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PLANNING OUR YEAR
OF WORSHIP



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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 clergy, and all who are involved in preparing and celebrating the community liturgy.

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PLANNING OUR YEAR OF WORSHIP

Planning is necessary if parishes and other worshipping communities are to benefit from the rich graces available in the liturgical year. Careful planning involves these four elements:

- ***Sunday* is the most important day each week, and is the heart of the liturgical year.**
- ***Liturgical seasons* proclaim and recall the saving work of the Lord Jesus, unfolding his mystery and making his grace readily available to his brothers and sisters.**
- ***Feast days of the saints* celebrate God's saving love for members of his Church in the past and in the present age.**
- ***Other celebrations* are incorporated into the liturgical year in due proportion and according to local needs.**

Good planning helps the community to give better worship to God, and helps Christians to live the life of faith more fully.

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EDITORIAL

PLANNING FOR OUR WORSHIP

As we get more deeply involved in the intricacies of next Sunday's worship — asking which persons are to be ministers, which songs we will sing, what insights need to be shared with the praying community — we may sometimes lose sight of the broader perspective.

What is liturgy for the Church today? Liturgy is primarily the work of Jesus Christ, our high priest: he invites us to share in his work of praise and prayer, both as his Church and as individuals baptized into his risen life. By our lives we work with Jesus to honor and praise the Father, to pray for sinners, and to lead the world's people back to God.

Is liturgy important? The Church tells us today that full participation in the liturgy is the *primary and indispensable source* of the true spirit of Jesus Christ (Liturgy constitution, no. 14).

Sunday worship: Sunday is the Lord's day, when the Father gathers us to listen to his word, to give him thanks as we remember his wonderful works in Christ, and to be nourished with the bread of life and the cup of salvation. Our Sunday worship is our acceptance of God as our Father, and our sharing with his Son in offering praise to our heavenly Father.

Planning Sunday's liturgy: Good liturgy does not result automatically from our reading certain prayers or doing specific actions. It needs a spirit of prayer, a background of Christian living, a community which is seeking to do the Lord's work.

Good planning leads to good liturgy: Lack of planning is a sign that we do not consider the liturgy to be important in our lives, a proclamation that we have failed to understand this gift of God's mercy. Good planning in a worshipping community leads to fuller worship, and helps God's people to benefit more fully from the riches of the liturgy.

* * *

This Bulletin offers many helps to your community for planning your liturgy well throughout the year. Bulletin 67 can be your key to better worship in the years to come.

* * *

*Blessed are you, Lord God:
blessed are you for ever.
Holy is your name:
blessed are you for ever.
Great is your mercy for your people:
blessed are you for ever. Amen!*

OUR YEAR OF PRAISE

LITURGICAL YEAR

This page presents a simple outline of the liturgical year, the Church's year of praise and prayer, as a guide to those who plan community liturgy celebrations.

Heart of the year: The center of the Church's liturgical year is the Lord's day. Sunday is the Christian day of praise, the weekly call to God's people to assemble for public worship. In an age which attacks, distorts, or ignores Sunday as the Lord's day, the people of God need to be constant to their tradition: Sunday is the day when we recognize the Lord Jesus in the breaking of bread (see Lk. 24: 35). It is a day of praise, of prayer, of meditation, of rest, of joy.

Major seasons: At present the liturgical year groups the Sundays in two major cycles and several seasons. Each cycle contains a period of preparation, celebration, and meditation.

◦ *Easter cycle:* In a period of some thirteen weeks, the Christian people celebrate the paschal mystery in a special way. The cycle has three main periods: Lent and Holy Week, Easter triduum, and the Easter season. (Further notes are given on pages 26-29.)

◦ *Christmas cycle:* This seven-week period leads the believing community to reflect on the mystery of the incarnation: God our Father loves us so much that he sent his Son to be one of us, to save us and share eternal life with us (Jn. 3: 16-17). Advent leads to the celebration of Christmas and to the brief period between Epiphany and the Lord's Baptism. (Further notes on these seasons are on pages 22-25.)

Ordinary time: The greater part of the year — some 33 weeks or two-thirds of the time — is in the period known as ordinary time. This comes in two separate periods, one between the feast of the Lord's Baptism and Lent, and the other between Pentecost and Advent. Ordinary time is quiet and reflective, a valley between the stronger seasons surrounding Easter and Christmas. See the notes on pages 30-32.

Other celebrations: Feasts of Mary and the saints take place at various times of the year. They should not override the Sunday celebration (Liturgy constitution, nos. 106, 111). Local celebrations which involve the community as a whole — ordinations, dedication of a church, feast of the parish patron — may assume a special place in a particular congregation.

* * *

The rest of this issue of the Bulletin offers suggestions for planning the liturgical year in harmony with the calendar of the Western (Latin) Church and the needs of each country.

PLANNING THE YEAR OF PRAYER

A brief outline for planning the year is suggested here. Further details are given in the articles on *Planning the Church year*, pages 21-32.

Several years ahead: When planning for this year's liturgy, it is important to look several years ahead. In this way, current needs will continue to be seen and met in the pastoral perspective of gradual and balanced development of the community's spiritual life.

Planning chart: The table on page 11 is a model which each community should adapt to its own needs. It may be outlined on a blackboard at first, and transferred later — after local discussion, revision, and development — to a convenient typed form. It could be helpful to reprint your adapted chart in the parish bulletin.

- *This year and next:* In planning for the current year and for the one to come, the first information to be added is the dates for Lent, Easter, and Pentecost. The rest of the liturgical calendar follows the solar calendar, and is regular each year.

Key to the year's celebration: A strong aid to planners is Canada's national liturgical calendar, *Guidelines for Pastoral Liturgy*. This book lists all the celebrations for the year, and provides helpful advice for particular seasons, feasts, and events. Each day, references are given for the lectionary and sacramentary texts. Extensive pastoral notes summarize the ways of celebrating with positive creativity. The calendar co-ordinates the various seasons and feasts, and is the key to planning celebrations well.

Liturgical Year

Celebrations: In considering the liturgical year, it is important to realize that some seasons and celebrations are more important than others.

- *Sunday:* The basic liturgical celebration is the Sunday eucharist. Enshrining this day, as a setting for a jewel of great value, is the daily office or liturgy of the hours, with particular emphasis on morning and evening prayer. In a similar manner, the weekday office surrounds and enhances the Mass of each day. Sunday is the center and heart of the liturgical year (Liturgy constitution, no. 106): see *Sunday is the Lord's day*, on page 21.

- *Liturgical seasons:* The major cycles surrounding Easter and Christmas are explained in more detail on pages 22-29. Ordinary time, which covers about two-thirds of the liturgical year, is examined in pages 30-32.

- *Patronal feasts:* A parish, city, or country may observe the feast of a particular saint as its patron or heavenly protector. It may be time to discuss once more the spiritual situation:

— Is the community celebrating this in a proper way, or has it become a secular feast? (See *Public manifestations of piety*, pages 41-43.)

— Does the local way of celebrating the *fiesta* obscure the meaning of the original celebration? Does the patron saint mean anything to the people today?

What about the “program” year? The average parish in North America runs its basic program according to the school year. September to June are the busy months, and July and August are times for holidays, as are the times around the major feasts of Easter and Christmas. Certain weekends in spring, summer, and fall are known as holiday weekends.

These days have a definite effect on the liturgical year and its celebration. To most parishioners, Mother’s day means more than the Lord’s Ascension or Pentecost. Bank holidays in England, Scotland, Wales, and Ireland, or Labor day in North America, will normally mean more to most people than the umpteenth Sunday in ordinary time. National days (page 10) and patronal feasts are important in the life of the local community, and cannot be ignored in planning the liturgical year.

Religious Celebrations and Events

Other celebrations need to be included in the annual plan of parish worship:

Sacraments: See *Sacramental celebrations*, in Bulletin 66, pages 270-274; on eucharistic devotions, see no. 62, pages 40-46, and Bulletin 69.

World day of prayer for peace: Pope Paul VI asked Catholics to pray for peace on the first day of the civil year. While this has caused some liturgical confusion (a conflict of three distinct celebrations), the direction of the gesture is positive.

The Canadian liturgical calendar makes these points:

The world day of prayer for peace is celebrated today. The general intercessions should include a petition for peace in the world, for love and good will among all nations, for light and guidance for civil leaders. The meaning of the greeting of peace in the Mass could be made clear on this occasion.

People gathered in family celebrations should be encouraged to pause today to discuss peace and their responsibility to work and pray for it.

Parish bulletins and bulletin inserts could develop this theme with suggestions for prayer, one or more appropriate readings, and some thoughts leading to self-examination about the concern for peace in this parish or community.

Parish councils should plan how they will lead the people of their community in work and prayer this year for peace in the world.

Further suggestions are outlined in the National Bulletin on Liturgy, no. 36 (Advent-Christmas, 1972), and in this calendar under the first Friday in March (World day of prayer); also under July 1, November 11 and December 31. See 2 Cor. 13: 11. See also *Sunday Mass Book*, pages 1280-1281.

Week of prayer for unity among Christians: This week is celebrated between Jan. 18 (formerly the feast of the Chair of St. Peter at Rome) and Jan. 25 (Conversion of St. Paul). In Canada, it is normally transferred to run between the nearest Sundays. It may also be celebrated around Pentecost.

Since Pope John XXIII announced the Second Vatican Council on Jan. 25, 1959, in St. Paul’s Basilica, we have seen ecumenism advance. Council documents, ecumenical gestures, dialogues, and directories have encouraged us to think and act more strongly for unity.¹ Many national and local groups have followed these with local action and prayer.

Ecumenism — like liturgical renewal — does not take place overnight. Fervent prayer, Christian living, sincere dialogue, penetrating examination of our consciences and our lifestyles, a continual listening to the Spirit: these are demanded if we are to move forward in answer to the prayer of Jesus our high priest, that we may be one (see Jn. 17: 21-23).

Each parish and believing community should make sure that prayer and work for unity among Christians are an important part of its life and worship. The liturgical calendar offers these notes:

The worldwide week of prayer for unity among Christians encourages members of all denominations to meet, to participate in various liturgical and other community activities, and to pray together that all may be one, as Christ desires.

The importance of unity among Christians and the responsibility of the people of each parish to work for this unity should be emphasized through the parish bulletin, banners, posters, notices, parish and ecumenical services and activities.

Children in Christian education classes and young people's groups should be encouraged to study, understand, and celebrate this week. All members of the parish should seek to have a deeper understanding of the Vatican Council's document on ecumenism.

Through its various committees, the parish council should be involved in the preparations for this week. (If little has been done along this line this year, why not discuss it now, and include it among the council's plans for next autumn and winter?)

Each year, a poster on the year's theme is prepared in English and French, as well as a bilingual booklet containing an explanation of the theme, a model service, and suggestions for local planning committees.

Prayer for vocations: The fourth Sunday in the Easter season was named by Pope Paul VI as world day of prayer for vocations. *Ideas from Canada's liturgical calendar:*

Today Christians are invited to reflect on the meaning of God's call, and to pray for vocations. The Vatican Council documents (Church, bishops, priesthood, religious life, laity, Church in the modern world) speak at length on the ways in which God calls his people to serve him and work for the spread of his kingdom. Christ the good shepherd continues to lead his people through his bishops and priests, and continues to call many to follow him in this way.

Based on the scripture readings, the homily and the general intercessions may bring out these points. Reflections on vocations and Christ's invitation to the young people of *this community of believers* could also be developed in the parish bulletin, both this week and several times during the year. On a suitable ferial day, the Masses for vocations of priests and religious (sacramentary: nos. 512, 514; lectionary: nos. 806-810) may be celebrated.

Priestly and religious vocations should be a constant concern in the hearts of God's people throughout the year. Parish councils might wish to discuss the question thoroughly, including their responsibility in the matter, during at least one meeting this year.

The whole Christian community shares the responsibility for fostering vocations. The first step is to live in a full Christian manner. Families with a lively spirit of faith, love, and reverence contribute greatly to this work. Spiritually active parishes, where young people take a full part, help to promote vocations also. (See Decree on priestly formation, no. 2.)

See also the articles listed in Bulletin 61, page 329; a prayer for vocations to all ministries is given in no. 60, page 251. Bulletin 63, *Children and Liturgy*, and no. 68, *Family Prayer*, are also helpful.

¹ Many of these documents are given in full in *Vatican Council II — the conciliar and postconciliar documents*, edited by Austin Flannery, OP (1975, The Liturgical Press, Collegeville, Minn. 56321); see documents 33-44, pages 471-563.

◦ *Ember days?* Until recent reforms of the liturgical calendar, ember days were celebrated at the beginning of each season of the civil calendar. These were days of prayer and fasting, when Christians gave public thanks to God and prayed for all, especially for good harvests and for human work. Since 1969, the Canadian bishops have followed the days of prayer in the universal calendar (such as the world day of prayer for peace, and the week of prayer for unity among Christians), and others common in Canada or North America. Suggestions for prayer on these days are given in the liturgical calendar. (See General Norms for the Liturgical Year and the Calendar, nos. 45-47, in the sacramentary: Canadian edition, pages 65-82, especially page 71.)

Special events: Other spiritual events may be part of the life of the parish, and should be part of the planning for the coming year of prayer and worship:

◦ *Parish renewal:* The Church has given us a pattern for renewal in the restored catechumenate. Suggestions for applying this in the parish are outlined in *Call to conversion*, in Bulletin 64, pages 131-132. Every Lent is a time of personal and community renewal.

◦ *Retreats, days of recollection, weekends of prayer:* These should be encouraged each year for all who want to grow in prayer.

◦ *Installing members* of parish councils, liturgy committees; recognizing or installing executive members of parish societies and organizations when elected. This may be done after the homily at Mass, during morning or evening prayer, or during a bible service: a brief rite recognizes their ministry, and they are remembered in the general intercessions. See Bulletin 53, pages 86-93; no. 56, pages 298-300.

◦ *When ministers retire:* It is recommended that ministers be appointed for a definite period of time. This appointment may be renewed, or the ministers may retire gracefully: see Bulletin 56, pages 299-300.

National collections: In the incident of the widow's mite (Lk. 21: 1-4), our Lord pointed out that our intention in giving is more important than the amount we give. St. Paul told the Christians in Corinth to set aside their money — and to give it gladly (2 Cor. 9: 1-15) — on the Lord's day for the poor in Judaea (1 Cor. 16: 1-3).

In Canada, there are four national collections:

- Development and peace, taken up as alms during Lent;
- Papal charities, around Pentecost;
- Needs of the Canadian Church, in mid-September;
- World missions, on the second last Sunday in October.

Notes explaining the spiritual importance of each of these collections are included in the Canadian liturgical calendar.

Events related to the school year: These include the opening of school in September and the closing in June; sacramental preparation and formation; classroom celebrations from the Canadian catechetical program; retreats and days of recollection. These need to be planned with the teachers, catechists, parents, and older children, and incorporated into the parish year of worship.

Secular Celebrations

In the fourth century, the Roman Church overcame “secular celebrations” of the *Saturnalia* by instituting the feast of Christmas, and the *Robigalia* by setting up the rogation days.² Today’s Church in North America is facing similar situations:

Mother’s day and Father’s day come in May and June, often in the midst of the final days of the Easter season. Are we mature enough to cope with this in bulletin announcements and general intercessions, or should we let them overwhelm major Sundays of the liturgical year? What is the usual pattern in parishes today? Is this truly in keeping with the spirit and needs of the universal Church? Are local communities short-changing the universal Church on these days? How can a parish or community retain universal values on such occasions? (Some positive approaches for the homily, general intercessions, and use of the parish bulletin are offered for these days in Canada’s liturgical calendar.)

Labor day: In Canada and the United States, this weekend marks the end of the summer vacation period and the beginning of regular activities in parishes and schools. The parish bulletin could mention this new beginning, and encourage all to take an active part in the spiritual work of the parish community. The general intercessions could include this intention.

On Sunday, the liturgy follows the Sunday texts, with appropriate recognition of Labor day in the homily, general intercessions, and parish bulletin. On Monday, when Labor day is observed, the Mass for blessing human labor (sacramentary, nos. 532-533; lectionary, nos. 846-850) may be celebrated. The Canadian bishops’ annual statement on social problems and needs is a good resource for the preparation of the homily and general intercessions, and for some notes in the weekly bulletin.

Thanksgiving: The harvest season in the northern hemisphere leads easily to a mood of recollection and gratitude. In the first half of October (Canada) or late November (U.S.A.), we pause for a day of thanksgiving. We thank God for his many benefits to us. Preface 33 of the sacramentary expresses our thanks; as high priests of creation, we also sum up the praise and thanks of all God’s creatures.

The Sunday before Thanksgiving Monday in Canada retains the appointed Mass texts. Every Mass is an act of thanks (“eucharist” means *thanksgiving*), and the eucharistic prayer with its preface is the Church’s public proclamation of thanks to the Father. The Canadian liturgical calendar makes these suggestions for this day:

Today, or on a suitable weekday during the autumn, it is fitting for God’s people to offer him public thanks for all his gifts. The bountiful produce of the earth is a visible sign of the many blessings he wants to shower on his people through Christ (see Eph. 1: 3-10). He also wants us to share the goods of the earth with all.

This celebration may be arranged along the lines suggested in pastoral note 23d. On a ferial day, a Mass may be celebrated in thanksgiving (sacramentary, nos. 550-551; lectionary, nos 881-885) or after the harvest (sacramentary, no. 536; lectionary, nos. 856-861). A suitable homily and general intercessions will enhance the celebration of the community’s gratitude to the Father.

Remembrance day (Nov. 11): Formerly known as Armistice day, this day marked the end of World War I. The calendar suggests:

Canadians pause today in silence to remember those who died in war, and to pray for the victims of aggression and inhumanity throughout the world. This day is a day to pray for peace, to consider what we are doing as individuals, as a community, and as a nation to bring God’s peace into the

² See *Days of prayer and penance*, in Bulletin 47, pages 63-64; *Christmas*, in no. 47, pages 19-22; *A short history of Christmas*, in no. 55, page 229. See also “Celebrating special events,” in *Guidelines for Pastoral Liturgy — 1978-1979 Liturgical Calendar*, pastoral note 23a, pages 38-39.

world. This is a day when a believing community should rededicate itself by prayer and action to the ideals Jesus gives us in the beatitudes.

The place of this day in the year of prayer is described in *Bulletin 40*, page 217. Further suggestions on prayer and action for peace are described in this calendar under January 1, July 1, and December 31.

A mention of the day may be made in the introduction to Mass and in the general intercessions. Some parishes may wish to place the paschal candle beside the Canadian flag and a wreath, to mark the occasion.

Canada day: July 1 is the anniversary of the forming of Canada in 1867. A similar celebration is held in the United States on July 4 to remember the declaration of independence in 1776.

Suggestions for celebrating July 1 are contained in the liturgical calendar:

July 1 is celebrated as Canada's birthday. A contemporary Christian should seek a responsible worldview rather than a narrow nationalism, seeing our homeland as part of the family of nations. Canadians should seek to be witnesses to Christ in Canada and the world, and to continue working to influence those in government to act from Christian principles and attitudes.

Christians, realizing they do not have a lasting home here, should pray and work for justice and peace in Canada and throughout the world, so that all God's people may share in the goods of this earth. God's kingdom will come only when all people are ready to let Christ's teaching guide and rule their lives and actions.

Celebrating Canada Day: Families should be encouraged to mark this day by prayer for our country and its leaders, and by taking a few moments to give serious consideration to their own responsibilities as citizens; they should consider what they are doing for peace in Canada and in the world.

The parish, as God's people gathered in this locale, should see that the spiritual aspects of today's celebration are given their proper place, and not lost in the holiday. Some of the intentions in these notes might be included in the general intercessions today. A Mass for Canada day is given in the sacramentary (no. 600); some suitable hymns are found in *Catholic Book of Worship*, nos. 438-440. A Mass for peace and justice (sacramentary, nos. 528-529) or an ecumenical service of the word may be celebrated.

Parish bulletins may include prayers, even a short bible service for family use, and might suggest some serious thoughts on Christian citizenship for prayer and meditation.

When July 1 falls on a Sunday, as in 1979, it is suggested that the occasion be noted in the homily, the general intercessions, and in the bulletin, and that a Mass for Canada day be celebrated on Monday, which is the public holiday.

Other holiday weekends: In Canada, Victoria day weekend is observed near the end of May as the first long weekend of the summer. On this and other long weekends of the year, parish bulletins may remind motorists of their moral responsibility to drive safely, sanely, and soberly: we are to drive — as well as eat and drink — for the glory of the Lord (1 Cor. 10: 31). The community may be asked to pray for travellers in the general intercessions. Some areas in Canada observe the first Monday in August as Civic holiday. In these places, similar reminders are beneficial.

Planning a Year of Worship

The outline on page 11 lists some events, and may serve as a model for planning sessions. Some of the things that need to be added after local discussion include the areas of music, ministries, education of the people in liturgy and prayer; special events, celebrations, and anniversaries; catechumenate and the sacraments of initiation (see *Bulletin 64*); time for solemn annual exposition; school-related events; dates when the liturgy committee is chosen or elected; installation of various ministers.

Month 19 ____	<i>Long-range planning</i>	<i>Short-range planning</i>	<i>Activities</i>	<i>Adult initiation</i> (page references: Bulletin 64)	<i>Evaluation</i>
Sept.	Advent and Christmas seasons Plan for next fall	Reader training		pages 142, 155	Liturgy during summer
Oct.		Advent and Christmas seasons		142, 155	Evaluate reader training
Nov.	Plan lenten program Week of prayer for unity		Advent	142, 155, 161	
Dec.	Holy Week and Easter	Lent Week of prayer for unity	Advent and Christmas	143, 155	
Jan.		Prepare Lent	Unity Week	143, 155	Evaluate Advent-Christmas
Feb.	Easter season	Prepare Holy Week	Begin Lent	155, (162-173)	Evaluate Unity Week
Mar.		Prepare Easter season	Celebrate Lent	162-173	Evaluate Ash Wednesday
Apr.	Summer liturgy	Prepare Ascension, Pentecost	Celebrate Holy Week, Easter	Vigil: 174-177 Easter season: 177	
May		Summer liturgy	Celebrate Ascension, Pentecost	177	Evaluate Lent, Holy Week
June	Plan reader training for September			Enter period of formation: 153, 157-160	Evaluate Easter season
July -Aug.		Prepare reader training		155: welcome may be celebrated for others	

PLANNING MUSIC

Music holds an important place in Christian worship. Human voice and instruments express in a vivid way the feelings and needs of the human spirit, and give it renewed power to rise to a particular occasion or event.

Music has had an important part in Christian worship, both because it was a part of Jewish worship and because it has always been a natural expression of human feelings — long before the New Testament writers urged their hearers to sing psalms, hymns, and spiritual canticles (see Eph. 5: 19; Col. 3: 16).

Times for Music in the Eucharist

There are many moments for music and singing in the Mass. *The most important*¹ are listed here:

Introductory rites: The entrance song helps the people to become one worshipping community, and sets the tone and mood for the Mass. Care needs to be taken that the opening rites do not outshine the liturgy of the word by having too much music. After the entrance song, one — or at special events, two — of the other rites may be sung. On occasion, the choir alone may sing the *Glory to God* (see GI, no. 31).²

Liturgy of the word: The responsorial psalm and the gospel acclamation are the main moments for song in this part of the Mass. To make it easier for people to sing the psalm, one of the common or seasonal psalms and refrains may be used: see lectionary nos. 174-175; CBW, nos. 172-200. (These are also contained and expanded in CBW II.) It is always possible for the people to sing the response during the general intercessions (prayer of the faithful).³

Liturgy of the eucharist: As the most important part of the Mass, this should be celebrated with appropriate music.

◦ *Preparation of the altar and the gifts:* This is a quiet time between the liturgy of the word and the eucharistic prayer; it is mainly a time for “setting the table” for the banquet. Singing by the choir or instrumental music should be reflective and quiet; if the congregation sings, a meditative or peaceful song is best. Silence is also a desirable option in this part of the Mass.

◦ *Eucharistic prayer:* Three times for music belong to this central part of the Mass. It begins with the *preface dialogue*, *preface*, and *acclamation* (*Holy, holy, holy Lord*); the acclamation should always be sung, and it is fitting — when the priest is able to sing well — to have the preface with its dialogue and the final doxology sung

¹ Musicians will find help for planning in “Guidelines for Music in the Mass” in *Catholic Book of Worship II*. These guidelines are based on official documents and the practical needs of the Church in North America today. (See page 17.)

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

³ See “Practical Norms” (Dec. 21, 1964), in *Liturgical Renewal* (1965?, CCC, Ottawa), page 145, no. 20b: “The invocations of the congregation are normally sung: they should not be changed too often as this would make participation difficult for the people.”

too. The *memorial acclamation* (one of its four forms) and the great *Amen* should also be sung in each celebration.

- *Communion rite:* The most important musical moment for the congregation is the communion procession. Many communities sing the Lord's prayer. The choir and congregation may alternate in singing the *Lamb of God*, and may share the singing in the communion hymn. A song of praise is also possible after communion. (See GI, no. 56.)

Concluding rite: This rite is quite brief in the Roman Mass. All the elements — greeting, blessing, dismissal — may be sung. A recessional hymn or music is not required, but is often used.

Other Times for Music

Morning and evening prayer: While each element in the Church's daily prayer may be sung, some areas are more important. A minimum of song in morning and evening prayer would seem to be the hymn and the Lord's prayer. A popular form of morning and evening prayer is included in CBW II. *Progressive solemnity* suggests that more music be used on more important occasions (see GILH, no. 273).⁴ At times, a psalm, responsory, canticle, or intercessions may be sung, according to the circumstances of the community and the time of the liturgical year.

Sacramental celebrations: When sacraments are celebrated during Mass, the usual moments for music are observed. As well, additional times for singing are indicated in each rite. When sacraments are celebrated outside Mass, they follow this pattern:

- *Introductory rites:* An entrance psalm or hymn may be sung.
- *Liturgy of the word:* This may follow the usual pattern for Sunday Mass; the responsorial psalm and gospel acclamation are made for singing.
- *Liturgy of the sacrament:* Each sacramental rite suggests particular times when singing is appropriate. These are indicated in detail in the rituals and in CBW II, where suitable music is provided.
- *Concluding rite:* The blessing and recessional may be sung.

Penance celebrations: See pages 33-40.

Funerals: During Mass, the usual times for singing are followed. The concluding rites are replaced by the final commendation and farewell, which includes several times for music. Music is provided in CBW, and more is given in CBW II. Suggestions for music in funerals are given in the Canadian ritual, *Catholic Funeral Rite*, pastoral note no. 12, pages 19-22. Singing is also encouraged at bible vigils held in connection with a funeral or anniversary celebration. A useful booklet which provides music and prayers is *Rite for a Catholic Wake*.⁵ Morning or evening prayer may also be sung for the dead at appropriate hours.

⁴ GILH: *The General Introduction of the Liturgy of the Hours*, a pastoral introduction and explanation of the office today, is found at the beginning of *Liturgy of the Hours* (1965, Catholic Book, New York), vol. I, pages 21-98.

⁵ Both *Catholic Funeral Rite* and *Rite for a Catholic Wake* are available from Publications Service, 90 Parent Ave., Ottawa, Ontario K1N 7B1.

Bible services: Penance celebrations and wakes are particular forms of bible services. Restored by the Second Vatican Council (see Liturgy constitution, nos. 24 and 35: 4), bible services may be used for any spiritual occasion, such as eucharistic devotions (see Bulletin 69).

A bible service may be described simply: we listen to God's word; we reflect on it; we respond in prayer, song, and action. It may be elaborated into introductory rites, liturgy of the word, and concluding rites: the penance celebration in this issue is an example of this type of development.

Blessings and other rites: Blessings may be celebrated within the framework of a simple bible service. In blessing (praising) God over his gifts, they are blessed. Many suggestions for understanding, developing, and celebrating blessings are contained in Bulletin 49, *Blessed Be God and His Creation*; a list of other blessings is given in no. 61, pages 288-289; a blessing for books is included in Bulletin 64, pages 188-189.

Music is appropriate at the beginning and end, in response to the word, in the intercessions, and sometimes in acclamations.

Planning Music for This Sunday

In planning music for worship, liturgy committees and musicians need to answer several questions:

Who plans music? This is a shared responsibility in liturgy today. Music should be planned from both a liturgical and a musical point of view. The *liturgy committee* is more concerned with making sure that good music is provided, that the parish celebrations are continuing to improve, and that musicians have the facilities and books that they need. The *musicians* choose the music for the particular celebration, and keep an eye on the gradual movement of the parish community toward more and better singing.

When is music planned?

◦ *Long-range planning* by the liturgy committee and musicians is necessary, and should be done several times during the year. This would include a general move for improvement (e.g., this fall we are going to begin to sing the common or seasonal responsorial psalm each Sunday), discussion of major celebrations or feasts, and solution of any particular problems (e.g., the procession with the gifts seems to take too long to begin).

In planning, it is important to see the Sundays of a season as a whole, and in their context. The Advent Sundays, for example, need to be seen as a group in the two phases of the season, and in their context as a time of preparation for the Christian season. Only then can the individual Sundays be studied. (See *Suggestions for Advent music*, in Bulletin 55, pages 205-209; and page 24 in this issue.)

◦ *Short-range planning:* Details of the music for the next few weeks are planned by musicians. They work for a balance between familiar music (psalms, hymns, Mass parts) and new material. They may also work on music which they may sing alone, at least on occasion (e.g., during the processions with the gifts and at communion). When the list of music is prepared, they share it with the liturgy com-

mittee or with the person who co-ordinates the Sunday celebrations. They also practise the music in preparation for each Sunday.

Background for planning: Several considerations enter the picture here:

- *Repertoire of the people:* Both liturgy committee and musicians will want to help the community to build up its repertoire gradually but steadily. Parts of the Mass and seasonal psalms will help the community to take part in each celebration; seasonal hymns may be learned, and added to slowly over the years. Both CBW I and CBW II are resource books that will be adequate for community singing over a long period of time.

- *Experience and ability of the choir and musicians:* Experience is gained only in time. The liturgy committee should encourage musicians to develop their talents by further training, and make provision for helping them to do so. Other musical parishioners who are not presently involved should be invited to consider the idea of taking part.

- *Spirit of prayer:* Worship has to come from the heart; lip service is unacceptable to the Lord (see Mt. 15: 8-9). Every parish needs to help all its members — priests, liturgy committee, musicians, other ministers, and the rest of the people — to become more prayerful. Music on the lips of people who pray is indeed pleasing to God.

- *Quality of celebration in the parish:* The use of music both deepens and improves the liturgical celebration, and helps to express their worship and praise more fully. It may take several years in the average parish to work toward a Sunday celebration which is musically satisfactory. After that, the community can continue to grow in its efforts to praise the Lord in song.

- *Adequate resources:* See page 17. See also *Checklist for Sunday liturgy*, in Bulletin 35, pages 207-213.

- *Openness to growth:* As long as a believing community is open to growth and development in the Christian faith, it is ready to let the Spirit and the appointed leaders guide it to greater love and service.

How to plan Sunday liturgy: While this section speaks of Sunday eucharist, we have to remember that the liturgy of the hours is also part of the Lord's day worship: see Bulletin 58, pages 112-116; no. 66, page 282.

- *Meaning of the Lord's day:* Sunday is the primary and original feast day for Christians: see page 21; Bulletin 43, *Sunday Belongs to the Lord*; further articles are listed in Bulletin 61, pages 304-305.

- *Thrust of the liturgical season:* In order to understand a particular Sunday's celebration, we have to be in tune with the season of which it is a part: see pages 21-32.

- *Sunday gospel is the key:* The main theme(s) of the day will be found in the main reading, the gospel. The first reading reflects the gospel or relates to it, and the responsorial psalm and refrain echo the first reading. In the "strong seasons" (Lent-Easter, Advent-Christmas), the second reading is related to the others; in ordinary time, it is an independent reflection of the way in which the early Christians tried to live up to the Lord's teachings.

Further suggestions for understanding the flow of the gospels from week to week are offered in Bulletin 50, pages 224-230; no. 56, pages 293-295; no. 60, pages 221-233.

Plan the order of Mass: The first choice to be made is not the seasonal or thematic music, but the music for the order of Mass. These are arranged below in the order of importance.

◦ *Eucharistic prayer:*

1. The particular *Holy, holy, holy Lord* to be sung.
2. If there is a choice of prefaces to be sung, which one would be best?
3. Memorial acclamation: which one, which setting?
4. Great *Amen*: which one?

◦ *Liturgy of the word:*

5. Responsorial psalm and refrain: proper or common (seasonal)?
6. Gospel acclamation: which *alleluia*, which verse? (During Lent: which acclamation, which verse?)
7. If the general intercessions are to be sung, which setting? which sung response?

◦ *Communion rite:*

8. Singing during communion: which psalms or hymns? Who will sing them? Is there a song with a simple refrain for the people? What instrumental music, if used?
9. *Lamb of God*: Which setting?
10. Lord's prayer: If sung, which setting?
11. Song of praise after communion: If sung, which psalm or hymn?

◦ *Preparation of the gifts:*

12. Choice of singing by choir alone, by choir or cantor with the congregation, by whole community, instrumental music; silence; or silence plus two prayers aloud. Which choice? Which song or music? By whom?

◦ *Introductory rites:*

13. Entrance hymn: Which psalm or hymn? (Only on Good Friday is the entrance procession expected to take place in silence.) It is usually desirable to avoid a new or unfamiliar hymn at the beginning of the celebration.
14. What other part of the entrance rites is to be sung? By whom? What setting?

◦ *Concluding rites:*

15. Will the priest or deacon sing one or more of these rites? Which ones? Which setting? What responses are needed?
16. Recessional hymn: If sung, which one? By whom? Or will instrumental music be used? Which?

- *Exceptions:*

17. Are there any exceptions or special rites in this Mass? What particular music is needed or desired?

Seasonal variations: At certain times of the year, particular changes are made in the music for the order of the Mass: *Alleluias* are never sung in Lent, but songs with *Alleluia* are emphasized in the Easter season. The songs at four of the processions — entrance, preparation of the gifts, communion, and recessional — may be seasonal or in accord with the action of that particular moment in the Mass.

Thematic songs: It is always appropriate to sing a hymn which reflects the gospel message. Many hymns — of praise, thanks, or joy — are general, and may be used when the spirit of both words and music fits into the Mass. Musicians do not need to make exhaustive searches each week for hymns based on the exact gospel passage of that Sunday.

Resources for planning music: The books described here briefly are helpful for those who plan music for Sunday Masses:

- Mass texts: These are available in the lectionary and sacramentary: see *Lectionary for Mass — Sundays and Solemnities*, in large or study editions; *Sacramentary*; *Sunday Mass Book*.
- Which Sunday? See *Guidelines for Pastoral Liturgy*, the current liturgical calendar; simple calendars are also included in SMB and in the study edition of the Sunday lectionary.
- *Catholic Book of Worship*: A **liturgical index** is included in the back of the choir edition, pages i-iv. This lists the seasons and major themes, and helps choirs to choose suitable hymns for their celebrations. A much more extensive liturgical index is being prepared for CBW II.

Resources on liturgical music: Further resources on music in the liturgy:

- *General Instruction on the Roman Missal*: at the front of the sacramentary (Canadian edition, pages 11-54).
- *General Instruction on the Liturgy of the Hours*: Found at the beginning of volume I of *Liturgy of the Hours* (1976, Catholic Book, New York), pages 21-98. Other editions of GILH are available: A.-M. Roguet, *The Liturgy of the Hours: the general instruction with commentary* (1971, The Liturgical Press, Collegeville, Minn. 56321); W.A. Jurgens, *General Instruction on the Liturgy of the Hours* (1975, The Liturgical Press, Collegeville).
- Various Roman documents on music are contained in *Vatican Council II — the conciliar and postconciliar documents*, edited by Austin Flannery, OP (1975, The Liturgical Press, Collegeville, Minn.). See also *Papal Teachings: The Liturgy*, selected and arranged by the Benedictine Monks of Solesmes (1962, St. Paul Editions, 50 St. Paul's Ave., Jamaica Plains, Boston, Mass. 02130); documents from 1740-1958. Also *Official Catholic Teachings: Worship and Liturgy*, edited by James J. Megivern (1978, McGrath Publishing, Box 9001, Wilmington, N.C. 28401): documents from 1902-1977.
- *Catholic Book of Worship II*: When available later in 1979, the **choir edition** will contain detailed guidelines for music in the Sunday Mass. Additional notes about planning music are given for Holy Week, the sacraments, and for morning and evening prayer.
- *Music in Catholic Worship* (1972, United States Catholic Conference, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005).
- *Spirit and Song of the New Liturgy*, by Lucien Deiss, CSSp (1976, World Library, 2145 Central Parkway, Cincinnati, Ohio 45214).
- *National Bulletin on Liturgy*: A list of articles on music from 1965 to 1977 is given in Bulletin 61, pages 330-331. See also *Singing the psalms today*, in no. 65, pages 239-246.
- *Pastoral Music*, journal of the National Association of Pastoral Musicians (1029 Vermont Ave. N.W., Washington, D.C. 20005).

WHO DOES THE PLANNING?

When we begin to consider who plans the liturgy during the liturgical year, it is important to be aware of the parts that are beyond our control, and to recognize the many areas where we are invited to adapt the liturgy according to local needs and conditions.

Some Planning Has Been Done

The general plan of the week and the year in its prayer life is the responsibility of the universal Church. Each rite determines its manner of celebrating the liturgical year, with Sunday as its core and Easter as its central feast. The outline of the year in the Roman rite is described on page 4. The history of the liturgical year in the Western Church is covered in detail in Bulletin 47, *Year of Praise*.¹

Sundays, feasts, and texts: At present, the arrangement of the seasons, Sundays, feasts, and their liturgical texts is the responsibility of Rome in the Latin Church. The Second Vatican Council (1962-1965) was followed by a relatively thorough reform of the Roman calendar. The “General norms for the liturgical year and the calendar” are included in the *Sacramentary* (Canadian edition, pages 67-75); each year these general rules are applied in the annual liturgical calendar.

National variations: The universal Church realizes that the calendar must vary because of cultural, climatic, and national requirements. Since the Vatican Council, such changes are decided by the national conferences. In Canada, these variations are covered in the national liturgical calendar, *Guidelines for Pastoral Liturgy*,² which is issued each year by the National Liturgical Offices (English and French sectors). Each year, the calendar applies the general rules to the Canadian scene, and thus helps dioceses, parishes, and other communities to adapt the general norms to local situations.

Diocesan situations: Each diocese celebrates three particular feasts: the diocesan patron; the anniversary of the dedication (formerly called the “consecration”) of the cathedral church; and the anniversary of the bishop’s episcopal ordination or transfer to this diocese. On special occasions, the bishop — as high priest and chief liturgist of the diocesan Church — may make specific changes to meet local needs, but always within the framework of the universal calendar.

The work of the diocesan commission is discussed in Bulletin 66, pages 284-298.

Parish feasts include the patronal feast and the dedication of the parish church; parishes may also wish to observe the ordination anniversary of the parish clergy. See *Guidelines for Pastoral Liturgy* (1978-1979), pastoral notes, no. 23, “Celebrating special events,” and no. 24, “Special anniversaries.”

¹ Available from Publications Service, 90 Parent Ave., Ottawa, Ontario K1N 7B1: \$2.20 in Canada, \$2.75 outside Canada (postage included). Other issues and articles on the liturgical year are mentioned under each season, on pages 22-32.

² *Guidelines for Pastoral Liturgy — 1978-1979 Liturgical Calendar*: 224 pages. Available from Publications Service (see note 1) for \$2.75, postage included. *Resources for Liturgy*, a free leaflet describing many liturgical publications, may be obtained upon request.

Planning in the parish: The parish community (including the parish council and its liturgy committee) has to remember first of all that it is part of the universal Church, the body of Christ on earth at this time. It is always important for the community to avoid ecclesial shortsightedness or narrow-mindedness: the parish must not obliterate or obscure the celebration of the current season or Sunday of the liturgical year simply because it is the caretaker's mother's birthday, the anniversary of the paving of the parish tennis courts, the day on which the bingo jackpot escaped being won (especially by someone outside the parish), or the octave of the pastor's appendectomy.

Sunday and the liturgical year — the celebration of the universal Roman Church — always come in first place, since the local community always forms and remains part of the one body of Christ on earth. Only important pastoral needs of the local community should move the local group of believers to vary from the calendar of the universal Church of the West. Examples of such events would include the ordination of a bishop, priests, and deacons, or the dedication of a new parish church.

- *Civic celebrations:* See pages 9-10. Care must always be taken to make sure that the enthusiasm for a good cause does not upset or lose sight of the basic and sane equilibrium (i.e., *balance*) of the Church's universal calendar.

Local Planning

Planning in the local community of faith consists of many elements.

- *Seasonal celebrations:* The parish or religious community makes a positive effort to remain in harmony with the Church around the world as it celebrates the Easter and Christmas cycles: see pages 22-29.

- *Ordinary time:* The thrust of this time is less concentrated than in the stronger seasons. The Sundays should remain free of additional feasts and celebrations as much as possible, in the spirit of no. 106 of the Liturgy constitution.

The Sunday lectionary texts in ordinary time follow the order of the synoptic gospels, Year A may be called the year of Matthew; B, the year of Mark; and C, the year of Luke. For a more detailed explanation of this order, see *The Church's catechism*, in Bulletin 56, pages 293-295; and *Systematic preaching from the lectionary*, in no. 60, pages 221-233.

Co-operation

Planning the liturgical celebrations involves many people in the community. The good of the whole parish should be considered in the planning stages. Surprises for other ministers are to be avoided. (See GI, no. 313.)

Priests and deacons: The presbyter or priest has the responsibility of discerning and encouraging ministries in the community, of leading and co-ordinating liturgical celebrations, and of preaching the gospel. Deacons assist him during the rites by directing and guiding the people, by inviting them to pray at various times in the service, and by proclaiming the gospel.

Liturgy committee: Members of the parish worship committee contribute to the planning, celebration, and follow-up of the community's liturgy. They share their experience and personal prayer life with the community in order to deepen and improve the quality of worship in the community. (See also Bulletin 35, *Parish Liturgy Committees*; no. 66, *Diocesan Commissions and Parish Committees*; further references are given in no. 61, pages 312-314.)

Choir: Choir members and other musicians also share in planning the parish liturgy. In the light of the nature of the celebration and the participation of all the people in the believing community, they choose the music which will best express the meaning, thrust, urgency, and prayerfulness of this Sunday's celebration in the liturgical year. (See *Planning music*, pages 12-17.)

Parents can promote better liturgy in the parish by observing the Sundays, seasons, and major feasts in their home. By prayers, home celebrations, activities, decorations, and hymns, they can encourage their children to be more in tune with the liturgical year. See *Year of praise and prayer*, in Bulletin 63, pages 103-110.

Catechists: The catechumenate revolves around the liturgical year, and is in tune with it (see Bulletins 51 and 64 on adult initiation). Those who are responsible for catechizing children need to let the spirit and thrust of the seasons influence and guide themselves, the young people, and their activities. Bulletin 70 is on the *Liturgical Year and Spirituality*.

Members of the community: All members of the parish share in the community's responsibility to give witness. By allowing the liturgical year to influence and mark their lives, Christians are able to let the paschal mystery of Jesus shine out more splendidly, and thus let the sacrament of Christ's Church be the light of the world of today.

* * *

Evaluation: We need to look back over the celebrations of the past few months, and see if our planning was adequate. What can we do better in the next few months, and for next year? In the chart on page 11, evaluation is built in as a regular and important activity of the worship committee.

* * *

*All praise and glory are yours, Lord Jesus,
our brother and our Lord:
you have called us to be God's children,
and free us from sin and death.*

*Cleanse our hearts and minds, and purify our lips,
so that we may join you
in singing the praises of our heavenly Father.
Fill us with your Spirit,
and teach us to pray always.*

*All glory is yours, Lord Jesus,
for ever and ever. Amen!*

PLANNING THE CHURCH YEAR

SUNDAY IS THE LORD'S DAY

Sunday holds first place in the liturgical year, for it celebrates the Lord's dying and rising (his paschal mystery) for our salvation. The Lord's day remains the original feast day, and the heart of the Church's year of praise (Liturgy constitution, no. 106). Most of the liturgical planning in any parish or community needs to go into its Sunday celebrations.

A day of prayer and worship: Every effort needs to be made to keep Sunday as a day of prayer and worship. What is being done to encourage morning and evening prayer for families, groups, and the parish as a whole? How are you trying to make the Sunday Mass more prayerful? (See Bulletin 44, pages 135-142.) *Family Prayer* is the subject of Bulletin 68.

A day of joyful celebration: Are the people in your community joyful? Do they rejoice because God has sent his Son to be one of us? Are they happy because Jesus Christ is risen? Are they aware of the gift of joy given them by the Spirit? Is the preaching in your parish helping them to grasp and live the paschal mystery of Jesus Christ?

A day of assembly: Are the members of your faith community aware of the presence of God in their midst? Are they hearing him speak to them in the readings? Do they welcome Christ by singing the gospel acclamation? If not, some good planning and better preaching is needed.

A day of renewal: Sunday is a day for renewing our baptismal covenant: we are to die to sin, putting it out of our lives, and to live for God with the Lord Jesus and his people. The purifying word of God calls us to conversion, repentance, and renewal. The penitential rite helps us to acknowledge our total need for God's mercy and love. The blessing and use of holy water is a reminder of our own baptism, and a call to live as God's holy people.

Many problems still face our Sunday worship. Too many other events and celebrations swamp the Sunday liturgy: campaigns, sales pitches, and adult education projects have no place in the Sunday eucharist, but frequently prevent the hearing and preaching of the Sunday gospel.

A lack of preparation dulls any celebration. The real meaning of Sunday is still not understood by many Christians, and they are being overwhelmed by the pleasures and spectacles which our secular society offers to fill Sunday. Some parishioners vote with their feet, and no longer go to churches where poor preaching, little music, and meager participation are offered. Parish communities whose people are not active in love, witness, and prayer during the week cannot give pleasing worship on Sunday: the Lord wants more than lip service.

* * *

A strong Sunday celebration of worship is both a sign and a cause of a living Christian community.

CHRISTMAS CYCLE

Advent is a time of preparation for Christmas, which is celebrated throughout the octave. The days from Jan. 2 to the feast of the Lord's Baptism conclude the Christmas cycle.

Planning for Advent

Beginnings: The season of Advent is first recorded in Gaul around the year 360. It was originally seen as a period of preparation for Epiphany. At times it was considered to be a penitential season, but this is not true of our modern observance. Its length has varied during the centuries, and now covers the four weeks before Christmas. Further details on its history and development are given in *Advent: ready for his coming*, in Bulletin 47, pages 17-19.

Spirit of the Advent season: Key words that describe Advent's character are *expectation, hope and joy*.

Call to renewal: John the Baptist's strong invitation to "make straight the way of the Lord" (Mk. 1: 3) echoes throughout this season. God's people are called to let Christ be king in their lives, to let his will be theirs, in order that the kingdom may come and God's will be done on earth (Mt. 6: 10-11). This invitation to renewal of heart and life is addressed to all.

Flow of the season: The Advent liturgy is colorful, and filled with beautiful texts and thoughts. The season has two main stages or phases:

◦ *First phase:* The first part of the season runs from the Saturday evening before the first Sunday until Dec. 16. The Advent gospels continue the eschatological themes of the final Sundays in ordinary time, and move us toward the celebration of thanks for the incarnation. On the first Sunday, the Son of Man is coming as a judge; the next week, we are called to make straight the ways of the Lord in preparation for his coming. The third Sunday presents John the Baptist as a witness, proclaiming Christ as the one who is to come. The first preface of Advent praises God for the two comings of his Son among us: as one of us, to save us, and his ultimate coming in glory.

◦ *Second phase:* Beginning on Dec. 17, the final eight days of Advent concentrate more on the coming of the Word made flesh. With Mary and Joseph, we marvel at God's wonderful works, and renew our faith and confidence in his love for us. Old Testament prophecies about the savior are heard in the first reading on these final days of the season. The second Advent preface refers both to Christ as son of Mary and to our prayerful waiting for his final coming.

Liturgical celebrations: The spirit and message of Advent are continued in all the celebrations of this season:

◦ *Eucharist:* Both Sundays and weekdays have been assigned carefully planned texts: these should be used as appointed. Careful preparation is needed by all in order that these Masses will have their full effect of leading us closer to the Lord.

- *Sacraments*: The sacraments of reconciliation and eucharist are the primary celebrations of the renewal that God's spirit is working in the hearts of those who are open to his grace. Communal penance celebrations are appropriate during the season, particularly during the final days. Model celebrations are given each year in the Bulletin: see note 2 on page 37.

- *Morning and evening prayer*: Each day's prayers reflect the spirit of this season. We praise God for giving us salvation in Christ. The gospel canticle at morning prayer is particularly suitable in Advent, for it is Zechariah's song of praise at the birth of John the Baptist, who was to announce the coming of the savior. Intercessions during Advent reflect our concern for conversion, for the coming of God's kingdom, and for peace and joy in the hearts of all.

- *Bible services*: The Second Vatican Council recommended bible celebrations during Advent (Liturgy constitution, no. 35: 4). These enable us to reflect more fully on some of the rich themes of the season, and to spend more time in making intercession for the needs of the Church and the world.

Celebrating at home: As part of its responsibility for the prayer life of the community, the parish should encourage families to celebrate Advent at home as well as in church and school (see Bulletin 63, page 103). Advent customs may be explained in the parish bulletin, books on the season may be made available, and seasonal prayers encouraged. If each parish undertook to promote one Advent practice each year, people would gradually begin to relate its message to their daily living, and would be more receptive to God's word in liturgical celebrations.

Seasonal customs include the Advent wreath; the Jesse tree; blessing and decorating the house, church, and Christmas tree with Christian symbols; making suitable banners or posters; saying Advent prayers; singing seasonal hymns; reading and reflecting on some seasonal passages of scripture.

- *Appropriate prayers* for Advent include: The Lord's prayer; "Come, Lord Jesus" (see 1 Cor. 16: 22; Rev. 22: 20; *Didache*, 8: 6); "Not my will, Father, but your will be done" (see Mt. 26: 39); "May your kingdom come, and your will be done" (see Mt. 6: 10-11); canticle of Zechariah (Lk. 1: 68-79); *O antiphons* (see Bulletin 55, pages 200-204); *Angelus* (based on Lk. 1: 26-38, 42); *Glory (be) to the Father*. Suitable psalms for Advent include Ps. 25 and Ps. 85.¹

Planning for Advent: The initial planning for Advent should start during the previous Advent. As the season unfolds, the liturgy committee, priests, deacons, and catechists should be alert for additional ways of celebrating the season next year. After Advent — perhaps in January — the committee should evaluate the community's preparation and celebration, and suggest ways of improving them for next year.

- *Planning* should start in good time, by the early fall at the latest. After looking back at last year's celebration, the liturgy committee should lay out a concrete plan for this Advent. They should provide necessary resources in good time, and set up a timetable for planning, preparation, and celebration.

¹ References to psalms follow the Hebrew numbering, as found in *The Jerusalem Bible* and other modern ecumenical versions. Psalms 25 and 85 are the seasonal psalms for Advent (see lectionary, nos. 174-175; CBW 1, nos. 172-173).

Music: Advent music is centered on the coming of Christ and on judgment, God's will, salvation, and joy. Suitable music is listed in the index of the choir edition of CBW I, page i; in CBW II, a much more extensive listing is included in the liturgical index. The commercial world — including radio and TV — does not know Advent; instead, they grind out Christmas songs for five or six weeks until everyone is sick of them. Then carols end abruptly on Dec. 25: anticipation is overwhelmed by premature celebration. Believers need to sing Advent songs in Advent, and reserve Christmas music for its own season.

Other notes:

◦ *Models:* Mary and John the Baptist are the main models for this season: see Bulletin 36, page 246; still others are suggested in *Patrons for Advent*, in no. 41, pages 270-272.

◦ *Problems:* Several problems remain in the celebration of Advent. Many Catholics still tend to look on it as a season of penance rather than a time of prayer and quiet, joyful expectation; for some, the dropping of the *Glory to God* and the use of violet vestments are the equivalent of lenten customs. The celebration of saints' feasts during Advent tends to distract from the thrust of the season; this practice, however, is not going to be changed quickly or easily, since it rests on centuries of practices and folkways.

◦ *References:* See the three issues of the Bulletin on Advent and Christmas seasons: nos. 36, 41, and 55; further references are in Bulletin 61, pages 305-307.

Planning for the Christmas Season

Beginnings: The celebration of Christmas began in Rome around 336, during the *Saturnalia*. In the East, the combined celebration of the incarnation of the Son of God as one of us, of the Lord's baptism, and of the sign at Cana may date back to the end of the first century. During the fourth century, both Christmas and Theophany (Epiphany) came to be celebrated in the East and West. Further details on the development of these feasts are given in Bulletin 47, pages 19-27. At present in the Roman Church, the season of Christmas begins with first evening prayer on Dec. 24, and ends with evening prayer on the feast of the Lord's Baptism.

Spirit of the Christmas season: The best expression of the spirit of this season is found in its prefaces (nos. 3-5). This is a time for praising and thanking the Father for his love in sending his Son to be one of us (see Jn. 3: 16). The Lord Jesus is a sign of God's glory and love, seen only by faith. Jesus will restore creation to the will of God and lead it into his kingdom. Our Lord has reconciled us to the Father; now we are called to everlasting life. Further prefaces (nos. 6-7) cover the feasts of Epiphany and the Lord's Baptism.

Call to renewal and conversion: After John the Baptist's call to straighten the ways of the Lord during Advent, the Christmas season continues Christ's saving work. The readings and prayers keep reminding us that God has sent his Son to be our savior, our Lord, our Emmanuel. On Sundays and weekdays, we are invited to ponder this great mystery: God is united with us in Jesus, who is like us in everything except sin. Those who are tempted to think that human nature or our bodies should be bemoaned need to examine more carefully the meaning of the Word made flesh and dwelling among us. (See Bulletin 62, pages 32-33.)

We need not think that the Christmas season is remote from the paschal mystery. Our Lord came in order to be our savior: it is precisely as a man, as one of us, that he lived, listened, obeyed, suffered, and died to save us. And the Father raised him in glory, and made him Lord of all!

Flow of the season: After the four weeks of preparation during Advent, the Christmas season begins. Christmas is a celebration of praise and thanks to the Father for sending his Son to be one of us in order to be our savior. At the end of the octave, we celebrate the first day of the civil year with the feast of Mary, the mother of God (*theotokos* — as declared by the Council of Ephesus in 431). The feast of the Lord's Epiphany celebrates his manifestation to the world as its savior. A week later, the feast of the Baptism of the Lord ends the Christmas season and begins the period of ordinary time.

Liturgical celebrations: The Sunday and weekday eucharists reflect the seasonal themes. Morning and evening prayer help members of the community to praise and thank God for his love for us. Bible celebrations may help people to reflect on the main readings of the season.

Celebrating at home: Parishes need to encourage families to keep the Christian spirit of this season in their homes. Practical suggestions for decorations, cribs, and blessings are given in Bulletin 63, pages 103-106.

- *Appropriate prayers* for the Christmas season include: Mary's canticle of praise (Lk. 1: 46-55); *Hail, Mary* (based in part on Lk. 1: 28, 42). Suitable psalms: Ps. 98 during the whole season, and Ps. 72 during its final week.

Planning for the Christmas season: It is a temptation to plan for a big celebration at Christmas, and then to let the rest of the season go by almost unnoticed. A balanced plan will include not only the two holidays, Dec. 25 and Jan. 1, but also the three Sundays of the season. When setting times for Christmas eve Masses, parish committees have to make sure they do not overemphasize these to the detriment of Masses on the day itself. In January, the clergy and liturgy committee should review and evaluate the community's celebration of the Christmas season.

Music: The flow of the season should be observed, but a mixing of themes has been common since the fourth century. Salvation in Jesus Christ, God's love, and obedience to God's will are appropriate themes: see the liturgical index in the choir edition of CBW I and II for further suggestions.

Other notes:

- *Problems:* The secular celebrations of Christmas end on Dec. 25, while the Church is just beginning to celebrate the feast. Christmas music — on the broader themes of the season — is appropriate until the feast of the Lord's Baptism.

Concentrating too much on "Baby Jesus" songs is contrary to the Church's traditional faith, and ignores the primary thrust of the season (see Bulletin 62, pages 20-21). The lectern and the altar — never the crib — remain at the center of the liturgy all year. (On the positive use of cribs, see Bulletin 36, pages 262-264; no. 41, pages 312-313; no. 55, pages 211-212.)

- *Resources:* see the Bulletins listed under Advent, page 24.

CELEBRATING THE EASTER CYCLE

The season of Lent leads us to Holy Week and the Easter triduum, centered on the paschal mystery. During the Easter season, the Church reflects on and celebrates the great saving work of God in Jesus Christ.

Celebrating Lent

Beginnings: What we know as Lent developed in the first six centuries as a combination of the final preparations of catechumens for baptism, the penitential discipline for reconciling sinners to the Church, and the desire of good-living Christians to undergo an annual period of conversion. Holy Week developed quickly during the fourth century. Fuller details are given in Bulletin 47, pages 28-47.

Spirit of Lent: This season is totally related to baptism. For the catechumens preparing for their initiation at Easter, it is a period of purification and enlightenment; Christians prepare to renew their baptismal promises during the Easter vigil (Liturgy constitution, no. 109).

Call to renewal: Baptized believers hear Jesus' call to repent and turn back to God (see Mk. 1: 15). Led by Jesus and his Spirit, the pilgrim people of God make their annual journey of renewal, listening to the word, becoming more ardent in prayer, and more devoted to works of penance and concern for others (Liturgy constitution, no. 110).

Flow of the season: Lent begins with Ash Wednesday and several days of calling us to repentance and good works (see *Five days of decision*, in Bulletin 42, pages 40-41). On the first Sunday, we line up with Christ in the battle against the powers of Satan and darkness. The transfiguration of Christ, as the gospel passage for the second Sunday, gives us the courage and hope to keep moving ahead to the celebration of the Easter triduum.

The third, fourth, and fifth Sundays in year A — which may be used every year — provide three great moments in the journey of catechumens and Christians alike: Christ the savior gives faith and the water of life to the woman at the well (Jn. 4); Christ the light of the world restores sight and gives faith to the man born blind (Jn. 9); Christ our life brings Lazarus from death to life (Jn. 11). The Easter symbols in these passages (water, life, burial and resurrection) speak both to those preparing for initiation and to those renewing its meaning.

Passion Sunday recalls the triumphant entry of Christ into Jerusalem, and leads us into the final days of preparation for Easter.

The prefaces used during Lent (nos. 8-20) give many insights into its meaning.

Liturgical celebrations: The texts and rites for the eucharist and the liturgy of the hours during Lent are strong, and should be used as they are provided in the liturgical books. Daily Mass and frequent celebration of morning and evening prayer should be encouraged. Prayers and rites for catechumens and for those preparing to be received into full communion are celebrated during this season (see Bulletins 51 and 64).

Penance celebrations are encouraged at the beginning of Lent and before Easter, perhaps during Holy Week. A model for penance celebration is included in this issue, and a list of celebrations in past issues is given in footnote 2, page 37. The sacrament of penance is a renewal of the reconciliation and victory over sin which Christ first shared with us in our baptism (see *Rite of Penance*, no. 2).

Bible services are encouraged during Lent (Liturgy constitution, no. 35: 4) in order to help God's people reflect on his word in a spirit of prayer.

Celebrating at home: Pences, prayer, and bible stories are appropriate ways of introducing children to Lent. For traditional penances, see *The top ten*, in Bulletin 42, pages 20-33. Other practical ideas for home celebrations in Lent and Holy Week are included in no. 63, pages 106-107.

- *Appropriate prayers* include "Not my will, Father, but your will be done" (see Mt. 26: 39); "May your kingdom come, and your will be done" (see Mt. 6: 10-11); a simple act of sorrow (such as one based on Lk. 15: 21 and Ezek. 36: 25-27; see Bulletin 36, pages 253); phrases from the seasonal psalms, which include psalms 51, 91, 130; in Holy Week, Ps. 22; Easter vigil, Ps. 136.

Planning should begin with an evaluation of the previous Lent. All involved in the planning should have a clear picture of the flow of the season, of its highlights, and its basic purpose in relationship to baptismal renewal. Good planning will try to take advantage of the wealth of prayers and rites in the liturgical books, and not seek to impose passing fads or gimmicks on the liturgy. Evaluation of the community's celebration of Lent should take place during the Easter season.

Music has an important role to play in all lenten liturgies. In general, people are ready to co-operate more fully in liturgical celebrations and prayer services during Lent, and this willingness should not be neglected.

Suitable lenten music is recommended in the liturgical index of CBW I and CBW II. Hymns and psalms of praise, renewal, repentance, and social concern are appropriate. During Holy Week, hymns may reflect on the obedient suffering of Christ, on his passion and death, and on his victory through the cross.

Other notes:

- *Problems:* Secular society has made shopping, entertainment, and spring vacations the center of the time we observe as Holy Week and Easter Week. For us, Good Friday and Holy Saturday should be days of keeping the paschal fast, not of shopping and shows. Good Friday is certainly not a day for wearing Easter finery to church. Parishes need to encourage a sound approach to Holy Week by providing good preparation and excellent celebrations to deepen the faith of all who take part.

- *References:* Liturgical texts are given in the lectionary (Sunday and weekday, including study editions); sacramentary; and *Sunday Mass Book*. See also Bulletin 37, *Taking Lent Seriously*; no. 42, *Call to Penance*; further references are also given in no. 61, pages 307-310; *Guidelines for Pastoral Liturgy* provides seasonal and daily notes.

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Celebrating Holy Week and the Easter triduum: This period is covered in part in the notes on Lent, and in the following pages on the Easter season.

Celebrating the Easter Season

The Easter season begins with the celebration of the Easter vigil, and lasts until the end of Pentecost Sunday.

Beginnings: The observation of a yearly feast of the resurrection seems to go back to the earliest days of Christianity, if we can interpret the hints in the New Testament (e.g., 1 Cor. 5: 6-8), and in the deep divisions over the date of Easter in the second century. Further details are given in Bulletin 47, pages 48-54.

Spirit of the Easter season: *New life, joy, a fresh start, born again, a new creation:* These are terms that describe the condition of the Christian people as they begin to celebrate the season of Easter. The seasonal prefaces (nos. 21-28) provide concise summaries of the paschal theme.

Call to renewal: Several stages are reached during Eastertide. It begins with the vigil and its celebration of Christian initiation (formerly an all-night event), and continues at a high level during the octave. For the rest of the great fifty days, the Church celebrates the *mystagogia* — the completion of the process of initiation for those baptized at the Easter vigil (see Bulletin 64, page 177). Along with them, the rest of the believing community deepens its faith in the risen Lord, who sends his Spirit among us. New insights into the meaning of Church and sacraments are shared by all. In this way, the entire community may continue the renewal begun during Lent.

Toward the end of the season, we celebrate the Lord's Ascension, and complete the fifty days on Pentecost. Then the Easter candle is placed back in the baptistry until the following year's Easter vigil celebration.

Liturgical celebrations: Appropriate texts — both readings and prayers — are provided for Sunday and weekday eucharist and for the liturgy of the hours. Where possible, these should be used and not displaced by other celebrations. Community morning and evening prayer may use the rich texts of this season, especially on Sundays. Several times during the fifty days, a community bible service may help believers to reflect on the readings and message of the season. All celebrations during Easter time give praise to the Father as we thank him for saving us through Jesus' dying and rising, and for giving us his Holy Spirit.

Celebrating at home: The joy of the Easter season should be reflected in each Christian home. *Alleluia*, holy water, candles, gemmed crosses, decorated eggs, and standing during prayer are some of the practices that help to bring the meaning of the season into the home. See Bulletin 63, pages 107-108.

◦ *Appropriate prayers:* Prayers of praise, thanks, and glory are suitable during this season. *Alleluia* may be sung, as at the gospel acclamation, with daily prayers, grace, and as a burst of praise. A verse of any of the Easter hymns (see CBW I and II), particularly the doxology, is always appropriate. "Jesus is Lord!" (see 1 Cor. 12: 3; Rom. 10: 9) is an act of faith, inspired by the Holy Spirit who dwells within us. The greeting used by Eastern Christians:

V. *Jesus Christ has risen!*

R. *He has risen indeed!*

is suitable at any time during the season. Prayers to the Spirit are recommended throughout the Easter season. Seasonal psalms: Ps. 118, 66, 47, 104.

Planning for the Easter season: Planning for the vigil and the Easter octave will usually be part of the planning for Lent and Holy Week. In all too many parishes, however, it may happen that little thought is given to the seven weeks of Eastertide, *the great Sunday* in the early Church. It may surprise many to realize that the 50 days of this season are more important than Lent, and that they are the purpose and goal toward which our lenten prayers and actions are leading us. Planning for the Easter season should begin before Lent, and continue into the season itself. As always, evaluation after the period is over is important if next year's celebration is to be better.

Music: During this season, songs with *Alleluia* are emphasized. Other hymns of thanks and praise to the Father for saving us through the loving obedience of his Son are also suitable, as are songs of baptism, victory over sin, and hymns to our Lord as our savior.

Other notes:

- *Problems:* The celebration of the fourth Sunday in the Easter season is deflected from its broader purpose by being restricted to the topic of vocations; in a similar way, the seventh Sunday is encumbered by being called Communications Sunday. Similar theme Sundays during the year continue to prevent the full and proper celebration of the Lord's day liturgy called for by the Second Vatican Council.

- *Resources:* As well as the lectionary and sacramentary texts, see Bulletin 37, pages 42-45; no. 42, pages 56-59; no. 63, pages 107-108. Other articles are listed in Bulletin 61, pages 310-311.

BULLETINS FOR THIS YEAR

For 1979, The National Council for Liturgy has chosen these topics for the National Bulletin on Liturgy:

- No. 67: *Planning our Year of Worship*
- No. 68: *Family Prayer*
- No. 69: *Eucharistic Devotions*
- No. 70: *Liturgical Year and Spirituality*
- No. 71: *Sunday Eucharist*

Beginning with no. 67, each Bulletin will have 48 pages, making a total of 240 pages a year.

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PLANNING DURING ORDINARY TIME

Since the 1969 revision of the Roman calendar, ordinary time is the name for the weeks between the Christmas and lenten seasons, and between Pentecost and Advent.

Beginnings: From the earliest times, it seems that the scriptures were read at the eucharist in more or less a continuous fashion, beginning today where we left off last week (see Justin's account of the Sunday celebration in Rome, around 150). For several centuries, the presiding bishop composed his own prayers, according to traditional patterns. (See Bulletin 55, pages 241-243.)

Soon lists of appropriate scripture passages led to marked bibles, and gradually to lectionaries. Collections of prayers were composed and circulated, eventually becoming sacramentaries. Ordinary time fared both well and poorly during the many centuries and reforms from the early years to the present day. See Bulletin 47 on its history, no. 50 on the lectionary, and no. 60 on preaching in ordinary time.

Spirit of ordinary time: This season is more quiet, restful, and reflective than the stronger seasons of Lent-Easter and Advent-Christmas. Each week, its center is on the Sunday celebration, and is influenced by the gospel passage. The calmness of this season should lead to excitement, not boredom.

Flow of the season: Unlike the other seasons, which are more thematic, and centered on preparing for, celebrating, or meditating on a major faith event (resurrection, incarnation), ordinary time simply follows the gospels. Each year we let one of the evangelists lead us to deeper faith in Christ and his Church. In year A, the year of Matthew, we allow his gospel to give us the teachings of Jesus and to help us to recognize his continuing presence among us. In year B, the year of Mark, we are led to Christ, the Son of God and Son of Man. The year of Luke, year C, presents a social gospel, the role of Christ's followers, and the place of the Holy Spirit in our lives.¹

Toward the end of the liturgical year, each of the three synoptic gospels presents Jesus' teaching about the end of the world and judgment. Christ the King will restore all creation, and hand his kingdom to the Father. The risen people of God will rejoice in a new heaven and a new earth: then we will be freed from the corruption of sin and death, and sing God's glory with all creatures through Christ our Lord (see fourth eucharistic prayer). These final weeks celebrate the mystery of Christ in all its fullness, and lead into the season of Advent once more.

It is to be considered a liturgical tragedy when hit-and-run causes or feasts displace the flow of the gospel readings in ordinary time.

Call to renewal: In each Sunday's eucharist we renew our baptismal covenant for the glory of God and our own sanctification (see Liturgy constitution, no. 10). By involving us once more in the paschal mystery, the liturgy is constantly calling us to conversion and renewal, to put sin out of our hearts, and to conform our life to Christ and live it for God the Father.

¹ See *The Church's catechism*, in Bulletin 56, pages 293-295; and also *Systematic preaching from the lectionary*, in no. 60, pages 221-233.

Liturgical celebrations: The Church's full day of prayer is to be seen as the eucharist surrounded by the liturgical hours (especially morning and evening prayer) and by the personal prayer of each worshipper. The other sacraments, the prayer of the hours, and other rites and devotions have their center and focus in the eucharist, but are not to be replaced by it.

Celebrations in ordinary time are not spectacular, but they are intended to be planned and celebrated well. An occasional bible celebration could reflect on attitudes of worship, prayer, service to others; on the holiness of God; on human goodness-with-weakness, on sinfulness, on God's loving mercy in Christ; on the work of the Spirit among us; on Mary and the saints as faithful servants of God and followers of Christ. Ordinary time is a great opportunity to stir up our faith and deepen it.

Celebrating at home: During the weeks after Epiphany, we might take a more serious look at our family prayer life. Instead of repeating old excuses or finding new ones, we should come back to family prayer, in the long tradition of our Church. Our efforts will soon be strengthened during Lent. Christ will continue to be with his people, as he promised, whenever we gather to pray in his name (see Mt. 18: 20). Bulletin 68 is on *Family Prayer*; further ideas for families in ordinary time are given in Bulletin 63, pages 106 and 108.

Between Pentecost and Advent, the parish community should encourage families to help their children develop both human and Christian values: see Directory for Masses with Children, no. 9; Bulletin 63, *Children and Liturgy*, pages 71-72 and 113.

• *Appropriate prayers:* Ordinary time is a good time to encourage prayer at regular times (morning, mealtimes, evening — see Bulletin 63, page 69); spontaneous prayer; prayer from the gospels; prayer of praise; prayer of intercession. Ways in which the parish can help families to pray better are described throughout Bulletin 63. Seasonal psalms include Ps. 19, 27, 34, 63, 95, 100, 103, 145, and 122.

Planning in ordinary time: As noted above, the Sundays in ordinary time follow the thrust of the gospel being proclaimed during that year. It is best to become familiar with the gospel as a whole, and thus be able to locate the particular Sunday's passage within the narrative.² Ordinary time is a good time to concentrate on improving participation in the eucharist (see Bulletin 62, pages 31-39), and on working for more dignified celebrations through better formation and training of ministers (see Bulletins 53 and 56). The Sunday prefaces (nos. 29-36) summarize the work of the season well.

Music: Ordinary time is a good time to work on the quality of the singing during the order of Mass (see pages 16-17). Families could also be encouraged to sing some of the shorter passages (such as the *Lord, have mercy; Holy holy, holy Lord*) in their daily prayer. A review of the parish repertoire of Mass music, psalms, seasonal hymns, general hymns, and other music would be useful once a year, and would assist the planners in preparing for the following year.

² See *Planning Sunday Liturgy in Ordinary Time*, by Patrick Byrne: cassette no. S77-2 (1977, Time Consultants, P.O. Box 652, Severna Park, Md. 21146).

Other notes:

◦ *Devotion:* During ordinary time, it might be good to look at the devotional life of the community, and make sure that it is balanced and in harmony with the liturgy (see Liturgy constitution, nos. 13 and 17; Bulletin 62, *Liturgy and Devotion*; other references in no. 61, pages 293-294).

◦ *Resources:* Other articles on ordinary time are listed in Bulletin 61, pages 307, 311; on saints, pages 347-348; on the Mass, pages 315-324; on ministries, pages 325-329.

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Helpful reading about Sunday: See *Sunday Mass Book*, pages 19-20; Bulletin 43, *Sunday Belongs to the Lord*; no. 47, *Heart of the year: Sunday*, pages 14-16; no. 50, on the Sunday lectionary, pages 220-222; no. 58, on morning and evening prayer; no. 60, *Liturgical Preaching*. Many references to other Bulletin articles are given in no. 61, pages 304-305. See also “Celebrating Sunday more beautifully,” in Bulletin 63, pages 95-96.

HELPING PARISHES TO WORSHIP BETTER

One of the important tasks facing every diocesan liturgical commission (see Bulletin 66) is that of helping parishes and other groups in the diocese to worship better. Here are some ideas for further discussion:

Parishes are people: Parishes are not things or places. The Church is the people called by God in Christ. A parish is people, God’s people, gathered around this altar, under the guidance of this pastor and this bishop.

Encouraging: The diocesan commission needs to encourage and inspire parish clergy and liturgy committees to greater prayer, more joyful celebration, and fuller living of God’s love for us.

Visiting: A parish needs relatively frequent visits from the bishop and the diocesan people to help it to realize that it belongs to a larger family. How can your diocesan commission help each parish to feel part of the diocese?

Praying with them: When visiting a parish liturgy committee, diocesan commission members should seek to spend some moments with them in prayer, either before or during the meeting.

Helping to analyze and evaluate: Commission members can be of assistance to parish committees by encouraging them to look back at what they have done in the past year or two, and to consider the value and results of their efforts.

Planning: At the same time, committees should be helped to plan for the year ahead.

PENANCE CELEBRATION

Lent

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 which celebrates God's gift of forgiveness. This service may be used at any time during Lent. Communities should consider having several services, perhaps one near the beginning of Lent, and another during the final two weeks of the season. Preparations should begin well in advance of the date chosen.

During the final days of Lent, the Christian community is preparing for the celebration of the paschal triduum. This penance celebration should help them in making the choice of dying with Christ to sin and living with him for God.

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, and 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 Lent (nos. 22-37 and 220-260; 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 the outline of the 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 provides 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 this 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 richly 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 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 psalms 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 *Lent, Passiontide, Christian vocation, community, penance celebrations, unity, 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 the lenten season. 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 fasting by 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 — 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 Lent, may help to set the mood for this celebration.

CELEBRATION OUTLINE

Theme

"Called to give praise and thanks." This 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:

From the depths of sin and sadness	CBW, no. 279
Forgive our sins	no. 276
Psalm 100	nos. 238-239
or another seasonal hymn	nos. 278-288

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 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: 2 Thess. 3: 18; Heb. 13: 25a; or the following greeting from St. Ignatius of Antioch:

**All happiness to you
in God the Father and in Jesus Christ.**

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 lenten 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 praise him for choosing us in Christ
as his beloved people of praise.**

All pause for silent prayer.

**Blessed are you, Father of all,
ruler of the universe:
you have loved us so fully
that you sent your Son to save us.**

**Before time began, you chose us in him
to be your holy people, blameless in your sight.
You have called us to sing your praises
by our works and by our words
until all people are drawn to give you glory.**

**We praise you for saving us from sin
and for making us your beloved people.**

**Help us to turn from sin
and give you praise by our good works,
and so lead others to your love.**

**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 that Christ's death and rising have freed us from slavery to sin, and have made us his people of praise.

5. Reading from the word of God: The first reading may be chosen from Eph. 1: 3-14 (lectionary, no. 105 — longer reading); 1 Pet. 2: 4-9 (no. 53); or Titus 2: 11-14 (no. 14).

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 91	CBW, no. 177
Psalm 130	nos. 178, 245, 247
Lord, who throughout	no. 278

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 to be sung, CBW, no. 208 may be chosen.

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:

Mt. 5: 1-12a	lectionary, no. 71
Lk. 11: 1-13	no. 112

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,
to warm those who are indifferent to you,
and to lead them to give you praise.**

**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:

O crucified redeemer	CBW, no. 277
Into your hands	no. 280
Creator of the earth and skies	no. 284

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:

**Do I show reverence and respect for God and his name?
Do I thank him for calling me
to be a member of his people of praise?
Do I praise and thank God each day?
Do I love him with my whole heart and strength?**

All pause for a moment of silent prayer and reflection.

Reader:

**Do I keep the Lord's day holy by prayer and worship,
by reading God's word, and by taking adequate rest?
Do I take a full part in community worship?
Or do I profane the Lord's day by unbecoming activities and excesses?**

All pause for a moment of silent prayer and reflection.

² Other forms for the examination of conscience are given in past issues of the Bulletin: for Advent, see nos. 36, 41, 46, 51, 55, 61, and 66; for Lent, see nos. 32, 37, 42, 47, 52, 56, and 62. Another form is included in *Sunday Mass Book*, pages 1108-1112.

Reader:

**As a parish community,
do we praise God in all our efforts?
Are we trying to make our worship as perfect as possible?
Do we do everything in the name of Jesus for the glory of God?**

All pause for a moment of silent prayer and reflection.

Reader:

**Do I accept God's will as taught in the bible?
Do I respect the authority of Christ and his Church?
Do I obey and respect those in authority over me?
Am I a cause of rebellion to those in my charge?**

All pause for a moment of silent prayer and reflection.

Reader:

**Do I respect God's gift of life
by showing kindness and love to young and old?
Do I work to save the lives of the unborn,
and to bring about respect and dignity for all God's children?
Do I take reasonable care of my own health
and that of my own family?**

All pause for a moment of silent prayer and reflection.

Reader:

**Do we respect our bodies as temples of the Holy Spirit?
Do we obey God's will for marriage and family life?
Do we strive to remain pure in every thought, word, and deed?
Do we stand up for Christ in the face of the world's lax standards?**

All pause for a moment of silent prayer and reflection.

Reader:

**Do we control our appetite for more possessions?
Are we using them in order to give greater glory to God
and to work for our salvation?
Do we respect other people's rights to their own property?
Do we avoid pollution and destruction of the world God gives us?**

All pause for a moment of silent prayer and reflection.

Reader:

**Am I honest and straightforward in all things?
Do I tell the truth at all times,
saying *yes* when I mean *yes*, and *no* when I mean *no*?
Do we encourage truthfulness and honesty by all in our family?**

All pause for a moment of silent prayer and reflection.

Reader:

**Do I show my love for God by loving and serving others?
Do I serve God in joy?
Do I seek to give him thanks and praise through Christ
in everything I 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,
Christ is calling us to turn away from our sins.
Die to sin, and live with Jesus for God.
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.³)

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 have taught us to be the light of the world:
forgive us for failing to be people of light.
Lord, have mercy.**

All: Lord, have mercy.

**Christ, you have called us to be the people of love:
forgive us for choosing hatred and sin.
Christ, have mercy.**

All: Christ, have mercy.

**Lord, you have chosen us to do good,
to serve others in your Spirit of love:
forgive us for preferring to serve ourselves.
Lord, have mercy.**

All: Lord, have mercy.

16. Acclamation: A hymn may be sung:

Prayer of St. Francis
All glory, land, and honor

CBW, no. 404
no. 285

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

³ 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).

Conclusion of the Rite

17. 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 called us to be his people of praise.

Let us pray with Jesus to our Father:

Our Father . . .

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 all the people of God.**

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 Easter. 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 of light bless you with all good,
and protect you from all evil. Amen!**

**May his wisdom enlighten your hearts,
and give you everlasting understanding. Amen!**

**May he look upon you with mercy,
and raise you to unending happiness. Amen!**

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

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

When I behold
O merciful redeemer
or another seasonal hymn

CBW, no. 286
no. 283
nos. 276-288

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.

PUBLIC MANIFESTATIONS OF PIETY

In this article, Dr. Hans Daigeler¹ looks at public expressions of religious life in the Church of today.

This brief essay addresses a religious phenomenon for which it is difficult to find a name. Of course, there are several terms already in use. Theology speaks of pious practices, devotions, and extra-liturgical events. Anthropology and sociology of religion call it popular religiosity. However, none of these words covers adequately the issue I have in mind. In addition, they carry too many adverse connotations to be useful in reasoned discourse.

What I am interested in are public expressions of religious life such as blessings, pilgrimages, veneration of saints, novenas, celebration of holy days, religious art, votive offerings, and others.

The terminology of social science appears adequate at first sight. Yet a closer look at its research on popular religiosity reveals two basic and, I feel, fallacious presuppositions. Because they are dubbed as popular, as religious expressions of the masses, public manifestations of piety are usually seen as the opposite to enlightened and elite religiosity. Secondly, since they are said to be unacceptable forms of religiosity for those of purportedly higher sophistication, they are seen as archaic and needing to be overcome by education and increasing rationality. Thus, in social science, popular devotions get to be popular deviations.

This derogatory research outlook of historians and sociologists is little hampered by the concerns of theologians and liturgists. At least, there are a good many scholars in social science, particularly among the French-speaking,² who study popular religiosity. Yet there are few theologians who seriously probe this phenomenon.³ Far from critically questioning the social class assumptions referred to, theologians and liturgists alike seem to agree that piety in public life is on its way out. For our days, this may or may not be an accurate description.⁴ But what is worse, the disappearance of religious mores and folkways is uncritically hailed as the downfall of superstition, credulity, and man's attempt to separate religious and moral life. They are widely held as expressions of sanctimonious or routine faith. The demise of popular religiosity is, therefore, greeted as the advent of a truly personal and pure faith commitment.

May we subscribe in honesty and reflective integrity to this kind of denigrating sociological and theological evaluation? This richness and extent of religious practices in the not too distant past should make us wonder. Why has so much of public piety disappeared

¹ Hans W. Daigeler is a layman working as theologian and consultant to the Canadian Conference of Catholic Bishops. Born in West Germany, he holds a doctorate in Theology from the University of Fribourg, and an M.A. in Sociology from Carleton University, Ottawa.

² Most of the recent literature on this question that I have been able to peruse is published in French. See "La religion populaire en Occident selon les recherches récentes," by P. Boglioni, in *Communauté chrétienne*, n. 96 (1977), pages 671-680; *Foi populaire, foi savante: Actes du Ve Colloque du Centre d'études d'histoire des religions populaires tenu au Collège dominicain de théologie, Ottawa (1976, Editions du Cerf, Paris); La religion populaire*, edited by Bernard Plongeron (1976, Beauchesne, Paris); "Let the People Be: 'Popular Religion' and the Religion of the People," in *Pro Mundi Vita Bulletin*, no. 61 (1976) — includes bibliography; *Recherche et religions populaires: Colloque international 1973*, edited by Andrée Desilets and Guy Laperrière (1976, Bellarmin, Montréal); *Religion populaire et réforme liturgique* (1975, Editions du Cerf, Paris). See also "Roman Catholic Popular Devotions," by Carl Dehne, SJ, in *Christians at Prayer*, edited by John Gallen, SJ (1977, University of Notre Dame Press, Notre Dame and London): pages 83-99; this article is also printed in *Worship*, vol. 49, no. 8 (October 1975): pages 446-460.

³ The only exception being Latin America, where popular religiosity is a much discussed topic among theologians and a frequent theme of conferences and study days.

⁴ Some sociologists speak of the emergence of secular symbols which implicitly express the religious dimension of mankind. These are said to signify our highest aspirations and to portray the ultimate horizon of our search for meaning.

over the last twenty years? How will this affect our faith life? The voice is rising of those who note with dismay the rapid decline of popular religiosity.⁵ Nevertheless, no one seems to have seriously studied, as yet, the theological and, what is also of great importance, socio-psychological significance of popular religiosity.

Surely, religious mores as we know them have amassed a good many remnants of magic and of man's attempt to manipulate God for our own good. All too often people took part in popular religious traditions because they were popular, not because they were religious. Indeed, there is no simplistic return to outlived and frequently aberrant practices. It is difficult to broach this topic today without spreading the aura of nostalgia. Yet the evident misuse and ill-adaptedness of many public religious practices must not lead us to evade the all-important question whether they fill a crucial function in making faith incarnate and maintaining it as vital and central in the life of the people.

Theologically speaking, popular religiosity helps to permeate culture in all its dimensions with faith. True, this occurs mostly on a symbolic and sign level. Often enough the simple presence of religious symbols in public life has been taken as evidence of a society deeply marked by religion, leaving its underlying philosophical and socio-political framework unchallenged. Many social justice groups rightfully question the erroneous assumption which equates Christian culture with clerical presence at public functions and religious art in public places. They argue that popular religiosity has been abused to protect unjust social and political structures by nourishing passivity and fatalism.

Evangelization of culture, however, goes beyond the level of morals. The presence of Jesus Christ speaks to and shapes our intellectual and ethical life as well as our emotional and affective forces. Catholic Christianity has always held incarnation to inculcate personal, social, and physical life. We impoverish the force of the gospel if we fail to immerse its transforming power in the symbolic part of our life and in our customs.

Over and beyond theological reflections there are certain socio-psychological considerations which recommend careful scrutiny before we discard popular religiosity as redundant. Public manifestations of piety must be regarded in the context of religious socialization, rather than, as it is done at present, in the context of social class. Even though we must remain aware that different social groups tend to create their own characteristic piety and to adapt the symbolic meaning of the common religion to their collective aspirations, we must probe popular religiosity as an instrument of religious formation. Unfortunately, only a few have asked what popular religious practices do to keep the faith fervent and focal.

Since, at this point, we can expect little help from scholars on this question, we might probe our own personal life experience. What has significantly contributed to our own religious formation? What role did public religious customs play in it?

Public processions and worship, celebration of holy days and veneration of patron saints, solemn first communion, pilgrimages, public funerals, and honoring of the dead; these were important events in my own faith life. Though not exclusively, they effectively helped to maintain religious reflection in the very core of my everyday life. They reminded me in an ongoing way, and somewhat independently of my own efforts, of the transcendent dimensions in life. This was their function for other people as well, it appears to me. They kept religion in public light. They nourished our sense of the sacred. They served as an unavoidable reminder for people to place their life before God. The disappearance of the sacred in public life means that for many it no longer appears at all.

Those who continue to participate in today's liturgy may depend less on such psychological help. However, even they may need the emotional and mental support for faith that the public presence of the religious dimension gives. Whatever the case may be for these, people who no longer have or never had the initiative to take part in a faith community are

⁵ So, for example, Pope Paul in his apostolic exhortation, *On Evangelization in the Modern World* — December 8, 1975 (1976, USCC, Washington): no. 48.

left utterly remote from a caring and challenging Church if it retreats into the precincts of the churchyard. Those who suffer most from the absence of popular religiosity are the people.

It has been a rapidly increasing phenomenon of our times that religion has vanished from public discourse and institutional life. Consideration of religion as a significant aspect of reality is ever more being eliminated. As sociologist Peter Berger says in *Facing Up to Modernity*,⁶ "Transcendence has been, shall we say, declared inoperative by the major agencies that officially define reality." Unless we subscribe to a sectarian notion of Church as the holy remnant among the heathens, we must be taken aback by this phenomenon. With the disappearance of popular religiosity, religion itself has become sidelined in the life of many.

What may be done to reverse this trend? First of all, religious leaders and all those concerned with evangelization should recognize the nature and importance of the issue. We all need to study and ponder the place of popular religiosity. Secondly, new and renewed ways that will give back religion its due place in public life should be vigorously pursued and promoted. These must express well the insights of theology and be properly adapted to today's culture. Nevertheless, we need not be immobilized by these directives. Innovative experiments should be encouraged, even though all their theological and sociological implications have not yet been ascertained.

Two suggestions come to mind that concerned liturgy committees might fruitfully pursue. The first one, relatively easy to implement, is aimed at encouraging religious art. People should be made attentive to the need for convincing religious art. One way to give incentive and support for Christian artists and for people to make use of this symbolic expression of faith in their homes and in public places may be to set up travelling art exhibitions. A good beginning might be made with circulating among the parishes in this country the art collection recently produced for the *Sunday Mass Book*.⁷

The second suggestion will be more difficult to realize. Most people today spend much of their life in common in shopping centers. These have become the public places *par excellence* of our culture. I have yet to encounter there the visible presence of the transcendent dimension in life. Could we not strive to have a chapel for meditation and prayer in all major shopping centers? Providing places of silence — *a silence shop*, so to speak — where we find ourselves so as to find God, could be an important step in reaching the average person with the message of Christ.

Ingenious and courageous initiatives are needed if we are to imbue our culture once more with the force of religion.

⁶ See *Facing Up to Modernity: Excursions in Society, Politics, and Religion*, by Peter Berger (1977, Basic Books, New York).

⁷ An outstanding feature of this book is the Canadian art commissioned for it by the Canadian Conference of Catholic Bishops. Artists from every province, and from the native peoples of the north, east, and west, interpret the gospel message in a fresh, Canadian idiom for the people of today. Nineteen full-color reproductions and seven in black and white make this a unique example of the Church's traditional patronage of the arts. The art is also available in *Art Collection/Collection d'Art* (1976, CCC, Ottawa).

This collection is available for exhibition: for further information, please contact Publications Service, CCCB, 90 Parent Avenue, Ottawa, Ontario K1N 7B1.

BRIEF BOOK REVIEWS

Environment and Art in Catholic Worship, by the Bishops' Committee on Liturgy (1978, National Council of Catholic Bishops, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005). Paper, 39 photographs, 100 pages. \$3.95.

In 107 concise paragraphs, the experts chosen for this task have spoken clearly on the worship of God and its requirements; the people of God as the ones who carry out liturgical action; the house for the Church's liturgical celebrations; the arts and the body language of liturgy; furnishings for celebration; and objects used in liturgical celebration. The illustrations reinforce the message of the text. A nine-page index concludes this book, which itself is an example of good design and taste.

This book provides an invaluable aid for everyone interested in liturgy, the arts, or architecture. Order your copy today, and let it open your mind and heart to the great possibilities that lie before us.

* * *

The Rite of Penance: Commentaries: Background and Directions, edited by Nathan Mitchell, OSB (1978, The Liturgical Conference, 810 Rhode Island Ave. N.E., Washington, D.C. 20018). Paper, vi, 122 pages.

This is the third of three volumes on the new rite of penance. No. 1 studied the pastoral introduction of the new rite, and no. 2 provided help in celebrating it in parishes. This third book contains eight essays on reconciliation in the other sacraments and in the life and prayer of the believing community.

These essays are by the editor (four), Godfrey Diekmann, OSB (two), Raymond Studzinski, OSB, Cora Marie Dubitsky, and Colman G. Grabert, OSB. Each paper offers deep insights into the scriptures and daily living. Familiar images and parables are explored, and new facets of Christian faith are opened.

This book is not one of formulas, recipes, or programs for action. Rather, it is a volume which needs to be read prayerfully, in a spirit of faith. It invites the reader to personal conversion at a surprising level, by showing us many of the ways in which God's kingdom is at work among us. Recommended for all who want to grow in faith and gratitude, and to share this with others; especially for liturgy committees, catechists, religious, and clergy.

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Lord, That I May See (1978, Catechetical Communications, Bethlehem, Pa. 18017; in Canada: Select Educational Distributors, 129 Thomas St., Oakville, Ont. L6J 3A9). Paper, 122 pages. \$2.50 (bulk prices available).

The London diocesan liturgical office has prepared this booklet to help people to celebrate the sacrament of reconciliation well. It contains many aids for examining one's conscience, forms of examination for various ages and vocations, prayers, extensive readings from God's word, 19 prayers of sorrow, and an index to the psalms and scripture readings.

Clearly printed and in pocket or purse size (4½ by 7 inches), this booklet will be useful for penitents. Recommended for wide distribution, both to families and for use in church.

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Married in the Lord, a handbook for those assisting Christian couples prepare for marriage, by Rev. Michael R. Prieur (1978 revised edition, Catechetical Communications, Bethlehem, Pa. 18017; in Canada: Select Educational Distributors, 129 Thomas St., Oakville, Ontario L6J 3A9). 186 pages. \$6.75 (bulk prices available).

Written both for young couples and for students in college or senior high school, this book discusses the Christian approach to marriage in a frank manner. It faces various moral problems and the formation of conscience. Local customs are discussed in order to help the couple prepare for marriage and celebrate their wedding well.

Father Prieur, who teaches at St. Peter's Seminary in London, Ontario, offers practical guides to the preparation and celebration of the marriage liturgy, along with suggestions for music and ministers.

The 1976 edition was reviewed in *Bulletin* 54, page 187. This revised edition has added indices, a new translation of *Humanae Vitae* (see following review), and section 7 of the Declaration on certain questions concerning sexual ethics.

We recommend this book for use in parishes and in campus ministry.

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Humanae Vitae: encyclical letter of Pope Paul VI on the transmission of human life, translated by Anthony J. Durand (1978, Catechetical Communications, Bethlehem, Pa. 18017, in Canada: Select Educational Distributors, 129 Thomas St., Oakville, Ont. L6J 3A9). Paper, 32 pages. \$1.95 (bulk prices available).

In 1968, the English translation of this encyclical was hasty and derived from the French version. The collapse of traditional sexual morality in the past decade has shown the need for a fresh translation directly from the Latin. Father Durand, a pastor and a former seminary professor, has provided a clear text in good English, making the teaching of Pope Paul much more accessible.

* * *

The Liturgy of Christian Burial: An introductory survey of the historical development of Christian burial rites, by Geoffrey Rowell (1977, Alcuin Club/SPCK, Marylebone Road, London NW1 4DU). ix, 137 pages, paper, £3.75.

This book, which is no. 59 of the renowned Alcuin Club series, looks at the way Christians have developed their funeral rites over the centuries. Varying theological understandings of death and everlasting life have influenced the liturgical forms, which in turn have affected the faith of those who celebrate. In the light of these studies, Rowell invites us to reflect on the type of burial liturgy that is needed and desirable for Christians of today. Recommended for all students of liturgy.

* * *

Touchstones for Liturgical Ministers, edited by Virginia Sloyan (The Liturgical Conference, 810 Rhode Island Ave. N.E., Washington, D.C. 20018; and the Federation of Diocesan Liturgical Commissions). Paper, 32 pages.

Nine writers have prepared this series of two-page papers (four for musicians) for various ministries, including the assembly, acolytes, deacons, those involved with environment and art, ministers of communion, presiders and preachers, readers, ushers. Each paper is intended to be duplicated and distributed among those whom it concerns.

Each writer has exercised the particular ministry for years, and shares the fruits of this experience. These touchstones provide useful and practical criteria for those exercising a ministry, and show what it can mean for them and for the people of God, as well as helping them to minister in a more devoted manner. Recommended for all ministers, clergy, and parish liturgy committees.

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Shaping Tomorrow's Church: Guidelines for parish growth, by Dennis Sullivan (1978, Liguori Publications, Liguori, Mo. 63057). Paper, 154 pages. \$2.95.

This book provides an excellent introduction to the way the Church is changing and growing in our day. Brief chapters in clear language discuss the Church, ministries, leadership, individual and community life. Liturgy has a balanced place throughout the book. One of the best published by Liguori in years, this book is prepared for use by individuals and discussion groups. Recommended for ministers, catechists, parents, clergy, religious, seminarians, and members of parish councils and liturgy committees.

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Teaching the Church Today, by Carl J. Pfeifer (1978, Twenty-Third Publications, P.O. Box 180, West Mystic, Ct. 06388). Paper, illustrations, 144 pages. \$3.50.

When teaching about the Church, the Second Vatican Council moved away from precise definitions, and returned us to the scriptural images which help us to see into many dimensions of the mystery of the Church. Some years ago, Avery Dulles helped us to understand more fully five models or images of the Church — as institution, mystical communion, sacrament, herald, and servant.

Pfeifer explores these in a fresh way, and goes on to look at other images: the Church as the context of our faith, as a pilgrim people, as worshipper, as multimedia, and as a sign of hope. His clear text and examples lead readers to a growing awareness of the mystery which is the Church. The chapter on Church as worshipper is excellent.

The book is intended for personal reading and for discussion groups, and each chapter adds suggested activities for primary, intermediate, secondary, and adult levels. Recommended for all active Christians.

* * *

Steps into Light: A Prayerbook of Christian Belief, by James W. Lyons (1978, Ave Maria Press, Notre Dame, Indiana 46556). Paper, illustrations, 62 pages. \$1.75.

Have you ever tried to find the right book of prayer for the sick to use? This hospital chaplain tried to, and ended by preparing it himself.

Each section contains a brief statement of faith, a prayer on which the reader may meditate, and a quotation from the bible. Not limited to the sick, the book is recommended for clergy, ministers to the sick, shut-ins, workers in hospitals, and for all who want to deepen their personal prayer life.

* * *

Child's Play: 15 scripture passages arranged for dramatic presentation by children in grades three through eight, by David B. Gamm (1978, Ave Maria Press, Notre Dame, Indiana 46556). Paper, illustrated, tear-out pages, three-ring punched, 95 pages. \$3.95.

The scripture passages on which the plays are based are all from the New Testament, and are arranged for a year, from Advent to ordinary time in the fall. The texts are from the scriptures, rather than paraphrases. Stage directions, ideas on costume, music, and sound effects are provided. Each play suggests appropriate occasions for using it during the liturgical year, and offers points for further discussions.

A previous book by Father Gamm, *On Cloud Nine*, was reviewed in Bulletin 54, page 188. *Child's Play* is recommended for catechists, teachers, and parents.

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"Jesus Plays" for Primary Grades, by Dorinda Clark (1978, Twenty-Third Publications, P.O. Box 180, West Mystic, Ct. 06388). Illustrations, two colors, 47 pages. \$2.95.

This attractive book presents texts, props, suggested music, and costume illustrations for 15 short plays. Mostly a page or two in length, these are written in simple language. Two places focus on the infancy narratives, and the rest on the parables and miracles of Christ, the last supper, and the resurrection. Using these as examples, catechists and families could easily prepare others for use at different liturgical seasons.

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Liturgies for Little Ones: 34 Celebrations for Grades One to Three, by Carol Rezy (1978, Ave Maria Press, Notre Dame, Indiana 46556). Paper, illustrations, color, 159 pages. \$3.95.

This book offers materials for a Mass for each week of the school year. Each celebration provides a theme, reading, responsorial psalm, gospel, petitions, ideas for preparation of the gifts, suggested music, and a banner idea.

While presented attractively, the material in this book needs to be questioned because of the assumptions on which it is based. Is it good to have a weekly eucharist with this age group? Should readings and psalms be constantly paraphrased? (See Directory for Masses with Children, no. 45; Bulletin 63, page 120.) Should such emphasis be placed each week on the variety of miscellaneous gifts to be presented? Should Lent be interrupted by rites for St. Patrick's day and for spring?

Many positive ideas are contained in this publication. A wise teacher will be able to incorporate them into daily prayer and non-eucharistic celebrations.

* * *

Celebrating 1979: A Festival Day Book for the Liturgical Year (Roman Catholic, Episcopal, Lutheran), compiled and edited by Thomas Kane (1978, Winston Press, 430 Oak Grove, Minneapolis, Minn. 55403). Spiral bound, illustrations.

Each two-page opening provides the calendar for the week, with Sunday readings for the Catholic, Episcopal (Anglican), and Lutheran Churches, special feasts for these Churches, for the Methodists, Orthodox, and members of the Jewish faith; the other page contains a reflection, prayer, custom, or recipe that could help families and communities to put Christianity into practice each week.

Colorful and lavishly illustrated, this publication may be of help to families who want a Christian calendar. One feels, however, that the attempt to gather in so many secular celebrations obscures and even obliterates the real themes of the Christian year: examine the pages for the seasons of Lent and Easter, for example.

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Singalive! Twelve songs and a cakewalk, by Donald Swann and Arthur Scholey (1978, Collins, 187 Piccadilly, London W1V 9DA). 110 pages, spiral bound. £3.00.

Donald is the Swann of Flanders and Swann. This is a fun book for Christian musicians, for choirs who want to give parish or community concerts, for singers who want to sing together for entertainment and relaxation. While not a book for public worship, it does contain a few songs which may be suitable for prayer in families and small groups. Recommended for musicians.

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Scriptographic Booklets, by Channing L. Bete Co., Inc., 45 Federal St., Greenfield, Mass. 01301. Two colors, 75¢ each; bulk prices available.

These 16-page booklets combine words and line drawings to communicate carefully researched information into an easily readable format. Their goal: "More people understand the message in less time, and remember it longer." Topics cover hundreds of topics, including some religious ones. Catalogues are available for "Catholic Church Programs" and for the "Bible Series." This review covers four titles we have seen:

- *The Bible and You*: A factual booklet on the bible, its individual books, and their contents. A useful aid for beginning to read the bible. First issued in 1971.

- *How to Study the Bible*: This 1978 booklet offers some practical aids to individuals and families who want to spend at least 15 minutes a day in studying the bible and its themes.

- *About Being Catholic* (1975, 1978): The institutional model of the Church has strongly influenced this booklet. There is no mention of ministries, and "from the top down" is its basic ecclesiology. The sacraments of initiation are not looked at together, and the eucharist is just one of the seven. This booklet needs a totally new look. Also available in Spanish.

- *About the Blessed Virgin Mary*: This is a valiant effort to explain devotion to Mary, but it lacks the full thrust of Vatican II (Liturgy constitution, Constitution on the Church) and of Pope Paul's 1974 exhortation, *Marialis cultus* (see Bulletin 62, pages 50-51).

The approach to teaching taken in these booklets is worthwhile, and should be looked at by all communities which are interested in helping adults to grow in their faith and prayer.

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Alcohol and the Family: Three Sure Ways to Solve the Problem, by Father Martin (1978, Liguori Publications, Liguori, Mo. 63057). Paper, 61 pages. \$1.00.

Alcoholism is destroying many families across this continent, for it affects not only the drinker but family, friends, and associates. This booklet describes three organizations which have evolved to combat this problem: Alcoholics Anonymous, Al-Anon, and Alateen. These are helping many to face, solve, or live with the problem. Recommended for all concerned people.

IN THANKS FOR THE LORD'S DAY

*Blessed are you, O Lord our God,
king of time and space, ruler of the universe:
you have chosen us to be your people,
to sing your praises in our word and work.*

*We thank you for giving us the Lord's day:
we praise you for calling us together each week,
and for nourishing us with your saving word.
We ask you to accept our praise and thanksgiving
which we give to you through Christ our Lord.
Send us forth to do your work,
and keep us always in your love.*

*Father, we bless you
through Jesus Christ our Lord
in the unity of your Holy Spirit,
now and always and for ever. Amen!*

(See Bulletin 54, page 178.)

A PRAYER FOR TEACHERS

Blessed are you, Lord God,
 possessor of all wisdom and knowledge.
You have formed us in your image;
 you have shaped us in your love.

These men and women before you now
 have chosen your path of service.
The gifts you have showered upon them
 they willingly share with others.

Be with them, most magnificent Teacher;
 inspire them with your presence,
 comfort them with your love.

Guide them as the days go by,
 that through their efforts
 hearts may be opened to you
 and lives made beautiful in your sight.

We ask you this, almighty Father,
 through your beloved Son, Jesus Christ,
 who lives and reigns with you and the Holy Spirit,
 one God, now and forever.

Amen.

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NEXT ISSUE

The March-April issue of the National Bulletin on Liturgy, no. 68, is entitled *Family Prayer*.

In this issue, we study a survey on family prayer provided last year in Bulletin 63. The survey results and the conclusions drawn from these will be printed in detail, along with further helps for families who wish to pray better.

Bulletin 68 will be ready for mailing in March.