parishioners understand these services and participate in them? Do they understand the spirit of the Church's funeral liturgy? Do they come to the funeral Mass and receive communion during it? Is the Mass celebrated well, with community singing and full participation by ministers and people?

What sort of help have the parishioners received during the past year to understand the meaning of Christian death and the Church's liturgies for the dead? Is prayer for the dead encouraged? Are deceased members of the parish and their families remembered in the general intercessions?

After the funeral, does your parish continue to assist the bereaved family to take its part once more in the life of the community? Is there room for further ministry here?

**Further helps:** See Catholic Funeral Rite, and Prayers for a Catholic Wake (1973, CCC, Ottawa); a list of articles in past Bulletins is given in no. 61, page 312. See also Sunday Mass Book, pages 1162-1179.

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**Some Other Questions**

After answering all the questions about the sacraments and other rites, what do you see as the present state of affairs in your parish? Do your people understand, live, prepare, and celebrate the sacraments well? Do you have good celebrations, filled with faith? Do community members see the relationship between their daily life and the sacraments they celebrate?

**Preparation:** Is adequate preparation encouraged for each of the sacraments and celebrations discussed above? Are there people in your parish who are willing to help other members to prepare for the celebration of one sacrament? Do you have such groups prepared and trained to be of help for each sacrament and rite?

**Follow-up:** Do you offer an occasional reminder to people to help them stir up God's grace within them and benefit from the sacraments they have received? Do you help them to observe the anniversary of a particular sacrament in a prayerful way?

**Other celebrations:** What is being done in your parish to promote morning and evening prayer? bible services? blessings? These rites can be celebrated both as parish events and in families or other small groups.

**Instruction:** Are you teaching your people about the sacraments? See how one parish did this in Jesus Christ is in the sacraments, in Bulletin 65, pages 250-255.

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**What are your answers?** After asking the questions posed in this article, what are the answers in your parish or community? What should you be doing in the area of better celebration of the sacraments? What are your needs? How can you meet them?

These questions will provide material for your next liturgy committee meeting; the answers will give you lots to do for the next year or more.

274
SUNDAY EUCHARIST

A day for the Lord: Sunday is the original Christian feast, and is the heart of the liturgical year (Liturgy constitution, no. 106). Sunday is the greatest day of the week, the day for Christian worship. Its celebration is both a sign of the Church's worship and a means for the sanctification of God's people.¹

Sunday liturgy — an experience of faith: The full celebration of the Lord's day surrounds the eucharist with morning and evening prayer. As the people of God gather to praise and thank the Lord on the first day of the week, they bring their efforts to do their best for him during the past seven days, and their covenant of love is renewed (Liturgy constitution, no. 10).

When the people of God gather around their bishop in the celebration of the eucharist, we can see the Church most clearly. A similar experience of being Church is in the parish Sunday eucharist. (See Liturgy constitution, nos. 41-42; GI,² nos. 7, 74-75.)

• Other resources on the meaning of Sunday in the life of the Christian community: see Bulletin 43, Sunday Belongs to the Lord; many other articles are listed in no. 61, pages 304-305.

Preparation Is Important

The liturgy committee has many things to consider in its work for God's people. In regard to the Sunday celebration of the eucharist, these are some of the committee's concerns:

Mass times: In 1977, Pope Paul invited the Church to recognize that it is better to have fewer Masses on Sunday with fuller participation by more people.³ In practical terms, this could mean that parishes would reduce the number of eucharistic celebrations in order to have more ministers and people take part in each one, and to allow more time for each Mass. Each parish should be asking this question: "When (how often, at what times) should we celebrate Sunday Masses to provide for the strongest possible participation in our community?"

They should also make sure that there is sufficient time between Masses so that each celebration may be carried out with unhurried dignity. It is recommended that at least an hour and a half should separate Mass times.

¹ On the meaning and importance of Sunday as the Lord's day, see Bulletin 43, Sunday Belongs to the Lord. Further references are given in Bulletin 61, pages 304-305. See also Sunday Mass Book, pages 19-20.

² GI: This abbreviation indicates the General Instruction of the Roman Missal. Written as a pastoral introduction and explanation of the rites of Mass, it is found at the beginning of the sacramentary (pages 11-54 in the Canadian edition).

³ "Since Sunday liturgical assemblies are all the more incisive the more they are well-attended, articulate, and lively on the pastoral plan, His Holiness wishes to recall the opportune indications of the Instruction Eucharisticum Mysterium .... They also urge a reduction, if necessary, of the number of Masses in order that, avoiding division and dispersion, the formation of well-attended assemblies may be encouraged, whose members are familiar with one another." This is included in the letter from Cardinal Villot, Secretary of State, to the 28th Italian National Liturgical Week: see L'Osservatore Romano (English edition), 15 September 1977, page 3. The 1967 instruction on the worship of the eucharistic mystery is contained in Bulletin 17: see especially nos. 25-26, pages 199-200.
Ministries: The renewal of the Church and its liturgy has included the restoration of many ministries (Liturgy constitution, nos. 28-29; GI, nos. 58-73). Now the celebration must involve the whole community, with certain members of the group serving all by their ministry. These ministries include presbyters, deacons, acolytes, readers, servers, commentators, cantors, choir, musicians, and ushers. It is the responsibility of the liturgy committee to see that these ministries are carried out well, and that people are given adequate formation and training to do them with dignity in a spirit of worship. (Prayers for the ministers are suggested in Bulletin 54, page 192, and in Sunday Mass Book, page 1132.)

Words, words, words: The present order of Mass is very wordy, and can easily become overloaded and unbalanced. Movement, gestures, music, ceremonial, and particularly moments of silence are needed to make the celebration less cerebral and more prayerful. Interventions and introductions should be honed to avoid wordiness. Silent pauses are needed to allow the community members to reflect on what they have heard and seen. A variety of voices is helpful, particularly during the liturgy of the word. The priest needs to be careful about the way he proclaims the eucharistic prayer and the other presidential prayers (see Bulletin 40, page 201).

Celebrating the Sunday Eucharist

Introductory rites: These rites are intended to unify the community, prepare them for the liturgy of the word, and mark the opening of the celebration (GI, no. 24). At the present stage of reformation of the order of Mass, the introductory portion of the Mass consists of a collection of unrelated rites. Care needs to be taken not to overload this section, particularly with too much music or long introductions. The two moments of silence, in the penitential rite and before the collect (opening prayer) are most important, and should be long enough: the sacramentary suggests “several moments” (GI, nos. 23, 32).

The processional entry should be dramatic, coming through the assembly. It is accompanied by song; consideration should be given to having the choir in the procession. The hymn may be a call to praise, or seasonal in nature. The lectionary is carried with honor, and incense is fitting.

○ Creativity: Room is provided for creativity in the opening rites. The introduction, invitation to the penitential rite, invitation to pray in silence before the collect, and the third penitential rite may be developed according to the models in the sacramentary.

On Sunday the blessing of holy water and the sprinkling of the people in remembrance of baptism may replace the penitential rite.

The introductory rites should be brief, and lead promptly to the first major part of the Mass, the liturgy of the word.

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4 The history and development of the individual rites and prayers are discussed in Bulletin 54, Story of the Mass.

**Liturgy of the word:** This part of the Mass nourishes the people with God's word, and leads them forward to celebrate the liturgy of the eucharist. The main part of the liturgy of the word consists of the readings, the responsorial psalm, and the gospel acclamation. The homily, creed, and general intercessions complete the service of the word (GI, no. 33).

Good celebration calls for a different reader for each of the first two readings (GI, no. 71). The responsorial psalm should be sung by a cantor, with the people singing the refrain after each stanza. All stand to sing the gospel acclamation: the cantor or choir sings the verse, and the people repeat the acclamation. The gospel should be read by a deacon or by another priest; the presiding priest reads it only by default (GI, no. 34). His role is to preside over the liturgy of the word, introduce it briefly (GI, no. 11), preach the homily, and invite the people to join in the creed and the intercessions. Candles and incense may enhance the reverence given to the gospel book.

- *A moment of silence* is to be observed after each of the three readings and after the homily (GI, no. 23).

- *Music:* The responsorial psalm and the gospel acclamation are the most important songs in the first part of the Mass. Every effort should be made to sing these in each celebration on Sunday.

- *Problems* result when one reader reads the two readings, psalm, and gospel acclamation, particularly when no pauses are made for silent prayer. A nonstop speech session deadens the service of the word, and makes it more difficult to proclaim and hear God's word in a spirit of faith.


**Liturgy of the eucharist:** The central part of the Mass has three distinct parts, with different degrees of celebration needed in each.

- *Preparation of the gifts:* The initial part of the eucharistic liturgy should not be given too much emphasis. This is a time of quiet reflection, of meditation after the liturgy of the word. The preparation of the gifts is a valley between two strong periods in the liturgy, the service of the word and the eucharistic prayer.

Presbyters who insist (contrary to the rubrics — GI, nos. 103-106; order of Mass, Canadian sacramentary, pages 424-425) on proclaiming the silent prayers are not helping their people to pray quietly at this part of the Mass. Participation includes silence, not only hearing and saying prayers (Liturgy constitution, no. 30).

The preparation of the gifts is mainly a time of preparing the altar for the eucharistic prayer and for communion. Gestures of offering and dedication belong more properly to the canon or prayer of thanksgiving (see GI, nos. 54-55a). Dramatic presentations of symbolic gifts — tools, school books, fish, farm products, works of art, or other artifacts — have no place at the so-called "offertory." This is simply a time for setting the table.
Music or singing may accompany the procession with the bread, wine, and water and the preparation of the altar and the gifts. The spirit of this period is one of reflection and contemplation more than action.

Good resources on this part of the Mass are found in the sacramentary, both in the order of Mass and in GI, nos. 48-53 and 100-107. The story behind the development of the rites through the centuries is given in Bulletin 54.

○ Eucharistic prayer: The eucharistic prayer is the center and highest point of the Mass, the part which is surrounded by all the other parts. It is the primary proclamation of the Church's faith. While the presiding bishop or priest proclaims the words of the prayer, the rest of the community have important roles to fulfill:

— They respond to the preface dialogue.

— They make acclamations: they sing the *Holy, holy, holy Lord*, the memorial acclamation, and the great *Amen*. (These are intended to be sung in every Sunday Mass.)

— They offer: the entire community joins the Lord Jesus in proclaiming God's wonderful works and in offering the sacrifice (GI, no. 54). The manner of offering is discussed more fully in Bulletin 62, pages 38-39.

— They participate by their posture: by standing or kneeling, the community members express their attitude of prayer and praise (GI, nos. 20-21).

Eleven ways of participating in the Mass are mentioned in *Taking part in the eucharist*, in Bulletin 62, pages 31-39. These are: preparing, singing, saying prayers together, listening, reflection and silent prayer; movement and gestures, watching, interceding, thanking, offering, and receiving and accepting. (See Bulletin 54, pages 157-169 on the meaning of the eucharistic prayers.)

○ Communion rite: The Lord's prayer, the kiss of peace, and the breaking of the bread lead up to the communion procession. Communion is the most important moment of participation. A period of silent prayer is concluded by the prayer after communion. The primary moments for song in this part of the celebration are the Lord's prayer and the communion procession.

— Lord's prayer: Do you sing this on Sunday? This prayer belongs to the entire community, and is never to be usurped by a smaller group. The liturgical committee would be wise to pray over the meaning of this prayer, and to share some ideas with the community through the parish bulletin. Some helpful resources are *The Prayers of Jesus*, by Joachim Jeremias (1967, Allenson, Napierville, Illinois); notes on Mt. 6: 9-13 and Lk. 11: 2-4 in *The Jerome Biblical Commentary* and other good commentaries. See also *Meditation on the Lord's prayer*, in Bulletin 44, pages 154-159.

— Kiss of peace: How well is this understood in your parish? Has it degenerated from a liturgical rite to a social *howdy-do*? If your parish has not begun to celebrate this rite yet, now is a good time to introduce it. Helpful articles are contained in past issues of the Bulletin: on its history, see no. 54, page 171; its meaning, *Kiss of peace*, in no. 48, pages 122-124; *From the Sunday greeting of peace to daily life* in this issue, pages 280-282.
— Breaking of bread: In the early Church, the eucharist was known as “the breaking of bread” (see Acts 2: 42, 46). In communion many are made one through eating the one bread of life (see 1 Cor. 10: 17). We are to use bread that appears as real food, and some of the bread should be broken and distributed to the people (see GI, nos. 56c and 283). The parish liturgy committee should ask itself some questions about the rite of breaking, and about communion from bread consecrated during this Mass (GI, no. 56h). See also Communion bread: significance or expediency? in Bulletin 65, pages 216-221.

— Private preparation of the priest: These words are not to be proclaimed aloud: they are personal prayers, not public (GI, nos. 13, 114). The same is true of the words the priest says as he gives himself communion (GI, no. 116).

— Communion procession: This is one of the actions of the Mass that is to be done with dignity and song (GI, no. 22). Singing is best when the people can repeat a simple refrain, without having to carry a book up the aisle. Joy, unity, and the love we share as God’s children are some of the ideals expressed by the communion procession. The worship committee should see how well the procession is done at each Mass. Do the ushers direct it discreetly? (See GI, no. 68b.) Is the music suitable? Are there enough ministers of communion? Are some improvements needed?

— Time after communion: Silent prayer is needed either after communion or following the Let us pray of the prayer after communion. The congregation may sing a hymn, psalm, or song of praise (GI, no. 56j). This time of silence is not the time for announcements, litanies, or other prayers said aloud: it is a time of silent, individual prayer.

— Prayer after communion: In this presidential prayer, the priest asks God to give his people the effects of the sacramental mysteries they have celebrated. The meaning of this prayer is described more fully in The prayer after communion, in Bulletin 65, pages 222-225.

Concluding rite: In the Roman Mass, this rite is quite brief; appendages should not be added. When another rite follows immediately, the Mass ends at the prayer after communion, and the concluding rite is omitted (GI, no. 126). This is seen, for example, in the commendation and farewell after a funeral Mass, or when a eucharistic procession or an extended period of exposition follows.

• Brief announcements may be made at this point (GI, no. 123). They should be short. A good criterion is this: Are they necessary to build up the life of this worshipping community? The committee should try to have all the announcements included in the bulletin instead of being given at Mass. This spring one Ottawa congregation heard a commentator announce: “This morning there are no announcements.”

• Blessing: The priest may use the simple or solemn form, or the prayer over the people. Special blessings and prayers are provided for many occasions (see Canadian sacramentary, pages 625-640). The committee should encourage their use. They may be sung.

• Dismissal: The deacon or priest sends the community members to praise the Lord in word and deed in their daily living. Three forms are provided, and extra Alleluias are used in Easter week and on Pentecost. The dismissal may be sung.
FROM THE SUNDAY GREETING OF PEACE TO DAILY LIFE

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While travelling not too long ago I worshipped one Sunday at another parish church. At the greeting of peace those near me turned, shook hands, and said, “Good morning. Isn't it a nice day?” Although the people were genuinely friendly and the celebration generally was of a high quality, I really felt quite disappointed, because for me there is a world of difference between “Good morning” and “The peace of Christ be with you.”

Peace, in the bible, is a condition of total well-being: physical health, emotional maturity and stability, concord in family relationships, lack of enmity toward others, and right relationship with God. The peace of Christ, according to Paul, is Christ himself: he is our peace, and has broken down the walls between us, to make us the new humanity (see Eph. 2: 14-15). To say, “The peace of Christ be with you,” therefore, is not just another friendly, everyday greeting; it most certainly is something much more than “Good morning, isn't it a beautiful day?” or “Hi there, how are you feeling?” “The peace of Christ be with you” is of course a beautiful thing to say, but we, in fact, do not always want to be one with others, and are not always eager to have the walls between us and others broken down. When the greeting of peace was reintroduced a few years ago, some people objected to it by saying, “But what if I don't like the person I am supposed to greet?” We may have laughed (or cried) at such a moment, but in fact it was quite perceptive — it revealed an intuition that the greeting of peace really is quite demanding, even threatening.

If we do take the greeting of peace seriously, we must first of all try to see the person we greet. Then we say in our hearts, “Yes, sister or brother, I do see you as a person, an individual, not just an anonymous face with outstretched hand. I see you as a sister or brother in Christ who is not yet at peace. I see you as someone who suffers, whether physically or because of broken relationships within your family, or with your neighbors, or with God — or within yourself. I see you as one who needs the healing, peace-bringing touch of Christ. I see you as a sister or brother whom I sincerely care about, whose sufferings cause me pain, whose healing I very much desire. I care about you, and I will do whatever I myself can to relieve your sufferings, to bring about your healing, to bring you to Christ who is our peace.”

This kind of greeting of peace is a slow, serious, deeply personal sort of action, and there is time at Mass to exchange such greetings with only a few people. Those

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1 See also Kiss of peace, by Rev. Barry Glendinning, a former member of the National Council for Liturgy, in Bulletin 48, pages 122-124. Other references to this rite are listed in Bulletin 61. Complete Index —1965-1977. page 322.
who rush about and try to greet half the people in church cannot possibly really see those they greet or speak to them very personally; in such cases one in effect is only saying “Good morning.” What the greeting of peace needs is quality, not quantity.

During the Week

In addition, if we mean what we say at the greeting of peace, we cannot walk out of church after Mass and forget about those we have greeted. We now have a commitment to them on Monday and throughout the week — a commitment of concern and of action that we ought not to shirk.

Because we often do tend to neglect the ‘everyday’ consequences of the greeting of peace, it might in fact be good for us sometime if when we said, “The peace of Christ be with you,” we received the reply, “That’s a lie. You really don’t give a damn about me.” Of course, we would be terribly shocked and embarrassed and defensive — but it might well be very true. Reflection might bring us to realize that the words we uttered on Sunday were quite inconsistent with our behavior toward that person on Monday through Saturday. Perhaps we have exploited or taken advantage of him or her in business, or as an employee, or simply as part of our economic and political system that gives them barely enough income to exist on, while we have two cars, several TVs and a large home. Perhaps they are neighbors whom we simply ignore and neglect. We do not get to know their name, we do not know when there is illness in the family, we do not relieve their loneliness at home or in hospital, we do not provide practical help or encouragement when needed.

It may be, of course, that the size and structure of the parish may prevent the greeting of peace from reaching the depth and meaning it ought to have. In such cases one should strive to improve the quality of parish life, and not just settle for a watered-down greeting. This is easier said than done, of course, but such a bad situation only intensifies our personal obligation to live the true meaning and implications of the greeting of peace.

Further Implications

The greeting of peace is not an isolated part of the Mass, but is related to the penitential rite, the breaking of bread, and the reception of communion (and to other parts of the Mass as well). What are the implications of such relationships?

As we gather for worship, we recollect and confess that we who approach the Holy One are sinful people — we daily offend both God and one another. In the confiteor, for example, we explicitly confess to all the other persons present, and ask them to pray for us. At the greeting of peace we in effect give our personal ‘absolution’ to one another, and by wishing the peace of Christ, we say that we forgive, that we hold no grudges, that we desire accord and harmony, that we commit ourselves to continued good relationships.

The greeting of peace is also and more obviously related to the breaking of bread which it immediately precedes, and to the reception of communion which follows. The basic meaning of the breaking of bread has been given to us by St. Paul: The bread we break is a sharing in the body of Christ. Since there is only one loaf, we — who are many — are one body, for we are all sharing in the same loaf (see 1 Cor. 10: 16-17). This unity of the many in Christ, symbolized by the one loaf and its
breaking, is the same unity that, as mentioned above, is found in the Christ who is our peace and who has broken down the dividing walls of hostility among men.

When St. Paul describes communion as a sharing in the blood of Christ and in his body (I Cor. 10: 16), he is of course referring to union with Christ who is our peace and in whom we can find the only true peace. In addition — and Paul makes this point very strongly — we also enter into a union with all the other men and women who constitute the body of Christ which is the Church: those who receive communion at the same Mass or at any Mass, with all those who are baptized, and indeed, by extension, with all men and women whom Christ came to save.

Receiving communion, therefore, means recognizing that the people around us at the eucharist are also with us the body of Christ; that we share his values and a way of life with them; that we depend on them and they on us; that we have a responsibility toward them and they toward us. The living out of this meaning of eucharistic communion in everyday life is exactly the same thing as the living out of the meaning of the greeting of peace and of the breaking of bread — all are expressions of the dying and rising of Christ, into which we enter in a special way when we celebrate the eucharist. At least one respected biblical theologian believes that the very validity and authenticity of our eucharistic celebrations depend on our accepting and living out this meaning of the eucharist. 2

Thus what we say and do on Sunday when we exchange the greeting of peace and receive communion, involves a commitment to live the meaning of these words and acts on Monday; the way in which we live during the week very much affects the meaning and truth of what we say and do during the Sunday eucharist.


SUNDAY EVENING PRAYER

The Second Vatican Council urged pastors to encourage the celebration of the liturgy of the hours, and particularly evening prayer, on Sunday and on more important feasts. These celebrations are to be done by the community, gathered in the church. (See Liturgy constitution, no. 100.)

At the 1977 Italian Liturgical Week, Pope Paul VI hoped that “opportune initiatives will be taken, healthy experimentation encouraged, and every effort made to restore to Sunday celebration the liturgical crown” of evening prayer, “the evening sacrifice of praise to Christ the redeemer. Then Sunday, the Lord’s day, will really be, and completely, the lord of days.” (See note 3 on page 275.)

What is happening in your parish?

In the second edition of the national hymnal, Catholic Book of Worship II, the National Liturgical Office is providing a simple form of morning and evening prayer for parish use. This hymnal has been under preparation since the beginning of 1977, and is expected to be available later in 1979.
WORSHIP COMMITTEE
IN A RELIGIOUS COMMUNITY

While this issue of the Bulletin speaks primarily of the liturgy committee in a parish, its ideas can be easily adapted for the liturgy or worship committee in a religious community. The liturgy committee — or the whole community in smaller houses — may consider these additional points:

Survey of needs: After reading Sunday eucharist (pages 275-279) and Sacramental celebrations (pages 270-274), the liturgy committee should see how many of the questions apply to their particular community. Are there other questions that they should be asking?

Prayer life of the community: Some questions for discussion:

- Individual prayer life: Are individual members encouraged to deepen their personal prayer life? Are adequate resources available to all? Is sufficient time available for individual prayer? What has been done in the past year to help members grow in personal prayer?
- Morning and evening prayer are the main hours of praise offered by the Christian people. Is your community making an effort to pray them well? Do you have pauses for personal prayer after each psalm and the reading? Do you sing the opening hymn? Do you adapt the intercessions, and include the needs of your community and of the local Church? Do you try to celebrate the office more solemnly on Sundays? In the past year, what have you done to deepen your understanding and improve your celebration of these hours?
- Other community prayers and devotions: Have these been reviewed and adapted according to the spirit of the Second Vatican Council? (See Liturgy constitution, nos. 13, 17.) Is there room for further improvement? Do you celebrate eucharistic devotions according to the revised rites?

Eucharist: Are daily Masses well celebrated? (Remember that the whole community is celebrating.) Are readers well prepared? What helps are offered to readers and members of the community to prepare the readings? Is communion distributed under both forms often? Is communion given from hosts consecrated at each Mass? Is greater solemnity used on the Lord's day? Are you singing the three acclamations in the eucharistic prayer, and the responsorial psalm and gospel acclamation?

Spirit of the seasons: Articles on various seasons of the liturgical year are listed in Bulletin 61, pages 303-312.

Sharing with others: In what ways do members of your community share the spirit of the liturgy with relatives and friends, and with members of the local parish?

Annual development: As a community, do you have at least one day or weekend a year to deepen your understanding and appreciation of the liturgy? Do you add several books and cassettes on liturgy to your house library each year? Do you read some useful bulletins and reviews on liturgy? Do you listen to talks on liturgy? What about conferences, courses, lectures?

Resources: See pages 299-300, and the many references in each article. Past articles on religious communities are listed in Bulletin 61, page 329. See particularly Dedicated to ministry, in no. 53, pages 96-98; and Liturgy in the religious community, in no. 34, pages 160-169.
DIOCESAN COMMISSION

YOUR DIOCESAN LITURGICAL COMMISSION

To know why the diocesan commission is so important, we have to reread some of the paragraphs in the 1963 Constitution on the liturgy. These are summarized below, but should be read in a copy of the Council documents.

No. 45: In order to advance the liturgical apostolate, the Vatican Council noted that each diocese is to have a liturgical commission. Several smaller dioceses may share their resources and form a joint commission.

No. 46: Where possible, the diocese is to set up commissions for sacred music and art, or it may form one commission for liturgy, music, and art.

No. 43: Why are we to have commissions for liturgy, music, and art? The Council reminds us that zeal for promoting and restoring the liturgy is a sign of God’s plans for our times, and of the action of his Holy Spirit in the Church. Liturgy commissions are needed in order to make the Church’s pastoral action in the liturgy more vigorous in today’s world.

No. 44: The conference of bishops is to set up a liturgical commission, which is to be helped by people who are skilled in liturgy, music, art, and pastoral work. This commission is to promote liturgical studies, adaptation, and pastoral action.

Assisting the Chief Liturgist

We can understand the role of the diocesan commission on liturgy (and art and music) only when we see it in its full context. We need to see it as it relates to the bishop and to the rest of the diocesan family.

Bishop: The Council pointed out that the bishop of the diocese is the high priest and chief liturgist of the diocesan family which the Lord Jesus entrusts to his care. The bishop is responsible for the spiritual life of the people of God. When the people, ministers, and presbyters gather around the bishop for the celebration of the eucharist, the Church is most clearly evident. (See Liturgy constitution, no. 41; Constitution on the Church, no. 26; GI, nos. 7, 74-75.)

Role of the bishop: The Council explained the role of the bishop at more length in its later documents: see Constitution on the Church (1964), and Decree on the bishops’ pastoral office in the Church (1965). These documents reflect the tradition of the early Church, as witnessed by the pastoral epistles (to Timothy and Titus) and by Ignatius of Antioch.1 In 1973, the Congregation for Bishops issued its Directory on the Pastoral Ministry of Bishops.2 See also Ministry of bishop, in Bulletin 53, pages 71-75.

2 Directory on the Pastoral Ministry of Bishops, prepared by the Congregation of Bishops (1974, CCC, Ottawa). This 123-page book was translated by the CCC into English and French, and is available in either language for $2.00 (plus 20¢ for mailing) from Publications Service, at the address on the inside front cover.
The important place of the bishop as the leader and servant of God's word and God's people is proclaimed clearly in the rite of ordination of a bishop.3

Parish: In order to develop the liturgical life of all parts of the diocese, the bishop sets up smaller groups of people. Parish are important groupings, and represent the Church of God around the world. It is necessary to help parishioners to appreciate their relationship to the bishop, especially as they celebrate Mass on Sundays (Liturgy constitution, no. 42).

Other communities: Within the diocese there are other groupings of people. Religious communities (see page 283), school and hospital communities, university chaplaincies, and other groups gather at times for liturgical celebrations. The diocesan commission needs to make sure that it is also of service to these people as well as to the parishes.

Work of the Diocesan Commission

In 1964, the Commission for the Implementation of the Constitution on the Sacred Liturgy issued an instruction to help the Church start moving in liturgical renewal.4 It outlined the work of the diocesan commission in these words:

No. 47. The following duties pertain to the diocesan liturgical commission, under the direction of the bishop:

a) to be informed about the state of pastoral-liturgical action in the diocese;

b) to implement carefully what is proposed in liturgical matters by the competent authority, and to obtain information concerning studies and programs which are taking place elsewhere in this field;

c) to suggest and promote practical undertakings of every kind which may help to promote the liturgy, especially those which will assist priests already working in the Lord's vineyard;

d) in individual cases, or also for the entire diocese, to suggest opportune and progressive steps in the work of pastoral liturgy; to indicate and also to call upon suitable persons who on occasion may help priests in this matter; and to propose suitable materials and aids;

e) to see to it that programs in the diocese to promote the liturgy progress with a harmonious spirit and with the assistance of other associations, in a way similar to that indicated for the commission established within the body of bishops (no. 45e).5


5 No. 45e states: "Consultations [are] to be undertaken frequently and common initiatives to be promoted with associations in the same region which are concerned with scripture, catechetics, pastoral care, music, and sacred art, and with every kind of religious association of the laity."
LEARNING AND SHARING

Two important areas of the work of the diocesan liturgical commission are learning and sharing.

Learning

Members of the diocesan commission for liturgy should consider their period of service as a time for their continuing education.

Areas for development: Some of these include further learning about the eucharist and the other sacraments, especially the sacraments of initiation (baptism, confirmation, eucharist); catechumenate; ministries; ecumenical developments; history of liturgy; principles of liturgy and celebration; scripture, particularly the gospels and the psalms; traditional models of prayer; liturgy of the hours; ecclesiology (theology of the Church).

Need: Why should members try to develop their own knowledge of the liturgy?

- Perspective: Some areas of liturgy are more important than others; in our time some are more urgent and in the forefront. A commission needs to have a broad knowledge of liturgy — both theory and pastoral practice — if it is to be able to have a balanced perspective. Thus, for example, anything it says or does about the baptism of children has to be understood in the light of adult initiation, which is the norm for all baptismal preparation and celebration.

- Proportion: As commission members learn more about our liturgical traditions, they become more aware of their important role in promoting the good celebration of the liturgy, and in passing it on to the future generations of believers.

- Respect: When members realize that the liturgy belongs to Christ and his Church, they will want to help all the people in the diocese to love it and celebrate it well. They will not tinker with liturgy, but will promote healthy and proper adaptation, in accord with the guidelines given by the Church. The commission will work for dignified worship, using worthy books and vestments. They will want to provide and encourage better training for everyone involved in preparing and celebrating liturgy in the diocese.

- Desire for completeness: Members will be more aware of the breadth of the Church’s liturgy. Its center is the eucharistic celebration, but it also includes the other sacraments, the liturgy of the hours, and other rites. All these elements of liturgy should be promoted and renewed in the prayer life of the diocese.

Some ways of learning: There are many ways in which members of diocesan commissions may learn about their liturgy and related subjects, as well as understanding more fully their own importance and role. Some of these processes are outlined below:

- Conferences and workshops: At least once a year some (preferably all) members should go to a conference or workshop on liturgy, and share what they learn there with those who cannot go.

- Study day: Once or twice a year, the commission should set a day aside for further study of one area of liturgy. A competent person or team could be invited to lead the members to explore a new area, or to develop new skills and insights. This should be done in an atmosphere of prayer and relaxation, and may include a meal together.

- Reading: Individual members should read about liturgy (see pages 299-300). If they are serious about their membership, and work on the commission, they should be reading at least three or four books a year. Many new books are pouring from the presses, and are available at good bookstores or by mail. The National Bulletin on Liturgy provides book reviews and suggests reading in various topics. The Bulletin also contains many useful articles to help commission members to grow in their understanding of liturgy. Each member of the commission would benefit from having a personal copy of the Bulletin for study and reference.
• **Cassettes:** Today many companies and organizations are issuing cassettes of talks and conferences. It would be worthwhile to build up a library of these, and to keep them in circulation. One member of the commission could be given the responsibility of distributing these as well as purchasing some new ones during the year. Members could be given an up-to-date list of the cassettes available to them.

• **Courses:** Many colleges and universities offer continuing education courses during the year, at night school, and in the summer. Some of these are listed in Bulletin 63, page 94. Two-week mini-courses are often available during the summer. The commission should consider the possibility of sending two or more members to a course in liturgy. Later, they could share their learning and reading with the others. Members could take a correspondence course in scripture: see Bulletin 64, page 135, last paragraph.

• **Meeting with other commissions:** Members will benefit from occasional meetings with other commissions in the diocese, as well as from participation in regional liturgical meetings. In Canada, meetings are held each year by regional liturgical conferences (Western, Ontario, Atlantic). In the United States, the Federation of Diocesan Liturgical Commissions holds both regional meetings and an annual conference.

**Sharing with Others**

The diocesan liturgical commission has to share what it learns. There are many ways of doing this:

**Forms of training:** The commission should help parish liturgy committees, musicians, readers, and other ministers by providing some form of training and formation each year. Help is needed both for veterans and for those beginning in these areas of service. Ideas for preparing courses are discussed in Designing training for readers, in Bulletin 46, pages 313-318.

• **Workshops** can be for a day or for several evenings, and usually concentrate on one specific, practical topic. Examples of useful courses that every diocese needs are: Music for Lent (or Advent); formation for auxiliary ministers of the eucharist; renewal course for readers; preaching in tune with the liturgy of Advent (Lent); work of the parish liturgy committee; planning Sunday liturgy; morning and evening prayer; praying with the sick. People should go home from a workshop with a basic understanding of the topic, and feeling comfortable about applying it in their parish. Two sample outlines are given on page 289.

**Diocesan newsletter or bulletin:** See the following article, pages 290-291.

**Annual study paper:** Though this may sound formidable, a five-page paper on a particular practical topic could be sent to all clergy and liturgy committee members. An example of a useful subject would be Encouraging a responsible approach to the baptism of children. References could be made to helpful documents (including the two introductions in the Rite of Baptism for Children); to pastoral outlines (see Sunday Mass Book, pages 1072-1086, 1067); to articles in past issues of the Bulletin (see the list in no. 61, pages 341-342). A cassette or two, or articles from other publications could be suggested as resources for those who want to go further. A brief questionnaire could be developed for those who want to find out more about the situation in their own parish.

**Resource center:** Many diocesan liturgical offices provide copies of magazines, books, tapes, cassettes, filmstrips, and movies on liturgical topics. Some have a library of books that others may borrow or consult. Which method is best for each diocesan commission has to be determined locally. One question must always be answered: How can we best help our people to know, love, and celebrate the liturgy as well as possible?

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1 Helpful notes on Classifying a liturgical library are given in Bulletin 58, pages 121-127, and no. 59, pages 186-192.
A list of Canadian liturgical publications in English (Resources for Liturgy) and in French (Pour une meilleure liturgie) may be obtained free from Publications Service, 90 Parent Avenue, Ottawa, Ontario CANADA KIN 7B1.

Helping to organize liturgy committees: In parishes that do not have a liturgy committee, diocesan commission members should be ready to help them to found one. Many helpful suggestions for new liturgy committees are found in Bulletin 35, Parish Liturgy Committees, in Bulletin 66, and in the list of past articles in no. 61, pages 312-314.

Meeting with liturgy committees: Parish committees will often benefit from having a member of the diocesan liturgical commission visit them once every year or two. This meeting could be spent in long-range planning (see Bulletin 67, Planning Our Year of Worship, in looking at goals, in evaluation of efforts, and in working toward a more balanced liturgical celebration in their community. Such visits will boost the morale of the local committee, and help them to feel more a part of the diocesan family.

Speakers for parishes: Some diocesan commissions are able to call upon people who are willing to speak to liturgy committees or other parish groups on liturgical subjects. Even a small diocese should look into the possibility of doing this, at least for a gathering of several parish liturgy committees.

Goals in liturgy: At the beginning of Canada's annual liturgical calendar, there is a page suggesting some practical goals in liturgy:

The National Council for Liturgy, which is an advisory body to the Office of Liturgy, English sector, of the Canadian Conference of Catholic Bishops, proposes four pastoral emphases for 1978 and 1979. These will enable the Catholic people of our country to grow in praise and grace.

The prime thrust is **Sunday**, the proper celebration of Sunday as the Lord's day and as the main Christian feast.

* **Celebration and proclamation:** Continuing guidance for priests, deacons, readers, and other ministers, so that their work may be better understood and bear lasting results.

* **Call to fasting and penance:** God's people are invited to accept their responsibility to fast and do penance, especially in Lent and in preparation for major occasions.

* **Personal prayer:** Sincere and fervent frequent prayer by individuals and families throughout the week is the best preparation for the community's celebration of the Sunday liturgy.

Other important areas noted by the National Council for Liturgy include reconciliation; ministries; sacramental spirituality, as it flows from the celebration of the sacraments; the relationship between various models of the Church and their influence on attitudes and liturgy.

The Council will carry on a program of education on these pastoral concerns through the National Bulletin on Liturgy and the Liturgical Calendar. The Council invites regional, diocesan, parish and community liturgical groups to share these priorities and to work together in order to enable the Church in Canada to grow in these areas of the liturgical apostolate.


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2. Guidelines for Pastoral Liturgy — Liturgical Calendar 1978-1979 contains extensive pastoral notes and guidelines for better celebration in parishes. Containing 224 pages, it is available for $2.50 (plus 25¢ for mailing) from Publications Service at the address at the top of this page.
**Workshop Timetables**

As examples, we include two workshop timetables to show the various elements involved in a day or weekend of training and formation. Commissions should adapt these to meet local needs and conditions.

**Loving the liturgy:** An outline of sessions for the parish liturgy committee.3

* Friday evening:
  
  7:30 - 10:00  Liturgical planning  
  — For members of liturgical committees and people interested in planning liturgy

* Saturday:

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:45</td>
<td>Registration</td>
</tr>
<tr>
<td>9:15</td>
<td>Prayer</td>
</tr>
<tr>
<td>9:30</td>
<td>General session: <em>Loving the Liturgy</em> — part I</td>
</tr>
<tr>
<td>10:15</td>
<td>Coffee</td>
</tr>
<tr>
<td>10:30</td>
<td>Workshops — part I</td>
</tr>
<tr>
<td>12:00</td>
<td>Lunch, free time</td>
</tr>
<tr>
<td>1:00</td>
<td>General session — part II</td>
</tr>
<tr>
<td>2:00</td>
<td>Coffee</td>
</tr>
<tr>
<td>2:15</td>
<td>Workshops — part II</td>
</tr>
<tr>
<td>4:00</td>
<td>Liturgy</td>
</tr>
</tbody>
</table>

The workshops offered were: Readers, Music for choirs; Music for folk groups; Banners; and on Friday evening, Liturgical planning.

**Eucharistic ministries:** An outline of a Saturday workshop for training candidates chosen by parishes. The bishop installed them in a service at the cathedral several weeks after the day of formation.4

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>9:30</td>
<td>Sign-in packets distributed</td>
</tr>
<tr>
<td></td>
<td>Coffee, tea, milk available</td>
</tr>
<tr>
<td>10:00</td>
<td>Presentation: <em>Common priesthood</em></td>
</tr>
<tr>
<td>11:00</td>
<td>Break</td>
</tr>
<tr>
<td>11:05</td>
<td>Filmstrip, part I: <em>Let us Give Thanks</em></td>
</tr>
<tr>
<td>11:25</td>
<td>Small group discussions. Each group chooses a secretary, who posts their reports and questions in a conspicuous place.</td>
</tr>
<tr>
<td>12:00</td>
<td>Lunch: brown bag lunch brought by all</td>
</tr>
<tr>
<td></td>
<td>During lunchtime, all study posted group reports</td>
</tr>
<tr>
<td>1:00</td>
<td>Presentation: <em>Theology of the eucharist</em></td>
</tr>
<tr>
<td>2:00</td>
<td>Break</td>
</tr>
<tr>
<td>2:05</td>
<td>Filmstrip, part II: <em>Let us Give Thanks</em></td>
</tr>
<tr>
<td>2:25</td>
<td>Question-and-answer period</td>
</tr>
<tr>
<td>3:00</td>
<td>Practicum</td>
</tr>
<tr>
<td>3:30 - 4:00</td>
<td>Closing remarks; Evening prayer</td>
</tr>
</tbody>
</table>

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3 Prepared by Graham and Myra Gusway, of Kelowna, B.C., for use at Holy Rosary Cathedral, Regina, Sask. Used with permission.

4 Prepared by the Diocesan Office of Worship, Buffalo, N.Y. Used with permission.
LITURGICAL NEWSLETTERS AND BULLETINS

A carefully prepared liturgy newsletter can do much to share liturgical knowledge and thinking among the clergy and liturgy committees of the diocese. Some areas for further discussion:

Audience: For whom are you writing? By defining your readership carefully, you are able to have a clearer idea of what you need to say and how to say it. An example of such a list is given on the inside front cover of this issue: “This Bulletin is primarily pastoral in scope, and is prepared for members of parish liturgy committees, readers, musicians, singers, teachers, religious, seminarians, and clergy, and all who are involved in preparing and celebrating the community liturgy.”

Purpose: Why are you writing it? What are you trying to achieve? This must be defined for your publication in general, and sometimes for each particular issue (see page 257 of this Bulletin as an example).

Content: What should your newsletter or bulletin contain? Remember your readers and what they need.

• Official documents: Most people gain more from a simple explanation or commentary on a document — or on part of it — than they do from reading the document itself. This is particularly true of Roman documents, which have many subtle overtones and nuances in their language. Perhaps each issue could explain a paragraph or section of the Liturgy constitution, or of the General Instruction on the Roman Missal. Help people to apply it in the concrete realities of Sunday morning in their parish. (See Your diocesan liturgical commission in this issue as one example of exploring official documents.)

• Sacraments and other rites: Perhaps a brief explanation of the new directions in which the Church is moving could be given for one rite in each issue. Ideas for these articles may be found in the pastoral introduction to each rite; in pages 270-274 of this issue; in past issues of the Bulletin (see Bulletin 61, Complete Index 1965-1977, pages 340-347); and in Sunday Mass Book, pages 1066-1179.

• Seasons of the liturgical year: A few clearly worded paragraphs on the meaning of a season before it begins are useful. Suggest some of the main thrusts of this season (usually to be found by reading its Sunday gospels), and offer ideas for practical applications in church and homes. Help priests and parishioners to understand the importance of Sunday and its full liturgical celebration. Much help is found in past issues: see the list in Bulletin 51, pages 303-312; Bulletin 70 in 1979 is entitled Liturgical Year and Spirituality.

• Prayer: Help people to pray better and to understand prayer more fully. Suggest some useful resources. For example, Bulletins 44, 49, 58, 63 and 68 all offer practical guidance in praying in tune with today’s Church. Review them for your readers. Suggest that parish liturgy committees obtain copies and use them. Look at the section on Growing in prayer in Sunday Mass Book, pages 1286-1335. See also the list of articles on prayer in Bulletin 61, pages 336-340.

• Resources: Tell people about practical resources that they can obtain and use. Give them titles, addresses, prices, or have these resources available at a central location.

• Recipes? The renewed liturgy calls for adaptation of many prayers and texts. It is recommended that the diocesan liturgical bulletin provide models of these adaptations, so that parishes can learn to develop their own texts where this is permitted. Providing a complete set of adaptations each Sunday would stifle local initiative, and lead to the direct opposite of what our liturgy intends. See Guidelines for Pastoral Liturgy, pastoral note on creativity; also Ready-to-serve, the editorial in Bulletin 33, page 59.

A model for an Advent penance celebration is included in this issue (pages 313-320), and past celebrations are listed in the footnote on page 317. While the texts could be used as given,
they are carefully planned, and suggest alternatives, so that the local community may adapt them to their own situation. This flexibility serves as a good example for any celebration outlines included in a diocesan bulletin.

Frequency: How often should your publication come out? It is better to have a good issue every two months than poor ones more often. Irregular issues — "we send them whenever we get around to it" — are usually on the brink of collapse. Set some realistic publication dates and keep them. In the beginning, a diocesan liturgy bulletin could come out in September, January, and May; after a year or two, this could be increased to four or five issues, and later to more, if desirable. It is always better to grow gradually.

Language: What is the level of the words you use in your writing? Are you saying things simply and clearly, or concealing them by involved sentences and abstract terms? (One easy test for clear writing: What does it sound like when you read it aloud to others?) Do you have someone check your text for errors in spelling, grammar, and punctuation before it is put into final form?

Appearance: What does your newsletter look like? A few pages of neatly typed copy, not jammed or crowded, with headlines, space between paragraphs, and some taste in presentation — these will always be more readable than wall-to-wall words, with smudges, sloppy typing, and no effort at layout. A survey of parish bulletins from four or five churches will usually show the difference between those who care and those who merely pour one out. If the diocesan bulletin is mimeographed or reproduced from typed copy, be sure that you have a professional typist prepare it. When possible, the use of a typeset title adds to the good appearance of your publication.

Time for planning: A good publication needs plenty of time in the planning stage, both for the year's issues and for each number. At present, each issue of the National Bulletin on Liturgy is planned at least eighteen months in advance, and is prepared gradually. Like good wine and good cheese, good writing takes time.

Editor and editorial team: A good publication needs an editor to give it unity, direction, and force; otherwise, a miscellaneous and shapeless collection of notes will be the result. When the editor has a team — advisory board, diocesan commission, counsellors, or other interested persons — to help choose the topics for the issues, to suggest writers, and to give a general thrust to the publication, the diocesan newsletter will be strong indeed. (It will also help if you send the editor for liturgical studies: see Bulletin 63, page 94.)

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Good liturgical publications are the result of prayer, knowledge, and hard work. What can you do in your diocese to encourage the Spirit-filled work of promoting and restoring the liturgy in our time? (See Liturgy constitution, no. 43.)

All praise and glory are yours, loving Father, maker and ruler of the universe: we praise you for calling us to be your people, your beloved sons and daughters. Guide our community as we try to follow Jesus. Fill us with love for those in need of our help, and open our hearts to all. Let your Spirit teach us to serve in love and to praise you by our work and worship. Father of all, we praise you through Jesus Christ, our brother, in the love of your Holy Spirit, now and for ever. Amen!

291
LITURGY AND ECUMENISM

Dr. Frank Henderson provides a brief overview of some of the developments that are linking liturgy and ecumenism for Christian people today.

Liturgy and ecumenism are intimately related. Almost nothing is more distinctive to an individual Church than its liturgy, the way in which it conducts public worship. The principal Sunday service enshrines the traditions of each Church in a special way, expresses its theological self-understanding as a Church, and shapes and expresses the identity of its members.

In the course of history, many quarrels have arisen and many divisions have been caused by matters of liturgy. However, while liturgy indeed often has been related to Christian disunity, there has also always been a common theological understanding among Christians that both baptism and eucharist signify and bring about unity.

In our own century — and especially in the last 15 years — the pendulum has swung strongly from liturgy as a basis of disunity to liturgy as a basis of Christian unity. This article will give a very brief overview of some of the many developments that relate liturgy and ecumenism today, and references will help the interested reader go into more detail. Unfortunately, space does not permit discussion either of the growing liturgical interests of the ecumenical movement2 or of the increasing ecumenical aspects of the liturgical movement during the first six decades of this century.3

1963: Beginning of a New Era

Both the Constitution on the liturgy of the Second Vatican Council and the section on worship of the Report of the Faith and Order World Conference at Montreal were published in 1963, and both constituted turning points in the liturgical and ecumenical movements and in their interrelationship.

The Constitution begins by stating the aims of the entire Council, among which is the promotion of unity among Christians, going on to say that the Council seeks to accomplish this and the other goals first of all by the reform and promotion of the liturgy. Especially in the liturgy, the mystery of Christ and the true nature of the Church are lived by Christians and revealed in their lives to other people (no. 1).

At Montreal, Faith and Order discussed many topics closely related to the unity of the Church as a worshipping community. As a basic position, it stated that "worship...is an act formative of Christian community" and that "ecclesiastical divisions among the Churches, personal estrangement, and social divisions based on class, race, or nation, contradict true worship."4

1 See first paragraph on page 280.

2 For many years the ecumenical movement was expressed mainly in the Faith and Order Movement and in the Life and Work Movement. In 1948 these merged to form the World Council of Churches.


In commenting especially on the ecumenical implications of the Liturgy constitution, F.R. McManus\(^5\) pointed out first that it was a document of reform, and in conjunction with the Constitution on the Church (and the Decree on ecumenism, both promulgated in 1964), represented a renewed and more ecumenically acceptable view of the nature of the Church. He pointed to certain particular liturgical revisions (e.g., use of the vernacular, emphasis on congregational participation, and communion under both species) that were of interest to the more liturgical non-Catholic churches, and which had also been recommended to its constituency by Faith and Order at Montreal. Of great interest to all Protestant Churches, he felt, was the strong biblical orientation of the Constitution, and its great emphasis on the preaching of God's word.

In reacting to the Faith and Order Montreal Report, H.G. Hageman stated that "the liturgical movement is a new frontier on which all Churches... now find themselves," adding that "the liturgy is the most fruitful area for ecumenical exploration."\(^6\)

Since 1963 there have been important liturgical-ecumenical developments:

- in theological agreements relating to the sacraments,
- regarding baptism and Christian initiation as a whole,
- in common worship,
- in new liturgical texts and rites prepared by many Churches, and
- with respect to the implications of liturgy for Jewish-Christian relations.

Each of these topics will now be discussed briefly.

**Dialogue on Eucharist and Ministry**

Divergent understandings of eucharist and of ministry have been among matters that have long divided Christians. After 1963 a number of efforts were made to determine if these differences really were as great as had been thought, and to ascertain the extent to which agreement could now be reached on these subjects.

One important dialogue was promoted within the World Council of Churches by its Faith and Order Commission. Beginning with an initial consensus statement on eucharist drawn up at Montreal in 1973 (see footnote 4), further revisions led to a more developed common statement on this sacrament that was published in 1975. A parallel development during the same years also led to an agreed statement on ministry.\(^7\)

A second series of theological dialogues comprised those between Lutheran and Catholic theologians in the United States, and between Anglican and Catholic theologians on the international level. The results of the Lutheran-Catholic dialogues on “Eucharist as sacrifice” and “Eucharist and ministry” were published in


1967 and 1970. Shortly thereafter, the “Agreed Statement on Ministry” (1973) of the Anglican-Roman Catholic International Commission was published.

Finally, an unofficial but influential ecumenical dialogue carried by the French Group of Les Dombes on eucharist (Vers une même foi eucharistique?) and on ministry (Pour une réconciliation des ministres) was published in 1972 and 1973.

These dialogues have found that there is very considerable (though not complete) agreement among a number of Christian theologians regarding eucharistic doctrine; though much progress has been made on the subject of ministry, there still are differences of opinion regarding apostolic succession and episcopacy. In commenting on the several common statements on eucharistic doctrine, Anglican Bishop H.R. McAdoo concluded that “they constitute a movement of shared thought and prayer producing a type of approach which has clearly cut across confessional boundaries as well as the line of past disagreements, and which open the way for real ecumenical advances.”

Baptism and Christian Initiation

Faith and Order discussed baptism over a number of years, and took the position that “our baptismal unity in Jesus Christ constitutes a call to the Churches to overcome their divisions and to achieve full visible union” (see footnote 7). Fundamental disagreement on two matters, however, frustrated complete agreement, even when a common statement on baptism was published in 1975. Some Churches practise infant baptism, whereas this is rejected by those who practise ‘believer’s baptism’ and who rebaptize those who join them even if they had been baptized as infants. In addition, the Orthodox members of Faith and Order viewed baptism as only one part of a sacramental complex involving chrismation and eucharist as a single act.

On the Catholic side, the Vatican Council decreed that the rites of both baptism and confirmation should be revised, and these new rites were published in 1969 and 1971, respectively. Of particular importance also was the decision to restore the ancient practice of the catechumenate, and this was implemented in the new rite of Christian Initiation of Adults (1972). In this rite, Christian initiation is seen as a process that includes not only baptism, but also confirmation and first eucharist, and which is prepared for by a period of catechumenate. This new rite is regarded favorably by many Anglican and Protestant liturgists.

The whole question of initiation is also of major concern to other Churches, and in recent years the Episcopal Church and the United Methodist Church in the United States, as well as the major North American Lutheran Churches, have

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294
published new initiation rites. In all of these, baptism is viewed as a communal rite that preferably is carried out at the main Sunday service or at least with representatives of the community present. These Churches have also wrestled with the question of the unity of the initiatory rite (at least for adults), and hence of the relationship among baptism, confirmation, and eucharist; different and probably temporary solutions were reached.

Two other liturgical-ecumenical developments related to baptism may be noted briefly. First, many Churches throughout the world have agreed to recognize the validity of baptisms performed by one another, and hence not to rebaptize persons who move from one Church to another. In Canada, the Anglican, Lutheran, Presbyterian, Roman Catholic, and United Churches have entered into such an agreement.

Finally, it may be noted that the new Rite of Reception of Baptized Christians into Full Communion with the Catholic Church (see Bulletin 64, pages 178-183) is very sensitive ecumenically. For example, it avoids the term “convert” for baptized Christians entering into the Catholic community, as this term properly refers only to one who comes from unbelief to Christian belief. In addition, the rite of reception is to be kept entirely distinct from the catechumenate, and persons being admitted are not to be rebaptized, even conditionally, unless reasonable doubt arises after serious investigation (see Rite of reception, nos. 5 and 7: Bulletin 64, page 178). Thus every effort is made to respect baptisms performed by other Christian Churches.

Common Worship

During the twentieth century, all Churches have wrestled with the question of common worship — especially common eucharistic worship — with members of other Churches. R. M. Brown pointed out in 1969 that “one reason why the impulse to joint worship has been developing is because both Catholics and Protestants have been engaged in liturgical reform, with the result that both groups have been drawn liturgically closer” to each other.14

Prior to 1964, for Catholics to attend a regular liturgical service of another Church was equated with embracing the faith of that Church; it was permitted only that ecumenical gatherings begin and end with the Lord’s prayer.

The Vatican Council’s Decree on ecumenism (1964), however, viewed common prayer positively and commended it at non-eucharistic occasions held to promote Christian unity. Such common prayer was said both to be a means toward further unity and a sign of the unity that already exists. Although a small opening was made toward limited common eucharistic worship, in practice this was not permitted until 1972-1973, when it became possible to extend eucharistic hospitality to non-Catholic Christians under certain quite specific conditions.15 Catholics are still not permitted to receive communion in Anglican or Protestant churches. Orthodox Christians may

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receive communion at any Catholic eucharist, but authorities of these Churches
neither permit this nor extend eucharistic hospitality to Catholics.

The members of the Faith and Order Movement and the World Council of
Churches have also struggled with this question for many years, but it was not until
1952 that intercommunion was formally discussed and even later that concrete
proposals regarding communion services at ecumenical gatherings were developed;
these attempts to satisfy both the many member Churches which welcome open
communion, and the Orthodox Churches, which do not permit this.

Eucharistic hospitality or intercommunion remains a difficult issue, and it
probably must be accepted that there is no completely satisfactory solution to this
problem so long as the Churches are still divided.

**New Liturgical Texts and Rites**

The liturgical principles developed prior to the 1950s and 1960s were subse-
quently expressed in new liturgical texts and rites in many Churches. That this was a
widespread movement is indicated by the lists given below. (This list does not claim
to be complete, and no distinction is made here between definitive, provisional, and
alternative texts.)

**Church of England:** Series I Eucharist, 1965; Series II, 1967; Series III,

**United Methodist Church:** Book of Worship, 1964; Alternative Texts, 1972.

**United Presbyterian Church:** Service for the Lord’s Day, 1964; Worshipbook,

**United Church of Canada:** Service Book, 1969.


**Lutheran Church:** Contemporary Worship Services, 1966-1976; Holy Com-
munion, 1970.

**Episcopal Church:** Proposed Book of Common Prayer, 1977.

**Roman Catholic Church:** New Order of Mass, 1969.

Obviously these new rites cannot be discussed in any detail here; a series of
articles of *Worship* describes these developments. A few comments may be made,
however, regarding their ecumenical implications.

First, these new texts are ecumenically acceptable. For example, one Lutheran
pastor wrote, “In my judgment, the new Roman Catholic eucharistic prayers testify

16 See *Worship* for the following articles: “Catching up to Calvin: Liturgical Developments among
by L.A. Sinclair, in vol. 46 (1972), pages 150-155; “The Lord’s Supper: An Alternate Text for American
Methodists,” by J.P. Busby, in vol. 49 (1975), pages 13-22; “Worship in the Christian Church (Disciples of

“Liturgical Developments in the United Church of Christ,” by L.H. Gunnemann, in vol. 50 (1976),
pages 153-163; “Liturgical Developments in the Church of England since 1928,” by E.R. Hardy, in vol. 49
to an ecumenical openness of surprising proportions," and he went on to state that except for the prayer for the pope, they could in good conscience be used by Lutherans. The Newsletter of the U.S. Bishops' Committee on the Liturgy assessed the Proposed Book of Common Prayer of the Episcopal Church as "both impressive and exciting. It is impressive for the sheer volume of material which it contains and for the tremendous amount of scholarship and effort that went into its completion. It is exciting because of the thoroughly catholic principles that governed this reform of the Prayer Book and because of the remarkable similarity it bears to recent Roman liturgical reforms." 18

In addition, in carrying out their liturgical reforms, the Churches have borrowed from one another, leading to "the coalescence of once disparate traditions and intermarriage between many families of worship." 19 More, than this, all Churches have benefited from improved historical knowledge of the liturgical forms and theologies of the early Church, and have in large measure returned to these basic forms. All Churches, for example, consider a combined service of word and eucharist as normative, and while the Catholic Church now has given greater emphasis to the liturgy of the word, other Churches have restored holy communion to more frequent — preferably weekly — celebration.

What has been said about the new United Methodist rites really applies broadly: "What makes this liturgy truly ecumenical is its holding to forms which all the Churches hold, yet offering opportunity to discover what best fulfills the needs of a particular congregation." This particular liturgical revision "has shown United Methodists that we are indeed a part of the ecumenical movement, that we do have more in common with our brothers and sisters than perhaps we had thought possible." 20

**Jewish-Christian Relations and the Liturgy**

The contemporary recognition of the Christian legacy of anti-Semitism and the emerging appreciation of the Jewish roots of Christianity are both relatively new aspects of the present liturgical-ecumenical scene.

One focus of concern about anti-Semitic liturgical texts was the prayer for the Jews in the Catholic liturgy of Good Friday. In 1949 Pope Pius XII authorized a less offensive translation of the Latin text; in 1955 the form of this prayer was made more consistent with other similar prayers; in 1958 Pope John XXIII deleted the phrase pro perfidis Judaeis: and in 1965 Pope Paul VI had the prayer entirely revised to delete all derogatory references. Pope John also eliminated offensive sentences in other official texts, including the ritual for the baptism of converts.

The Vatican II Declaration of the Relationship of the Church to Non-Christian Religions (1965), directed that "the Jews should not be presented as repudiated or

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cursed by God . . . . All should take care, then, lest in catechetical instruction and in
the preaching of God's word they teach anything out of harmony with the truth of
the gospel and the spirit of Christ." Likewise, the 1974 Guidelines and Suggestions
for Implementing the Conciliar Declaration contains a major section on liturgy, and
states, “With respect to liturgical readings, care will be taken to see that homilies
based on them will not distort their meaning, especially when it is a question of
passages which seem to show the Jewish people as such in an unfavorable light.” In
addition, “Commissions entrusted with the task of liturgical translations will pay
particular attention to the way in which they express those phrases and passages
which Christians, if not well informed, might misunderstand because of prejudice.”
Work continues on liturgical texts in the light of these guidelines.21

From the positive point of view, there is growing appreciation of the Jewish
roots of Christian liturgy, and especially of the relationship of the eucharist to the
Passover seder.22 More and more Christians are experiencing the seder, either in
Jewish homes or in Christian groups, and they thereby both experience a model of
very good liturgy and also are led to understand their own eucharistic liturgy better.

**The Future**

Liturgy and ecumenism will continue to be closely related. Liturgical scholar­
ship now is an ecumenical effort. Churches now influence one another in matters of
liturgical renewal, and liturgists are now more ecumenically sensitive.

In addition, liturgy and ecumenism will remain closely linked because all
Churches face certain common problems that have liturgical implications. These
include:

1) questions regarding the nature of the Church, Church identity, clericaliza­
tion, and intercommunion;

2) the problem of unity and pluralism in and among Churches, with the related
question of inculturation;

3) the problem of Church as community, with the challenges of building and
sustaining community, and the question of initiation;

4) problems of religious language, including how we speak about God,
discriminatory language, and preaching.23

It is difficult for us to appreciate the progress that has been made in liturgy and
ecumenism in the last 50 to 60 years, but what has been accomplished is cause for
heartfelt gratitude. What the future holds only God knows; we should seek to be
open to his further surprises, and faithful to his will.

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21 “Liturgy and Better Understanding,” in *Face to Face*, vol. 2 (1976), pages 3-15; “Anti-Jewish Elements
in Liturgy: A Challenge to Christians,” by P. Von Bozel and M. McGrath, in *SIDIC*, vol. 10 (1977), pages
25-27.

“Jewish and Christian Liturgy,” in *SIDIC*, vol. 7 (1973), no. 1; “Passover of the Lord,” by J.F. Hender­

51 (1977), pages 49-55.

298
RESOURCES

BASIC BOOKS

Those who wish to understand the liturgy more fully today will benefit from owning and reading these ten basic books:

- **The Study of Liturgy**, edited by Cheslyn Jones, Geoffrey Wainwright, and Edward Yarnold, SJ (1978, SPCK, Marylebone Road, London NW1 4DU, England): xxvii, 547 pages. Photographs and line drawings. Paper, £8.50. This excellent book provides more than sixty brief articles in most major areas of liturgy — meaning, history, rites, pastoral guidance — from an ecumenical viewpoint. The illustrations show important churches, artifacts, and manuscripts.


- **The Early Liturgy** to the time of Gregory the Great, by Josef A. Jungmann, SJ (1959, University of Notre Dame Press, Notre Dame, Indiana 46556; 1960, 1972, Darton, Longman & Todd, London): x, 314 pages. The story of the way Christian worship evolved in the first six centuries is both fascinating and helpful for those who want to understand liturgy. The directions of today's renewal becomes clearer, and we begin to see our work as part of a great tradition — a faithful handing on of what we have received, along with our own efforts to worship in spirit and in truth. Recommended for commission members, and for others who want to appreciate our heritage.


- **The Bible and the Liturgy**, by Jean Daniélou, SJ (1956, University of Notre Dame Press, Notre Dame, Indiana 46556): x, 372 pages. The scriptural bases of liturgy are mentioned in the Liturgy constitution, no. 24. This book shows how the imagery of the bible penetrates the liturgical ceremonies and prayers. Frequent references to the Fathers of the Church bring us into close contact with the early centuries of Christian liturgy. Useful for anyone who wants to see the full place of scripture in liturgy.

- **Bread from Heaven**, edited by Paul Bernier, SSS (1977, Paulist, New York, Ramsey, N.J., Toronto): ix, 170 pages. These fifteen articles on the eucharist by modern theologians help us to see how theology is returning us to the sources of our faith, and challenging us to believe more firmly. Recommended for commission members and for all who want to understand the mind of the Church in its liturgical renewal.
Made, Not Born: New perspectives on Christian initiation and the catechumenate (1976, University of Notre Dame Press, Notre Dame, Indiana 46556): ix, 183 pages. As it outlines the history of the development and disintegration of Christian initiation, this book brings us into touch with our present reforms, and points the way to the future. Essential reading for anyone who wants to understand baptism, confirmation, and eucharist as the sacraments of initiation.

Christians at Prayer, edited by John Gallen, SJ (1977, University of Notre Dame Press, Notre Dame, Indiana 46556): xii, 160 pages. A survey of personal and public prayer among Christians. This balanced, ecumenical presentation provides a good basis for discussion both at the parish and diocesan level.

The Meaning of Ritual, by Leonel L. Mitchell (1977, Paulist, New York, Ramsey, N.J., Toronto): xvi, 139 pages. This basic book helps us to understand what ritual means in our life and liturgy. It was reviewed in Bulletin 63, page 124, and is recommended for members of parish liturgy committees and diocesan commissions.

The Liturgy Today and Tomorrow, by Joseph Gélineau (1978, Darton, Longman & Todd, 89 Lillie Road, London SW6 1UD, England): 123 pages. £1.85. Father Gélineau, famous for his work in psalmody, looks at the present state of liturgical renewal, and ventures to suggest directions for the next few generations. Most useful for commission members who want to hand on the liturgical treasures of the Church to future generations in a living and reverent manner.

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There are many other useful books, and these are mentioned in other articles in this issue, as well as in past issues. The ones listed in this article provide a good basic library for beginning liturgical studies.

NATIONAL APPOINTMENT

Most Rev. James M. Hayes, President of the National Liturgical Office, announces the appointment of Reverend David Walsh, OMI, as executive director of the Office. This appointment was made by the executive committee of the Canadian Conference of Catholic Bishops in August 1978.

Father Walsh was born in Montreal, made final profession in the Oblates in 1959, and was ordained in Rome in 1963. He holds degrees in philosophy and theology, and an M.A. from The Graduate Theological Union, Berkeley. He has taught in Ottawa and Spokane, and has been active in parishes in Ontario and Labrador, and in campus ministry and family counselling. He has held various positions in his religious community. From 1969 to 1974, Father Walsh edited the loose-leaf editions of the Canadian sacramentary and lectionary for the National Liturgical Office.

Rev. Leonard L. Sullivan of Regina, Saskatchewan, director from 1969 to September 1978, is continuing his studies in scripture at Union Theological Seminary, New York.

The editorial assistant, Rev. Patrick Byrne, of Peterborough, Ontario, remains as editor of National Bulletin on Liturgy, and Mrs. Dorothy Riopelle continues as secretary of the Liturgical Office.
AUXILIARY MINISTERS

RITE OF COMMISSIONING

In 1973, the Congregation for Divine Worship issued a rite for commissioning 'extraordinary' ministers of communion.1

ICEL has prepared an interim translation of this rite for commissioning men and women who will help the clergy minister the bread and the cup to those who wish to receive the eucharist.

The word extraordinarius is difficult to translate into English: our word extraordinary is often used in the sense of 'more than ordinary' and 'exceptional because of excellence,' which is quite the opposite of extraordinarius in the context of this document.

In Canada, the National Liturgical Office has translated extraordinarius as 'auxiliary' in its unofficial documents and commentaries. The National Liturgical Office finds this a good match: the French use the word 'auxiliaire.' It would seem that 'special' refers, if anything, to the circumstances, and not the minister.

Rite of commissioning special ministers
A. During Mass
B. Outside Mass

Rite of commissioning a special minister
A. During Mass
B. Outside Mass

Rite of commissioning a special minister
to distribute holy communion on a single occasion

Rite of distributing holy communion by a special minister

Biblical texts for use in the rite outside Mass

Page

Rite of commissioning special ministers
A. During Mass 302
B. Outside Mass 303

Rite of commissioning a special minister
A. During Mass 304
B. Outside Mass 305

Rite of commissioning a special minister
to distribute holy communion on a single occasion 306

Rite of distributing holy communion by a special minister 306

Biblical texts for use in the rite outside Mass 307

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1 See Notitiae 83 (vol. 9 — 1973), pages 165-167.
RITE OF COMMISSIONING
SPECIAL MINISTERS OF HOLY COMMUNION

1. Persons authorized to distribute holy communion in special circumstances should be commissioned by the local Ordinary or his delegate according to the following rite. The rite should take place in the presence of the people during Mass or outside Mass.

A. **During Mass**

2. In the homily the celebrant first explains the reason for this ministry and then presents to the people those chosen to serve as special ministers, using these or similar words:

   **Dear friends in Christ,**

   **Our brothers and sisters N.* and N.**

   are to be entrusted with administering the eucharist,
   with taking communion to the sick,
   and with giving it as viaticum to the dying.

   The celebrant pauses, and then addresses the candidates:

   **In this ministry,**

   you must be examples of Christian living in faith and conduct;
   you must strive to grow in holiness
   through this sacrament of unity and love.
   **Remember that, though many, we are one body**
   because we share the one bread and one cup.

   **As ministers of holy communion**

   be, therefore, especially observant
   of the Lord's command to love your neighbor.
   For when he gave his body as food to his disciples,
   he said to them:
   **"This is my commandment,**
   that you should love one another as I have loved you.”

3. After the address the candidates stand before the celebrant, who asks them these questions:

   **Are you resolved to undertake the office**
   of giving the body and blood of the Lord
   to your brothers and sisters,
   and so serve to build up the Church?
   R. I am.

   **Are you resolved to administer the holy eucharist**
   with the utmost care and reverence?
   R. I am.

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* See instruction *Immensae caritatis* I, nos. 1, 6.
* This reference may be modified according to circumstances.
4. All stand. The candidates kneel and the celebrant invites the faithful to pray:

Dear friends in Christ,

Let us pray with confidence to the Father;
let us ask him to bestow his blessings on our brothers and sisters,
chosen to be ministers of the eucharist:

Pause for silent prayer. The celebrant then continues:

Merciful Father,
creator and guide of your family,
bless + our brothers and sisters N and N.

May they faithfully give the bread of life
to your people.

Strengthened by this sacrament,
may they come at last
to the banquet of heaven.

We ask this through Christ our Lord.

R. Amen.

5. The general intercessions should include an intention for the newly-commissioned ministers.

6. In the procession at the presentation of gifts, the newly-commissioned ministers carry the vessels with the bread and wine, and at communion may receive the eucharist under both kinds.

B. Outside Mass

7. When the people are assembled an appropriate song is sung. The celebrant greets the people. There normally follows a short liturgy of the Word. The readings and chants are taken, either in whole or in part, from the liturgy of the day or from those given on pages 307-308.

8. The rite continues as above, nos. 2-5.

9. Finally, the celebrant blesses the people and dismisses them in the usual way. The rite concludes with an appropriate song.
RITE OF COMMISSIONING
A SPECIAL MINISTER OF HOLY COMMUNION

1. A person authorized to distribute holy communion in special circumstances should be commissioned by the local Ordinary or his delegate\(^1\) according to the following rite. The rite should take place in the presence of the people during Mass or outside Mass.

A. **During Mass**

2. In the homily the celebrant first explains the reason for this ministry and then presents to the people the person chosen to serve as a special minister, using these or similar words:

   **Dear friends in Christ,**
   
   **Our brother/sister N. is to be entrusted**
   **with administering the eucharist,**
   **with taking communion to the sick,**
   **and with giving it as viaticum to the dying.**

   The celebrant pauses, and then addresses the candidate:

   **In this ministry,**
   **you must be an example of Christian living in faith and conduct;**
   **you must strive to grow in holiness**
   **through this sacrament of unity and love.**
   **Remember that, though many, we are one body**
   **because we share the one bread and one cup.**

   **As a minister of holy communion**
   **be, therefore, especially observant**
   **of the Lord’s command to love your neighbor.**
   **For when he gave his body as food to his disciples, he said to them:**
   **“This is my commandment,**
   **that you should love one another as I have loved you.”**

3. After the address the candidate stands before the celebrant, who asks him/her these questions:

   **Are you resolved to undertake the office**
   **of giving the body and blood of the Lord**
   **to your brothers and sisters,**
   **and so serve to build up the Church?**
   **R. I am.**

   **Are you resolved to administer the holy eucharist**
   **with the utmost care and reverence?**
   **R. I am.**

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\(^1\) See instruction *Immensae caritatis* 1, nos. 1, 6.
4. All stand. The candidate kneels and the celebrant invites the faithful to pray:

Dear friends in Christ,

Let us pray with confidence to the Father;
let us ask him to bestow his blessings on our brother/sister,
chosen to be minister of the eucharist:

Pause for silent prayer. The celebrant then continues:

Merciful Father,
creator and guide of your family,
bless + our brother/sister N.

May he/she faithfully give the bread of life
to your people.

Strengthened by this sacrament,
may he/she come at last
to the banquet of heaven.

We ask this through Christ our Lord.

R. Amen.

5. The general intercessions should include an intention for the newly-commissioned minister.

6. In the procession at the presentation of gifts, the newly-commissioned minister carries the vessel with the bread, and at communion may receive the eucharist under both kinds.

B. Outside Mass

7. When the people are assembled an appropriate song is sung. The celebrant greets the people. There normally follows a short liturgy of the Word. The readings and chants are taken, either in whole or in part, from the liturgy of the day or from those given on pages 307-308.

8. The rite continues as above, nos. 2-5.

9. Finally, the celebrant blesses the people and dismisses them in the usual way. The rite concludes with an appropriate song.
RITE OF COMMISSIONING A SPECIAL MINISTER TO DISTRIBUTE HOLY COMMUNION ON A SINGLE OCCASION

10. A person who, in a case of real necessity, is authorized to distribute holy communion on a single occasion should normally be commissioned according to the following rite.

11. During the breaking of the bread and the commingling, the person who is to distribute holy communion comes to the altar and stands before the celebrant. After the Lamb of God the priest blesses him/her with these words:

Today you are to distribute
the body and blood of Christ
to your brothers and sisters.
May the Lord bless + you, N.
R. Amen.

12. When the priest has himself received communion in the usual way, he gives communion to the minister of the eucharist. Then he gives him/her the paten or other vessel with the hosts. They then go to give communion to the people.

RITE OF DISTRIBUTING HOLY COMMUNION BY A SPECIAL MINISTER

13. A special minister of holy communion should wear the vestments customary in the country, or clothing in keeping with this sacred ministry.

14. In distributing holy communion during Mass, the minister holds the host slightly raised and says:

The body of Christ.

The communicant answers: Amen, and receives it.

After all have received communion, the minister of the eucharist cleanses his/her fingers over the paten and, if necessary, washes them and then returns to his/her place.

15. In distributing holy communion outside Mass, the special minister is to follow the rite given in the Roman Ritual: Holy Communion and Worship of the Eucharist outside Mass.

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See instruction Immensae caritatis I, nos. 2, 6.
BIBLICAL TEXTS
FOR USE IN THE RITE OUTSIDE MASS

Readings from the Old Testament

1. Genesis 14: 18-20 Melchisedech brought bread and wine. 170
2. Exodus 16: 2-4, 12-15 I will rain bread from heaven upon you. 114
3. Exodus 24: 3-8 This is the blood of the covenant that the Lord has made with you. 169
4. Deuteronomy 8: 2-3, 14b-16a He gave you food which you and your fathers did not know. 168
5. 1 Kings 19: 4-8 Strengthened by the food, he walked to the mountain of the Lord. 117
6. Proverbs 9: 1-6 Come and eat my bread, drink the wine I have prepared. 120

Readings from the New Testament

1. Acts 2: 42-27 All who believed shared everything in common. 44
2. Acts 10: 34a, 37-43 We have eaten and drunk with him after his resurrection from the dead. 43
3. 1 Corinthians 10: 16-17 Though we are many, we form a single body because we share this one loaf. 168
4. 1 Corinthians 11: 23-26 Until the Lord comes, every time you eat this bread and drink this cup, you proclaim his death. 40
5. Hebrews 9: 11-15 The blood of Christ will purify our inner selves. 169

Responsorial Psalms

1. Psalm 23: 1-3a, 3b-4, 5-6 R. (1) The Lord is my shepherd; there is nothing I shall want. 31
2. Psalm 34: 2-3, 4-5, 6-7 R. (9a) Taste and see the goodness of the Lord. 33
3. Psalm 78: 3, 4bc, 23-24, 25, 54 R. (24b) The Lord gave them bread from heaven. 114
4. Psalm 145: 10-11, 15-16, 17-18 R. (16) The hand of the Lord feeds us; he answers all our needs. 111
5. Psalm 147: 12-13, 14-15, 19-20 R. (John 6: 59b) Whoever eats this bread will live for ever. 906

Alleluia Verse before the Gospel

1. John 6: 57 Whoever eats my flesh and drinks my blood will live in me and I in him, says the Lord. 908
2. John 6: 58 As the living Father sent me, and I live because of the Father, so whoever feeds on me lives because of me. 908
3. John 6: 35 The Lord says: I am the bread of life. Anyone who comes to me will never be hungry; anyone who believes in me will never thirst. 168
4. John 6: 51-52 I am the living bread from heaven, says the Lord; anyone who eats this bread will live for ever.
Gospel

1. Mark 14: 12-16, 22-26 This is my body. This is my blood.
2. Luke 9: 11b-17 They all ate and were filled.
4. John 6: 1-15 He distributed to those who were seated as much as they wanted.
5. John 6: 24-35 Anyone who comes to me will never be hungry; anyone who believes in me will never thirst.
6. John 6: 41-52 I am the living bread that came down from heaven.
7. John 6: 51-59 My flesh is real food and my blood is real drink.
8. John 21: 1-14 Jesus came and took the bread and gave it to them.

BULLETINS FOR 1979

Volume 12 of the National Bulletin on Liturgy, January-December 1979, will look at several topics in a practical and pastoral way. These subjects have been chosen in consultation with the National Council for Liturgy.

- No. 67: Planning Our Year of Worship: Planning is necessary if parishes and communities are to benefit from the rich graces available in the celebration of the liturgical year. This issue offers practical help for every worshipping community. Also included is a penance celebration for Lent, based on the theme, “Called to give praise and thanks.”

- No. 68: Family Prayer: Better prayer leads to better liturgy. What is the state of family prayer in our country? Our prayer survey is studied, and some helps are offered to promote better praying in each family.

- No. 69: Eucharistic Devotions: The prayers and rites for worship of the eucharist outside Mass: new approaches, prayers, rites. These are taken from the official ritual for these devotions.

- No. 70: Liturgical Year and Spirituality: Further ideas are offered to help Christians to benefit more fully from the celebration of the Sundays, seasons, and feasts in the year.

- No. 71: Sunday Eucharist: It is in the Sunday Mass, fully celebrated by the community, that the Church is seen to be present and active. Many ideas are suggested to make this celebration more dynamic and fruitful for all. A penance celebration is included for Advent, built on the theme, “Called to pray for the world.”

Each issue will contain 48 pages. Subscriptions for 1979, from January to December (nos. 67-71) are $6.00 in Canada, and $8.00 outside Canada. Send your cheque or money order to Publications Service, 90 Parent Avenue, Ottawa, Ontario K1N 7B1, Canada.
OTHER NOTES

BRIEF BOOK REVIEWS

Jamaican Folk Mass, composed and arranged by Mapletoft Poulle, SATB voices with organ/ piano and optional congo drum (1976, Archdiocesan Liturgical Commission, P.O. Box 198, Golding Avenue, Kingston 7, Jamaica, West Indies). 38 pages. U.S. $2.50.

The composer states in an introductory note: “This Mass has been created primarily for congregation participation, and it is my hope that the melodies are simple enough for easy usage by all congregations.” They are. And though all parts are totally SATB, the congregation sings the soprano throughout. The melodies are tuneful with moderate syncopation. The optional congo drum generally plays what the composer calls a “mento rhythm.” In common time the rhythm in equal beats is: one two three four five six seven eight. This can be tricky.

Besides the ordinary chants there are also included an offertory, a doxology, and an Our Father. The offertory (Accept, O Lord, this bread and wine; And by these tokens of our faith; Receive us to thy holy state) has an optional sacred dance in ¾ time with a Latin touch.

These melodies, particularly the Our Father, are somewhat in the character and style of the tunes from “Godspell.”

There are also guitar chord indications throughout the score. (The last page of the Agnus Dei is missing. However the piece can end with the “Grant us peace” just before F in the score).

The Mass could be sung enjoyably in Canadian churches by folk groups. It is pleasant, singable, and rhythmically interesting at times. Congregations could do a lot worse, though we continuously hope for more and better compositions. Perhaps the interplay between choir and congregation could have been exploited more effectively. As written, the congregation sings everything with the choir all the time. Alternating parts of the singing enables the composition to have more musical significance, particularly when the choir sings alone. And this also creates an audible realization that this celebration is being participated in by different people who listen and sing to each other. Thus the community recognizes itself in the experience of community.

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Understanding Catholic Worship in the Caribbean Church: A report on the liturgical movement in the dioceses of the Antilles Episcopal Conference, edited by Michael Sequeira (1977, The Antilles Liturgical Commission, P.O. Box 198, Golding Ave., Kingston 7, Jamaica, West Indies). Paper, 70 pages, $1.50 (U.S.A.); ten or more copies, 95¢ each. (Please send money order or cheque with your order.)

This booklet contains three talks given at a 1977 workshop in music in the liturgy. The papers cover the nature of liturgy, the role of music in the liturgy, and the nature of the eucharist. The first paper is by Austin P. Milner, OP, author of Theology of Confirmation.

The second half of the book presents the resolutions of the episcopal conference for the 13 dioceses of the Caribbean area. These provide guidelines in liturgy, Christian initiation, and reconciliation. (These resolutions are also available separately: see review in Bulletin 59, pages 182-183.)

Recommended for liturgy committees, diocesan commissions, students and teachers of liturgy.

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In contemporary language, the author presents a refreshing overview of the Catholic faith. It is his purpose to help readers move to a more mature appreciation of the Good News of Christ. Father Liston is up-to-date in his notes on scripture and the sacraments, but discusses prayer mainly as personal.
Father Liston, who has been active in campus and parish ministry, offers a useful book for personal renewal or for group discussion. Recommended for liturgy committees, parish councils, and catechists.


This booklet, obviously prepared with good intentions, tries to do too much in limited space. (One is tempted to think that it is an extensive updating of a pamphlet from the 1930s or 1940s.) The section on beliefs contains many references to the scriptures and the Second Vatican Council, but it separates the eucharist from baptism and confirmation, the other two sacraments of initiation. Anointing of the sick is still too closely connected with death. The ministry of bishop is given very brief treatment. The pages on the sacraments suffer from being too compact.

The section on practices is of uneven quality and order. The prayer section consists of well-known prayers and devotional practices; these are not arranged in an order for community use.

The Spanish edition is the same.


"I believe that St. Luke wrote his dual witness to Christ and his Spirit in the gospel and the Acts with the theme of prayer in mind, so that fervent disciples of any age could come to his words, meet the living Christ, and confidently ask, Lord, teach us to pray (Lk. II:1)." Father Cornwell opens the wealth of Luke's teaching on prayer for individuals, teachers, and prayer groups.

He also shows how the liturgy of the hours can serve as a model for prayer in any group of Christians who live and work together: they need a good prayer leader and a balance between psalmody, spontaneity, and silence. In chapter 7, he provides an outline of morning and evening prayer. (A similar form for sung prayer is provided in the revised edition of Catholic Book of Worship II, which is expected to be available later in 1979.

Recommended for liturgy committees, priests, and all who are interested in family or group prayer based on the scriptures and the liturgy of the hours.


Robert Daly is devoting his life to studying the meaning of sacrifice in the Christian Church. This book presents the first stage of development: from the Old Testament, through the intertestamental years (including Qumran and the Dead Sea scrolls), into the New Testament. The NT "considered the Lord's Supper and its own liturgical re-presentation of it to be, at least in the broad sense of the word, a sacrificial event" (page 129). The author continues through the early Church to around 200.

We see the gradual spiritualization of sacrifice in the Old Testament, and the continuing development of the language of sacrifice among the early Christians in relation to the eucharist and to their daily living for others, as Christ did.

The ecumenical implications of this study are important. As we move closer to the common heritage of our origins, we begin to appreciate both what we and other traditions have preserved in their liturgy and life.

Written in clear language, this book is recommended for clergy and for students of worship and theology.

Twenty-four brief sections of two or three pages present simple reflections on important passages from the gospel of Matthew. Each gives a brief text or parable, a short reflection, and a couple of questions for discussion.

Written by a Holy Cross brother who works in high school religion programs, this book will be helpful in youth and adult groups, as well as for individual reflection. A teacher's guide is also available, but we have not seen this.

Recommended for all who want to follow the gospel in their daily living.


In 1975, Father Kosicki established Bethany House of Intercession at Warwick, R.I., as a house of prayer for and by the ordained clergy. All Christians are called in their baptism to be intercessors, and clergy are called to be leaders in this prayer. The booklet describes the Bethany apostolate, and invites clergy, religious, and laity to deeper intercession for the coming of the kingdom.

While the book tends to be one-sided, and even tries to subsume praise under intercession, its presentation on intercession is helpful. Recommended for clergy; also for parish liturgy committees, who may adapt the ideas for a deeper prayer life among all the members of the parish community.


Two earlier books by Father Matthews were reviewed in past issues of the Bulletin: Celebrating Mass with Children: a Commentary, in no. 51, page 335, and Children Give Thanks, in no. 55, page 254. This new book opens with a clear and easy-to-read account of the gradual development of the sacrament of penance. The chapter on sin and sorrow is based on the scriptures, and also speaks of the effects of sin on the body of Christ, the Church. The final two chapters discuss the three new rites for the celebration of the sacrament of reconciliation.

Recommended for parents, clergy, religious, liturgical committees, and catechists.


Compiled by two Anglican priests, son and father, this delightful book contains prayers for personal use in the morning, at noon, and at night. No attempt is made to arrange them in an order of service. Sources include the scriptures, and ancient and modern writers: saints and poets, prisoners in death camps, kings and pagans are among the authors. A good resource book for personal and family prayer, and for classroom use.


During the past few years liturgy committees, clergy, musicians, and teachers have been becoming more aware of the civil and moral obligations of respecting copyright in music and words.
In 1976, The Music Loco/Or listed 12,800 titles, and the 1978 supplement adds another 7,200 titles, all claimed to be suitable for use in worship of one kind or another. Music is listed by theme, use, or topic; by title; and by composer. Notes on U.S. copyright law are also included.

These two editions provide a useful resource for those who want to copy music conscientiously.

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Confirmation has had a long and confusing history in the Roman rite (see Bulletin 51, pages 277-290). The author of this book recognizes both the original order of the sacraments of initiation (baptism, confirmation, eucharist) and the fact that confirmation is often celebrated for children who are 12 or 13 years of age. Without trying to resolve the larger problems, he provides practical ideas, texts, and notes for the use of teachers. After introductory notes for catechists, he speaks of the Father, Son, and Spirit; of the Church of saints; and provides the texts of the rite and notes on its celebration. A bible service is also included as one means of preparing for confirmation.

He writes well and clearly, and uses many examples from the scriptures and liturgical texts to illustrate his teaching.

* * *


A fresh and clear look at the meaning of the Sunday eucharist: this is often promised in books, but rarely achieved. It is pleasant to be able to recommend this booklet as a refreshing and helpful aid, written in simple language and based on traditional sources. The final chapter discusses first communion honestly. A suggested reading list concludes this book.

Containing simple discussion starters after each chapter, this book is intended for discussion groups of adults or high school students. Recommended for liturgy committees, parish youth groups, and those involved in first communion preparation and celebration.

* * *


These pages of meditation may be used for personal or group recollection. They are prepared for use with a retreat on eight cassettes, but are also useful for prayerful reading.

Meditations are given on priesthood, ministry, prayer (two), conversion, and community. Recommended for priests.

* * *


"It is not what one has or does not have that is the measure of blessing for a Christian, but what one does or does not do for the sake of the Kingdom of God" (page 19).

This booklet provides some positive and penetrating insights into the meaning of poverty for lay Christians, religious, and priests. Its message is straightforward and its language is direct. Recommended for each rectory, religious house, parish council, and liturgy committee.
PENANCE CELEBRATION

Advent

INTRODUCTORY NOTES

a) Purpose: Bible services are encouraged in a special way during Advent and Lent as one way of promoting a warm and living love for scripture among God’s people (Liturgy constitution, nos. 24; 35: 4). Penance celebrations help the Christian community to deepen its spirit of penance, and assist individuals as they prepare to celebrate the sacrament of reconciliation (see Rite of Penance,¹ nos. 36-37).

Many members of a spiritual community may benefit from a bible service celebrating God’s gift of forgiveness. This service may be used at any time during Advent, but it is recommended for the final ten days of the season. Preparations should begin well in advance of the date chosen. During the final days of Advent, the Christian community is preparing for the celebration of Christmas. This penance celebration should help them in making straight the way of the Lord.

b) Personal attention: The priest should seek to make the celebration of the sacrament of reconciliation a personal meeting of the penitent with Christ and his Church. Individual attention — in the form of instruction, advice, encouragement — should be given to each penitent by the priest. When the sacrament is celebrated after the bible service, as suggested in this outline, more time will be available for giving each penitent the individual attention he or she needs and desires.

c) A guide: The following outline is a guide, with suggested texts. While these may be used as printed, it is usually better to adapt them to the needs of the local congregation. Other suitable readings and psalms may be found in the lectionary for Advent (nos. 1-12 and 176-202; nos. 174-175), or in the liturgy of the hours for this season.

If general absolution is warranted (see Rite of Penance, nos. 31-35), the third rite is used (nos. 60-66; Canadian edition, pages 71-74; see outline of rite in Bulletin 52, pages 30-33).

In Rite of Penance, several outlines are provided for specific penitential services (Canadian edition, Appendix II, pages 113-152). As well, the rite suggests an extensive list of scripture texts in nos. 101-201 (pages 86-94). The parish liturgy committee should be encouraged to develop this service as required to meet the spiritual needs of the community.

d) Proclamation: The readings suggested are contained in the lectionary, and should be proclaimed from it or from a dignified bible. Canada’s lectionary is bound in red and gold to signify our respect for the scriptures and to emphasize the place of God’s word in our spiritual growth. Scripture references, including the psalms, are to The Jerusalem Bible.

¹ Rite of Penance, available from Publications Service (address on inside front cover of this Bulletin).
e) **Participation:** The Vatican Council suggests many ways of promoting active participation in the liturgy: pastors are to encourage people to take part by their acclamations and responses, and by singing psalms, antiphons and hymns, as well as by their actions and bodily postures. Reverent silence for reflection is an essential part of good participation (see Liturgy constitution, no. 30). An effort should be made to include all or many of these methods in this celebration.

f) **Music** should help the celebration to achieve its purpose. Hymns and songs are suggested from *Catholic Book of Worship*, the Canadian hymnal. Other ideas are given in the liturgical index of the choir edition (pages i-iv at the back of the book) under *Advent, Christian vocation, community, penance celebrations, word of God*.

g) **Full celebration:** There should be a presiding priest, a number of confessors, the reader carrying the lectionary, servers (including two with lighted candles), crossbearer, thurifer, and choir. The president presides from the chair, leads the prayers, and preaches the message of conversion. His work will be more effective when he encourages others to assume their proper roles.

h) **Team work:** A number of parishes may wish to pool their efforts in celebrating penitential services in each place. A team of priests going from parish to parish on several different days will bring the benefits of this celebration to more people.

i) **People's leaflet:** Parishes may encourage the people to use the Canadian hymnal as their response book; others may wish to prepare leaflets to help their people take a full part in the psalms and responses. In small communities, *Sunday Mass Book* may be used.

j) **Prayer for sinners:** The people of God are called to be people of prayer. The entire Church prays for sinners, asking God in his mercy to bring them back to full life in his family; this should be particularly true throughout Advent. During the penance celebration, the president should invite and encourage the congregation to pray for sinners: for themselves, for members of the community, and for sinners throughout the world (see 1 Jn. 5: 16). This prayer may well be backed up by an appeal for individuals, families, and the believing community (see paragraph k, below).

k) **Prayer and fasting:** During the week before the penance celebration, members of the parish may be invited to prepare for it by prayer, fasting, and penance on one or more weekdays. By their communal prayer and fasting they will plead for God's mercy on sinners and help for all his people in this community (see Bulletin 42, pages 16-18).

l) **Suitable days:** A weekday — especially Wednesday or Friday, the Church's traditional days for fasting and penance — is more appropriate for a penance celebration than is the Lord's day. In planning these services, pastors should lead their community into greater accord with the practice of the universal Church.

m) **New Testament and psalm books:** In the week before the penance celebration, the parish bulletin may invite the people to bring their bible, New Testament, or psalm book for personal meditation before and after the celebration of the sacrament of reconciliation. Other copies may be placed in the pews.

n) **Banners and posters** based on the theme, or reflecting the spirit of Advent, may help to set the mood for this celebration.
CELEBRATION OUTLINE

Theme

Not my will, but yours be done. The theme may be explained in a few sentences before the service begins, after the greeting, or in any leaflet distributed to the congregation.

Entrance Rite

1. Song:
   O come, divine Messiah
   O come, O come, Emmanuel
   Psalm 25
   or another seasonal hymn
   CBW, no. 251
   no. 248
   no. 172
   nos. 248-256

2. Enthroning the word of God: The lectionary, the book of God's word, is carried in procession by the reader, accompanied by servers with lighted candles, and the others mentioned in paragraph g, above. He or she places the book in a place of honor (reading stand or lectern), and the candles are placed nearby. The presiding priest incenses the book after it has been enthroned.

3. Greeting: After all make the sign of the cross, the president greets the assembled community with one of the following, adapted as necessary: 1 Tim. 1: 2b; 6: 21b; or the following greeting from St. Ignatius of Antioch:

   May all happiness be with you
   in purity of spirit
   and in the word of God.
   And also with you.

   The president or one of his assistants may explain the theme briefly, if this has not already been done.

4. Opening prayer: The president may choose a suitable prayer from the Advent liturgy; he is encouraged to compose his own, based on the theme developed in the readings chosen for this celebration. One example of this prayer:

   Let us pray to God our Father,
   and ask for the grace to obey his will for us.
   All pause for silent prayer.

   All praise to you, Father of all, ruler of the universe:
   you have loved us so fully
   that you sent your Son to save us.
   In obedience to your will
   he accepted death on the cross,
   and you raised him in glory to give us new life.

   Help us to turn away from sin and follow him in love,
   ready to listen to your Spirit
   and eager to do your will.

   All glory and praise are yours, Father,
   for ever and ever.
Liturgy of the Word

God's word invites us to conversion and renewal of our life by proclaiming the Good News: by his death and rising, Christ has freed us from slavery to sin, and has made it possible for us to live for God.

5. Reading from the word of God: The first reading may be chosen from Eph. 5: 8-14 (lectionary, no. 31); Eph. 5: 15-20 (no. 120); Heb. 4: 14-16; 5: 7-9 (no. 41); 1 Jn. 2: 1-5 (no. 48).

6. Meditative silence: A few moments of silence follow the reading, allowing all to reflect and pray in response to the word they have heard in faith.

7. Psalm: After silent prayer, a psalm or hymn is sung:

Psalm 116
Psalm 85
Forgive our sins

8. Second reading: If a second reading is used, it may be chosen from one of the New Testament texts above, or from readings in the seasonal lectionary. A moment of silent prayer follows this reading.

If a gospel acclamation is sung, it may be chosen from CBW, nos. 201-207.

9. Gospel reading: The deacon (or another priest, but not the president) takes the gospel book and prays for God's help. After receiving the blessing of the presiding priest, he goes in procession with candles and incense to the lectern. He incenses the book, and then proclaims the gospel.

Mk. 14: 32-42 to be selected
Mt. 26: 36-46 from the passion
Lk. 22: 39-46 narratives (no. 38)
Mt. 21: 28-32 no. 137

10. Homily: The president proclaims the wonderful works and mercy of God as revealed in the scripture texts, and leads the assembly to prayer for sinners, to a reflective examination of conscience, and to repentance.

11. Prayer for sinners: The presiding priest introduces this prayer; he may use ideas from introductory note j. Then he invites all to pray:

Let us pray for sinners
and ask God to forgive them:

All pause for silent prayer.

Heavenly Father,
you do not want sinners to die,
but to live in grace and serve you in love.
Look upon the people of the world
and draw them back to you through Christ.

With him we pray:

Father, forgive them, for they know not what they do!
Send your Spirit to soften hard hearts,
to bend rigid wills
and to warm those who are indifferent to you.
Father, forgive us our sins
and listen to our prayers for all sinners.
Bring them back to your love through our example,
so that with them we may praise you
and celebrate our thanks through Christ our Lord.

12. Hymn: If desired, a hymn may be sung:

The Lord has done marvels
At the name of Jesus
From the depths

Examination of Our Christian Living

The points below are suggestions. The liturgy committee may develop others.\(^2\) Care should be taken, however, not to omit the questions that disturb you or the community: these are probably the ones that most need to be asked.

The questions should be read slowly, and a pause is to be made for reflection after each group. The examination of conscience is the heart of the penance service: unless suitable time is given for reflection during it, it becomes a waste of everyone’s time.

13. Examination of conscience:

Presiding priest:
Let us turn to God our Father and ask his mercy,
that we may turn away from our sins
and come back to him in love.

Reader:
Am I seeking to know God’s will for me
by listening to his word frequently?
Do I try to find out what Christ teaches,
and base my life on his will?
Is Christ the king and ruler of my life?

All pause for a moment of silent prayer and reflection.

Reader:
Do I continue to die to sin and live for God each day?
Am I willing to do God’s will
and to help his kingdom come among us?
Do I take up my cross daily, and follow Christ?

All pause for a moment of silent prayer and reflection.

Reader:
Do I let Christ’s values rule my life?
Am I seeking the kingdom of God first?
Do my actions proclaim to all that I follow Christ?

All pause for a moment of silent prayer and reflection.

\(^2\) Other forms of the examination of conscience are given in past issues of the Bulletin: for Advent, see nos. 36, 41, 46, 51, 55, and 61; for Lent, see nos. 32, 37, 42, 47, 52, 56, and 62. Another form is included in Sunday Mass Book, pages 1108-1112.
Reader:
Am I trying to obey God's will for me
by carrying out the duties of my state in life?
Do I accept daily crosses as coming from the Father's hand?
Do I say, "Not my will, but yours be done," to the Father?
All pause for a moment of silent prayer and reflection.

Reader:
Do I love God with my whole heart,
and with all my strength?
Do I ask God to help me love him more?
How often do I think of God and talk with him?
All pause for a moment of silent prayer and reflection.

Reader:
Do I show my love for the other members of my family?
Am I trying to be more patient and understanding with them?
Do I try to get along with others in peace?
How often do we pray together?
All pause for a moment of silent prayer and reflection.

Reader:
Do I keep all the commandments of God's will for me?
Do I pray in time of temptation and stress?
Do I put enough trust in God's love for me?
All pause for a moment of silent prayer and reflection.

Reader:
Do I take my full part in Mass each Sunday?
Do I make a reasonable contribution each week to my parish?
Do I share myself by taking part in the work of the parish?
All pause for a moment of silent prayer and reflection.

Reader:
Am I closer to God or more distant
than I was at this time last year?
What am I doing about my spiritual condition?
What does God want me to do?
All pause for a moment of silent prayer and reflection.

The parish council or liturgy committee may wish to add other reflective questions at this point.

The examination of conscience may conclude in this way:
Are we living as followers of Jesus Christ?
Do we live as God's people, holy and blameless in his sight?
Do we ask the Holy Spirit for guidance and strength
to love others as Jesus has loved us?
All pause for a moment of silent prayer and reflection.

Presiding priest (he may extend his hands over the congregation):
People of God,
prepare a way for the Lord.
Make his paths straight in your lives,
and smooth out the rough roads in your hearts.
Let his Spirit lead you back to him,
forgiving you and filling you with his love.

14. Silent prayer: For about five minutes, all remain in silence. Sitting or kneeling as they wish, they discuss their way of life with the Lord.
For those who wish it, the sacrament of reconciliation will be celebrated after this bible service.¹

15. Community act of sorrow: In this prayer, the Lord, have mercy may be sung from CBW, nos. 165-169, or with a tune familiar to the community.

Reader or president:
Lord, you came to do the Father's will:
help us to follow you in obeying him.
Lord, have mercy.

All:
Lord, have mercy.
Christ, you have taught us to do the will of the Father:
forgive us for the times we preferred to do our own.
Christ, have mercy.

All:
Christ, have mercy.
Lord, you have made us children of the Father:
teach us to follow you in love and obedience.
Lord, have mercy.

All:
Lord, have mercy.

16. Acclamation: A hymn may be sung:

Come, thou long-expected Jesus  
Prayer of St. Francis  
Awake, awake, fling off the night  
CBW, no. 249  
no. 404  
no. 255

Or a brief form of the general intercessions may be based on the theme, ending with the Lord's prayer (no. 17).

Conclusion of the Rite

Lord's Prayer: This prayer is best sung by all, as at Mass (CBW, nos. 221-223). The president may prepare an introduction to this prayer, based on the theme of the service. For example:

God has taught us to love one another.
Let us ask our Father in heaven
to help us to do his will on earth:

Our Father . . . .

¹ The act of satisfaction (formerly known as "the penance") is to be personal and must be given individually, in a way that is fitting to each person's sins and sorrow. It is contrary to the mind of the Church to impose a general or universal act of satisfaction on all members of the congregation before or after the individual celebration of the sacrament of reconciliation (see rite, no. 55).
18. Sacred action: The presiding priest invites all to share the peace of Christ with one another. This may be done as at Sunday Mass, or less formally. He may introduce the rite in this way:

Jesus gives his forgiveness and peace
to those who do God's will.
Let us share his peace and love with one another.

19. Invitation to the sacrament: The president invites the congregation to celebrate the sacrament of penance after the bible service has ended, or in the remaining days before Christmas. All are encouraged to take advantage of the spiritual opportunities being offered on this occasion of grace. He may mention the various locations for a personal encounter with Christ through the priest.

20. Blessing: The presiding priest may conclude with a simple blessing, or may use this form:

May the Father, who has reconciled us in his love,
continue to shower his blessings upon us.
All:
Amen!

May the Son, who died and rose to save us,
forgive us our sins
and help us to love one another more.
All:
Amen!

May the Holy Spirit of God,
who makes us his temples of love and praise,
give us unending joy and peace.
All:
Amen!

May almighty God bless you,
the Father, and the + Son, and the Holy Spirit.
All:
Amen!

21. Concluding hymn: As the priests move toward the places for individual reconciliation, all sing a seasonal hymn or song of praise:

The king of glory
Help us to help each other
or another seasonal hymn

Sacrament of Penance

Those who wish to receive individual guidance and sacramental absolution are encouraged to take the opportunity provided by the presence of a number of priests. The choir might sing meditative or seasonal psalms and hymns in a quiet manner for the first five or ten minutes after the communal service ends.