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WORSHIP '80:
EUCHARIST
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 for all who are involved in preparing and celebrating the community liturgy.

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Eucharist, yes. Worship '80, only partially.

Three years in the planning, this symposium had to be cancelled a week before it was to open: a fuller explanation is contained in the introduction on page 195.

We are grateful that two of the original three speakers, Rev. Marion J. Hatchett and Rev. W. Morrison Kelly, have allowed us to print the talks they had prepared. These papers are given in full on pages 196-215.

A commentary on the 1980 Roman Instruction on eucharistic worship sorts out some positive and negative aspects of current Catholic worship.

These articles help all who believe in Christ to bring the eucharist and our daily lives into closer union.
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INTRODUCTION

For three years, the board of directors of the Canadian Liturgical Society worked hard to plan Worship '80, its fifth ecumenical symposium. The subject chosen was *Eucharist: Ecumenical Perspectives*. The keynote speaker, who was to give three of the five major talks, was Edward Schillebeeckx, OP, who teaches in The Netherlands. The other two speakers were Rev. Marion J. Hatchett of Sewanee, Tennessee, and Rev. W. Morrison Kelly, of Edinburgh.

The symposium was originally planned for May 1979. Professor Schillebeeckx accepted a telephoned invitation in 1977, but then later cancelled out by letter. As a result, the event was rescheduled for May 1980. Schillebeeckx and the other speakers accepted the 1980 dates.

Many people moved into active planning for Worship '80. Local committees spent many hours in making arrangements for housing and meals, in preparing the musical presentations and the agape, and in organizing ecumenical worship services and other events. Several thousand dollars' worth of printing and mailing and countless hours of volunteer work were spent in preparing for Worship '80.

As late as January 1980, Schillebeeckx confirmed his intention of participating in the symposium.

**Bombshell:** On May 7, 1980, after all the arrangements of three years were in place, and only 13 days before the symposium was to begin, the Society received a letter in which Schillebeeckx said he could not come. He was sick, he said, and, moreover, had not written his talks.

An emergency meeting of the board of directors was held on May 8, and agreed that the withdrawal of the keynote speaker had effectively torpedoed the symposium. It had to be cancelled; all 300 persons who had registered had to be notified of this by long distance phone calls.

The board asked the other two speakers to allow their papers to be published, and they graciously agreed. These talks are contained in this Bulletin.

**Plans for 1981:** The Canadian Liturgical Society has arranged another symposium for 1981. The topic is *Eucharist*, and the speakers are Bernard Cooke, Marion Hatchett, David Hay, and Monika Hellwig. More information will be given in future issues of the Bulletin.
EUCARIST AS CELEBRATION
Marion J. Hatchett

Born in Monroe, North Carolina, the Rev. Dr. Marion J. Hatchett is an Episcopal priest of the Diocese of South Carolina. Ordained in 1952, he served in parishes from 1951 to 1965. Since 1969, he has been professor of liturgics and sacred music in the School of Theology, University of the South, Sewanee, Tennessee.

Dr. Hatchett is a member of the national Liturgical Commission and the Commission on Church Music, and on several other national committees. He was chairman of the ecumenical group which prepared A Common Eucharistic Prayer in 1975. A member of the North American Academy of Liturgy, he has written many articles and several books, including Sanctifying Life, Time and Space: An Introduction to Liturgical Study, and Lenten Prayer for Everyman. Two further publications by Dr. Hatchett appeared this fall: Commentary on the American Prayer Book, and A Manual for Clergy and Church Musicians.

The first Anglican Prayer Book, the Prayer Book of 1549, in its eucharistic prayer, made use of the word celebrate: our Lord Jesus Christ commanded us "to celebrate a perpetual memory of that his precious death, until his coming again." However, in the first revision, that of 1552, this word was replaced with one more in keeping with the piety of the period, Catholic and Protestant: our Lord Jesus Christ commanded us "to continue a perpetual memory of that his precious death, until his coming again." The emphasis was shifted from celebration to commemoration. The time was not yet ripe for the recovery of that aspect of the holy eucharist.

What does it mean to speak of the eucharist as celebration? We are more likely to use the word celebration in connection with events in the life of a family, community, or nation.

What does a family celebration involve? A family celebration is generally called forth by the arrival of a particular day, such as a birthday or a wedding anniversary, a day which brings to remembrance one of the important events in the shaping of the family.

Certain sites which evoke particular memories and associations are favored for such celebrations. Certain persons in the family occupy particular positions of honor, carry out certain ritual actions. The celebration often involves the use of a mixture of the oldest or best of the family silver and china and of throwaway decorations purchased or created for the particular occasion.

A family celebration often involves singing or listening to records with particular texts or associations. It involves calling to mind the family heritage. Certain stories are told annually. They are not new to anybody in the group, but the celebration would be incomplete without a reminder of events which have shaped the family. Hopes and expectations are verbalized. The elders of the family express their dreams and ambitions for the younger members. People are made aware of things held in common, common origins, common values. Ancestors and those not able to be present are remembered.

A family celebration is marked by the giving of gifts. It reaches its climax in the family's eating and drinking together. Often the menu is dictated by custom or by the wishes of the one being honored. Through the celebration family ties and loyalties are renewed and strengthened. Very much the same elements enter into a community celebration or the celebration of an important day or event in the life of a nation.

In what sense is the eucharist a celebration? What do we celebrate in the eucharist? The eucharist is a celebration of our heritage, of our hopes, of our baptism, of faith and forgiveness, and of community.

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A Celebration of Our Heritage

The eucharist is a celebration of our heritage. It is a recalling, a making present, of those pivotal events in salvation history which have made us the people that we are.

There are at least three ways in which the liturgical revisions of the last few years, common to most Churches, have enriched the eucharistic rite as a celebration of our heritage.

1. A renewed emphasis upon the liturgy of the word: No longer is the liturgy of the word treated as if it were only an obligatory preliminary to the liturgy of the sacrament. Christ is portrayed as present in the word as well as in the sacrament.

The greatly enriched lectionary for the Sundays and major feasts spreads before us each triennium the major portion of the scriptures. We have reclaimed our Jewish heritage through the restoration of Old Testament readings and psalmody. A homily based upon the readings is again considered normative.

The statement of the Bishops' Committee on the Liturgy, Environment and Art in Catholic Worship, says,

Like the altar, it [the ambo or lectern] should be beautifully designed, constructed of fine materials, and proportioned carefully and simply for its function. The ambo represents the dignity and uniqueness of the Word of God and of reflection upon that Word (74).

To enhance the dignity of the liturgy of the word, an off-center location [for the altar] may be a good solution in many cases. Focus and importance in any celebration move with the movement of the rite. Placement and elevation must take into account the necessity of visibility and audibility for all (73).

The ceremonial of the low Mass, which abandoned the use of the ambo as a principal liturgical center, denigrated the liturgy of the word. The new architectural directions are designed to help restore to its proper dignity the liturgy of the word and to stress its integrity.

2. The enriched eucharistic prayer: Eucharistic prayers of the Eastern Churches prepared the way for the institution narrative and the epiaclesis by recalling God's activity in creation and in salvation history, culminating in the incarnation and passion of our Lord.

In contrast, the Western Churches centered on the crucifixion. The prayers of the Gallican rites, however, included three variable portions which commemorated particular events in salvation history, and the oldest of the Roman sacramentaries, the Leonine, provided a proper preface for every complete Mass, but the Gelasian sacramentary included only about fifty, and the Gregorian about a dozen.

In Anglicanism the number of proper prefaces was reduced to five in the first Prayer Book of 1549. The eucharistic prayer of the 1552 Book has been that of the overwhelming majority of Anglicans since the Reformation. That prayer was not so much a thankful recalling of the mighty acts of God in creation and salvation history as a theological argument about sacrifice and reception set forth in the legal terminology which came naturally to Thomas Cranmer, the canon lawyer.

The new eucharistic prayers of recent liturgical revisions recover the fuller proclamation of our Judaic-Christian heritage. The recent revisions of Roman Catholics, of Canadian Anglicans, of American Episcopalians, and of others as well, contain prayers based upon that of Hippolytus, which proclaims God's activity in creation and the incarnation as well as the passion. The Roman Prayer IV and the Common Eucharistic Prayer adopted by several

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1 See Environment and Art in Catholic Worship, by the Bishops' Committee on the Liturgy (1978, National Conference of Catholic Bishops, 1312 Massachusetts Ave. NW, Washington, DC 20005): the paragraphs are taken from page 38.
American Churches, by the Churches of Christ Uniting, and by the Anglican Church of Canada, is based upon the prayer of the Liturgy of St. Basil, the second most widely used prayer in the Eastern Churches. This prayer gives a much fuller account of God's activity in creation and salvation history, and gives thanks for the incarnation as well as the passion.

3. **The primacy of Sunday**: A renewed appreciation for the significance of Sunday is reflected in the revised liturgies. The sabbatarianism which had infected Western Christianity is being offset by the rediscovery of Sunday as the First Day, the day of creation, the day of resurrection, the day of the outpouring of the Spirit. As Justin Martyr and other Church Fathers stressed, Sunday is the day of the eucharist. The rite which celebrates creation, resurrection, and the outpouring of the Spirit and the day which uniquely commemorates these events reinforce each other.

H. Lietzmann, in his *Mass and Lord's Supper: A Study in the History of the Liturgy,* undoubtedly overstated his case, but he made the point that the eucharist is not just a commemoration of the crucifixion but also a celebration of the resurrection. Except for the story of the empty tomb, the resurrection appearances of our Lord all have eucharistic connotations. If the eucharist were just a commemoration of the crucifixion, why did it not become a once-a-year affair on Maundy Thursday? Why weekly on the first day of the week?

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**A Celebration of Our Hopes**

Part of a family celebration is the expression of hopes, dreams, ambitions, expectations, that for which the family has been saving, that which gives purpose and meaning, the values which help keep the family bound together.

Geoffrey Wainwright's study, *Eucharist and Eschatology,* reminds us of the importance of the eschatological aspect of the eucharistic feast in the early Church.

The eucharist is the foretaste, the pledge, the earnest of the heavenly banquet. In Eastern thought this is expressed by saying that heaven comes down. Some Eastern rites begin with the acclamation, “Now is the *kairos.*”

Sunday, the first day of the week, speaks of creation, resurrection, and the outpouring of the Spirit, but Sunday, in the thinking of the Church Fathers, was also the eighth day, the Lord's Day, the day which symbolized the eschaton.

The eucharist is a meal with eschatological implications, a meal which is a foretaste of that toward which, as Christians, we look forward, a symbol of our hopes: a time when none shall hunger or thirst; a time of peace; a time when all persons, those of all sorts and conditions, can eat together at one family table. The eucharist is a foretaste, a pledge, an earnest, a token of the coming kingdom of God.

Eastern and Gallican eucharistic prayers contained an eschatological reference after the institution narrative, “looking for his coming again.” In the memorial acclamation, common to Eastern liturgies and now incorporated in the revised Western rites, we give expression to our hopes:

- Christ has died,
- Christ is risen,
- Christ will come again.

or:

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2 Leiden: E.J. Brill (in process of publication in fascicles).
4 *The Roman Missal.*

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Dying you destroyed our death, 
rising you restored our life. 
Lord Jesus, come in glory.  

or in a more literal translation:

We remember his death, 
we proclaim his resurrection, 
we await his coming in glory.

The words of administration of the American Episcopal and of the Canadian Anglican rites, which come from the early centuries of the Church's life, stress the eschatological dimension: "The body of Christ, the bread of heaven," and "The blood of Christ, the cup of salvation." And the fixed postcommunion prayer of the Canadian rite contains the petition, "Keep us firm in the hope you have set before us." There are parallel petitions in many of the prayers after communion of the Roman Sacramentary.

A Celebration of Our Baptism

Many family celebrations center on the entry of a person into the family through birth, adoption, or marriage.

Each eucharist is for us a celebration of our baptism, our entry into the paschal mystery. As Augustine of Hippo expressed it, the eucharist is the repeatable part of our baptism. It is a rite of covenant renewal, a reaffirmation of faith and loyalty, an assurance of the reality of what happened at our baptism.

A number of the opening prayers, especially during the Easter season, stress a baptismal note; for example,

Help us put into action in our lives the baptism we have received with faith 
(Monday in Easter octave)

May all who are reborn in baptism be one in faith and love. 
(Thursday in Easter octave)

May the new birth we celebrate show its effects in the way we live.  
(Friday in Easter octave)

The key to the understanding of many of the selections in the lectionary is the baptismal nature of the Church year. Easter is the celebration of the death and resurrection of Jesus Christ, but it is also the celebration of our death and resurrection in him through holy baptism. Christmas is the celebration of the birth of Christ, but it is also the celebration of our rebirth through holy baptism, as is so well stated in the new collect for Christmas Day composed by Thomas Cranmer for the 1549 Prayer Book. Epiphany is the celebration of the baptism of Jesus, but it is also the celebration of our baptism into Jesus Christ. Pentecost is the celebration of the outpouring of the Spirit upon the disciples, but it is also the celebration of the outpouring of the Spirit upon us in holy baptism.

Thanksgiving for baptism is the subject for some of the newer proper prefaces; for example, one of the three prefaces for ordinary Sundays of the American Episcopal and Canadian Anglican rites:

5 The Roman Missal.
6 The Roman Missal.

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For by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world.¹

By water and the Holy Spirit you have made us a holy people in Jesus Christ our Lord; you renew that mystery in bread and wine and nourish us, to show forth your glory in all the world.⁸

Some of the ancient postcommunion prayers contained baptismal notes. Cranmer in providing one fixed postcommunion prayer for the 1549 Prayer Book took as an outline for that prayer the 1549 catechism’s description of what happened in baptism: “In my baptism . . . I was made a member of Christ, the child of God, and inheritor of the kingdom of heaven.” In the postcommunion prayer thanks is given that in the eucharist we are fed with the body and blood of Christ, and assured thereby “of thy favor and goodness toward us, and that we be very members incorporate in thy mystical body, . . . and heirs . . . of thy everlasting kingdom,” and we pray “that we may continue in that holy fellowship.” The alternative postcommunion prayer in the American Episcopal rite begins,

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son and Savior Jesus Christ.⁹

Baptismal notes show up in a number of the postcommunion prayers of the Roman Sacramentary.¹⁰

A Celebration of Faith and Forgiveness

Each eucharist is a reaffirmation of our faith, a swearing of loyalty, an assertion of values shared, a rite of covenant renewal.

The meal prayers of Judaism were the expression of their credo. In contrast to the terse style of the variable collects, the old Roman eucharistic prayer was composed in a proclamatory, oratorical style appropriate to its nature. The recitation of a creed in the eucharistic rite is a relatively late addition (eleventh century in Rome), and it possibly represents a loss of the sense of the eucharistic prayer itself as the credo of the rite.

Essentially the eucharistic prayer is to the rite what the creed is to the rite of baptism. In baptism we make our personal affirmation of faith. At an analogous point in the eucharistic rite this faith is proclaimed anew through the prayer which gives thanks for the mighty acts of God the Father, recalls the work of Jesus Christ, and prays for the benefits of the Holy Spirit.

Since a creed is now normally a part of a eucharistic rite, it is appropriate and significant that it has been returned to the plural form of the ecumenical Council. This stresses the community aspect, the binding together of those who share a common faith.

The eucharist is a sacrament of forgiveness: “This is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins.” This note is stressed in some forms of the words of administration which go back to the second and third centuries; for example, “Let this eucharist be for you for remission of sins.”


⁸ Proposed Third Canadian Eucharist (1979, The Anglican Book Center, 600 Jarvis Street, Toronto M4Y 2B6): see page 43, third preface for the Lord’s day.

⁹ The Book of Common Prayer (proposed), as described in footnote 7, above: see page 365.

¹⁰ Editor's note: In the present revision of the Roman rite, this prayer is renamed the prayer after communion. Its nature and history are described in Bulletin 65, pages 222-225.
Yet in the late middle ages the forgiveness of sins came to be thought of not as a benefit of communion but as a prerequisite for the receiving of communion [cf. I Cor. 11: 27-29]. In the thirteenth century private confession came to be considered normally necessary before the infrequent communions of the laity; and often apparently communion was administered privately immediately after confession lest the person fall back into sin before the next opportunity to attend Mass. In the late medieval missals the confreres is a normal part of the preparation of priest and server before each celebration. With few exceptions, the Lutheran, Reformed, and Anglican rites required invariably a general confession prior to communion. In fact, in the classical Anglican Sunday morning service of morning prayer, litany, and eucharist, the worshippers could not enter into the praise of God before confession and being absolved, but an hour and a half later they had to confess and be absolved again before approaching the sacrament lest they had committed any sins since the beginning of the service.

Many of the older eucharistic prayers gave thanks for the forgiveness conferred at baptism, that we had been made worthy to stand before God. An awareness of our sinfulness is the obverse side of thanksgiving to God for having created and redeemed us. Forgiveness of sins is a benefit of communion rather than a prerequisite for receiving, and the eucharist is a celebration of faith and forgiveness.

A Celebration of Community

When we read the New Testament accounts of the breaking of bread, the most obvious thing is that it was a meal, a family or communal meal. It is, in the New Testament, likened to the Passover meal, to the feeding with manna in the wilderness, to the meal associated with the covenant.

In the early Church, art associated with the place of the table depicted such events as the feeding of the multitude, the wedding feast at Cana, meals of Jesus with publicans and sinners, and the resurrection meals.

For a period of time in the early Church the eucharist was associated with a real meal, but because abuses crept in, because of the increase in numbers, because of the need for haste in time of persecution, the meal dropped out. In many places, however, a token of the meal remained. The congregation sometimes received not only bread and wine but also some token of a meal, such as cheese, olives, or certain fruits.

Rather than esoteric, imported elements, the elements for the sacrament are bread and wine, which before the days of refrigeration constituted the principal foodstuff of many people for much of the year. Bread represents the effort of a community, the work of many people. It is a symbol of the life of the community, of the contributions of the farmer, the merchant, the housewife. We sometimes hear snide remarks about those who substitute individual jiggers of grape juice for drinking from one cup of wine, but is that really any worse than substituting for eating from one loaf of broken bread the consumption of individual disks of goldfish food? Someone said to me, "I have a harder time believing that that is bread than believing that it is the body of Christ."

Wine is a symbol of vitality, rejuvenation, fellowship, joy, celebration, special occasions. Nobody knew how to make grape juice until Mr. Welch invented it for the explicit purpose, he said, of "getting Bacchus off our altars." Wine represents the numbing of pain, healing, the overcoming of fatigue. It represents the liberating of inhibitions, the opening up of communication, the swearing of loyalty, wishing others well.

The reorganization of the eucharistic texts from sacramentaries, lectionaries, and antiphonaries into the missal, primarily in the eleventh century, so that a priest could say Mass with no one else other than a server participating vocally, was probably necessary. It represented and fostered, however, a different eucharistic piety. The eucharist became the obligation of the clergy and the setting for the private devotions of the people.
The Eastern Churches have continued to insist upon the patristic principle that in each congregation there be on Sunday but one celebration around one altar. The Anglican Prayer Books have traditionally insisted that there be a representative number to communicate with the priest. Anglicanism has never allowed a “private Mass” even for the sick; the sick person must warn the priest how many others there are to communicate also.

Eucharist presumes community. The eucharist ritualizes the structure of the community. The bishop is the patriarch; the presbyters, the elders of the family or community; the deacons, the servants; the laos, the people of the covenant.

The recovery of the prayers of the people and of the exchange of the peace are significant for the expression of the community aspect of the celebration. It is fitting that, as at a family celebration, the family treasures, the heirloom silver, china, and crystal, be used, but also that the celebration be brightened by throwaway decorations, things created or purchased for the particular occasion, expressions of this particular occasion and of the individuals who make up the community.

**Conclusion**

The eucharist is not a wake but a celebration. For too many centuries we have understood the eucharist too much in terms of *commemoration* rather than of *celebration*. The revised rites help to restore a balance with their renewed emphasis upon the word, their fuller presentation of the heritage and hopes of the people of God, their emphasis upon the eucharist as the renewal of our baptism, the proclamatory nature of the eucharistic prayers, and the recovery of an emphasis upon the community aspects of the rite.

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**NEXT ISSUE**

*Sunday Eucharist: II* is the title of Bulletin 77. It continues and completes the work of no. 71, which discussed the introductory rites and the liturgy of the word in the eucharist on the Lord's day.

Bulletin 77 looks at the liturgy of the eucharist as the central part of the Mass, and at the concluding rites. Some general notes complete these issues on the Sunday celebration.

Together, Bulletins 71 and 77 provide a useful tool for liturgy committees, priests, deacons, musicians, readers, and eucharistic ministers. These issues offer many positive helps in planning and celebrating the Sunday eucharist.

By working for better celebrations of the eucharist on the Lord's day, we are helping all the members of the believing community to give greater honor to God and to grow in their faith and love.

Bulletin 77 will contain 48 pages, and will be ready for mailing in late January. For information on other issues for 1981 and for prices and subscriptions, see page 240.
EUCHARISTIC CONVERGENCE

W. Morrison Kelly

Dr. Kelly was born in Glasgow, Scotland, in 1912. He received his M.A. and B.D. from Glasgow University, and his S.T.M. at Union Theological Seminary in New York. In 1969, the United Theological College of Montréal gave him an honorary D.D. Ordained to the ministry by the Church of Scotland in December 1936, he served as a chaplain during World War II, including four years in the Middle East. He came to Canada in 1951 to minister at St. Andrew's United Church in Toronto. In 1956, he was appointed Old St. Andrew's Professor of worship at Emmanuel College, Toronto, and served until his retirement to Edinburgh in 1977. He was a member and later chairman of the national Worship Committee of the United Church of Canada. One of the founders of the Canadian Liturgical Society, Dr. Kelly served on its board of directors from 1969 to 1977.

In my lifetime I have seen a transformation in the liturgical outlook and practice of the various denominations. How great it has been is difficult for a younger generation to appreciate.

When I was a theological student at Glasgow I thought that I ought to go to a Roman Catholic Mass. It was quite bewildering: the holy water at the door, the smell of incense, the muttering of the priest, the foreign language, and what seemed to me to be an inordinate number of collections. The sermon was on being a good Christian, which was reasonable enough, except that the preacher kept equating it with being a good Roman Catholic and indicating that there were no other good Christians.

I was twenty-five years of age before I attended an Anglican service. It was at least understandable, although there seemed to be an awful amount of bobbing up and down.

There is a story which dates from that time. It concerns an old Scotsman on his first visit to London and taken by his hosts to a Church of England service. Like me, the old man found the unexpected moments of standing, kneeling, sitting, saying unison prayers, and making responses a bit bewildering.

Recounting his experience to his friends on his return to Scotland, he said, "I suppose that it is all right, but what a way to spend the Sabbath!" In those days Presbyterians believed in inactivity on the Sabbath. This meant not only no work, and certainly no play, on Sunday. It also meant sitting passively in church listening to a minister who in effect conducted a monologue halted only by the breaks where the congregation sang a psalm or a hymn. It can still be like that in certain parts of Scotland, just as there are some Roman Catholics who cling to the Tridentine Mass, and some Anglicans who think that liturgical revision ended in 1549, or at the lastest in 1662.

These are but eddies now in the great flow of developing a common understanding of what is involved in liturgical outlook and practice, and in particular of eucharistic faith and practice. We no longer live in our ecclesiastical and liturgical ghettos, taking an occasional and horrified look over the wall at what our neighbors are up to. We are now much more aware of what we have in common than of where we differ. Increasingly, we have more in common than we used to have.

It is significant that two names which have been of paramount significance, whose work has shaped all subsequent understanding of liturgical and especially eucharistic faith and practice, represent two major denominations. One is a Roman Catholic, the other an Anglican: Joseph Jungmann and Gregory Dix. Both of them were at work on their books during the turmoil of the Second World War.

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Jungmann's two-volume *Missarum Sollemnia* was published in Vienna in 1948 (the English translation, *The Mass of the Roman Rite*, in 1951). It was not written to reform the Mass but to examine how it had come to be what it was at the time of writing. The approach was critical-historical. This approach involved the stripping away of the various layers which the centuries had imposed, of noting what was primary and what was secondary.

Gregory Dix in his *Shape of the Liturgy* published in 1945 did the same thing, although he was much more polemical in his intention. He saw the shape of the eucharist as determined by the four verbs: *Take, Bless, Break, Give*.

The drive of both books was to get back to origins. The result has been the deliverance of the debate on the eucharist from the controversies of the period of the Reformation and a determined effort to get back into the early period of the Church's history and as close to the New Testament as possible. The contemporary revisions, especially in structure and content of the eucharist, mirror this approach, which demonstrates how formative these two books have been. It has been a fruitful approach. It has provided a meeting place for the various denominations to share what they have in common.

It is, of course, not possible to provide from the New Testament an exact detailed outline of what a eucharistic service was like. We have in the New Testament many references to worship but no precise description of an actual order. The first detailed description of a Christian service is in Justin Martyr (150 A.D.). He has two descriptions, one of them in the case of a baptism. When we put them together we get this pattern for Sunday worship: scriptures ('memoirs of the apostles' or 'the writings of the prophets') are read; a sermon is preached by the president; communal prayers of intercession are said ('for ourselves,' 'the newly baptised,' and for 'all others all over the world'); the kiss of peace is given; bread and a cup of water and wine mixed are brought to the president; he takes them, gives thanks at length ('to the Father of all in the name of the Son and the Holy Spirit'), after which all present shout out *Amen*; and the deacons distribute the elements ('over which the thanksgiving has been spoken') to those present. They also take a portion to the absent.

This then is the shape of the liturgy from a very early period. There is no mention of the fraction, the breaking of the bread, but it may be assumed as necessary for the distribution. It is made explicit in the account of what Jesus did at the last supper and recurs in the eucharistic stories in the gospels such as the feeding of the five thousand and the road to Emmaus incident.

As we can see from the evidence of the early period in the Church's worship, there are two basic parts in a eucharistic service: The word section, consisting of scripture and sermon, and the section built around the verbs *Take, Bless, Break, Give*, that is, offertory, prayer of thanksgiving, fraction, communion. These sections are linked by prayers of intercession and the peace. The evidence of contemporary revisions of the Church's worship reveals a drive to return to this twofold structure with its linking of common prayers and the peace.

Let us look at this evidence.

First of all, however, and appropriately, a word of introduction. All the Churches today precede the word section by some form of preparation. Its title varies: introductory rites, 1

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2 Mk. 6: 34-44, and parallels in Matthew, Luke, and John.

3 Lk. 24: 30.

4 Roman Catholic Order of Mass, and the Scottish Episcopal Church.
preparation, introduction or approach. Basically it consists of a call to worship, collect for purity, confession of sin, absolution or assurance of pardon, collect for the day, and, in some cases, the Gloria. Most denominations have this, except for the Lutherans and the Anglicans, who have a hesitancy as to where to place the confession of sin and absolution. The Lutheran Book of Worship, which does not use headings in its service, indicates that the service may be preceded by a brief order of confession and forgiveness (which includes the collect for purity, scripture sentences, silence, prayer of confession, and assurance of pardon). If this order is not used at the beginning, it should be incorporated at the end of the prayers of intercession before thanksgiving for the departed. Most Anglican Churches place the confession of sin with absolution after the prayers of intercession. In this they demonstrate to what extent they are still under the influence of Cranmer's order of communion. It was in 1548 that Cranmer introduced in the Latin Mass, after the priest's communion, an order of communion in English for the people. It consisted of an exhortation, invitation ('ye that do truly and earnestly repent you of your sins, etc.'), confession of sin, absolution, comfortable words, prayer of humble access ('We do not presume, etc.').

When the Book of Common Prayer was issued in 1549, this order of communion was kept exactly where Cranmer had originally placed it in the Latin Mass. When the Book of Common Prayer of 1552 was issued, the order of communion was disrupted in that the exhortation, invitation, confession, absolution, and comfortable words were used as an introduction to the great prayer of thanksgiving, just after the prayers of intercession. So the positioning of the confession of sin following intercession has had a long history in Anglicanism, and it has been difficult for most Anglican Churches, including the Church of England, to break from it, despite the suggestion of the first Pan-Anglican Document of 1965.

This variety in the content of the introductory material of the eucharist is not found in the word section, where there is real convergence in contemporary revisions. Generally three readings from scripture (Old Testament, epistle, gospel) are given. Always (with one exception) a gospel reading is required, as is a sermon. In this section we also find a creed. In all cases, except the Church of Scotland and the Methodist Conference in the United Kingdom, the creed is said after the sermon. (The first series of the Church of Scotland makes it possible

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5 Church of Scotland; Anglican Church of Canada; Commission on Worship, Consultation on Church Union (COCU); Methodist Conference in the United Kingdom; and Church of England, Alternative Services (Series Three).

6 Church of England, Alternative Services (Series Two).

7 United Church of Canada.

8 The Scottish Episcopal Church gives the alternative of placing the confession of sin either in the introductory rites or after the prayer of intercession. The Church of England's Alternative Services (Series Two) puts it after the prayer of intercession and before the offertory, as does the Episcopal Church in the U.S.A. Series Three places the confession of sin after the prayer of intercession and before the peace and the offertory. The Episcopal Church (U.S.A.) in rite two has it after the creed or after the prayer of intercession. The Anglican Church of Canada places it in the preparation.

9 Three are required by the Order of Mass; Church of Scotland, rites one, two, three; Anglican Church of Canada; COCU; second Pan-Anglican document; and Church of England, Alternative Services (Series Three). Provision for using only two readings is made by Alternative Services (Series Two); Scottish Episcopal Church; Methodist Conference, United Kingdom; Episcopal Church (U.S.A.), rites one and two; and United Church of Canada. The joint committee of Presbyterians (see note 10, below) gives an OT lesson and one or more from the NT.

10 Joint Committee on Worship for Cumberland Presbyterian Church, Presbyterian Church in the United States, and The United Presbyterian Church in the United States of America.

11 Generally the Nicene creed. The second Pan-Anglican document gives either the Nicene or the apostles' creed; Lutheran Book of Worship (see note 14, below) has the Nicene on festivals and Sundays in Advent, Christmas, Lent, and Easter, and otherwise the apostles' creed. The United Church of Canada does not specify the type of creed, and places it under a "may" rubric, as does COCU. The Presbyterian joint committee (see note 10) indicates the Nicene or apostles' creed or another affirmation of faith.
after the sermon or at the great entrance; both the second and third series have it at the great entrance, which is where the Orthodox or Eastern Churches place it. The Methodist Conference in the U.K. puts it after the sermon or after the peace.)

Generally the prayers of intercession follow the creed.12

The positioning of the peace is interesting in the various orders. Remember that Justin gives the shape of sermon, intercession, peace, offertory. The Anglicans along with the United Church of Canada and the Joint Committee (see note 10), are most faithful to this.13 The Commission on Worship of the Consultation on Church Union in the United States (COCU) confuses the situation by putting the peace between the creed and the prayers of intercession. The U.K. Methodist Conference has the odd arrangement of putting the Lord's prayer at the end of the intercessions followed by the peace and the creed. The Lutheran Book of Worship14 places the peace either after the intercessions or after the Lord's prayer. The Roman Mass also has it after the Lord's prayer, as does the Third Series of the Alternative Services. The First and Second Series place it after communion, which seems very late indeed. Without doubt the rationale for the placing of the peace is what Jesus said about "being reconciled with your brother before you bring your offering" (Mt. 5: 23-24). The natural place for the peace, as the early Church realized, is before the offertory.

We now come to the second basic part of a eucharistic service, that which is built around the verbs Take, Bless, Break, Give, or, in other words, offertory, great prayer of thanksgiving, fraction, and communion. In the past this simple structure has been fragmented by the placing in some services of the prayers of intercession between the offertory and the prayer of thanksgiving and by the failure, particularly in Anglicanism, to have the fraction as a separate and distinct act by itself, hiding it in the great prayer. There is now no longer any disruption of the basic pattern, except perhaps in the First Series, which is a minor revision of the 1940 Service and not particularly contemporary. In this Series, between the offertory and the great prayer, there is the Nicene creed, the prayer of the veil, possibly the narrative of the institution, and a setting apart of the elements. In the Second Series, all of these come under a "may" rubric, and in the Third Series there is no problem. But all the other eucharistic services we have noted in this paper conform to the basic pattern of Take, Bless, Break, Give. This is a most remarkable convergence of structure, especially so when one remembers the variations which could be found previously.

The concluding part of the service tends to be brief in the orders surveyed. It consists mainly of a postcommunion prayer of thanksgiving, with, in some cases, an aspect of self-dedication, a dismissal, and a blessing. In most cases the dismissal comes after the blessing.15 Noticeable in this section is an emphasis on being sent into the world to serve, a reminder that the liturgy goes on in the life of the worshipper. The United Church of Canada brings this out very clearly in a commissioning before the blessing.

12 This is so of the Order of Mass; the first and second Pan-Anglican documents; Church of England's Alternative Services (Series Two and Three); Anglican Church of Canada; United Church of Canada; Episcopal Church (U.S.A.); Lutheran Book of Worship; and the Presbyterian joint committee. In the Episcopal Church (U.S.A.), rite two, because of the possibility of the prayer of confession coming after the creed, the prayer of intercession may not follow the creed. The Church of Scotland's rites one, two, and three make allowance for the collecting of the people's offerings after the creed (rite one) or after the sermon (rites two and three); these offerings are to be presented at the great entrance.

13 Second Pan-Anglican document; Anglican Church of Canada; Church of England's Alternative Services (Series Three; Series Two says "may"); Episcopal Church (U.S.A.), rites one, two, and three; and Scottish Episcopal Church.

14 The Lutheran Book of Worship was prepared for the Lutheran Church in America, the American Lutheran Church, the Evangelical Lutheran Church of Canada, the Lutheran Church—Missouri Synod: participating in the Inter-Lutheran Commission on Worship (1978, Augsburg Publishing, 426 South Fifth Street, Minneapolis, MN 55415).

15 Order of Mass; Church of England's Alternative Services (Series Three); Episcopal Church (U.S.A.), rites one and two; Scottish Episcopal Church; Lutheran Book of Worship; Methodist Conference, United Kingdom; Anglican Church of Canada.
It is of value to realize how closely the various Churches have come together in their structuring of the eucharist. The word section and the action section of taking, blessing, breaking, and giving are almost identical. The main divergences arise in the approach and preparation section, and this mainly over the positioning of the prayer of confession of sin. But the question remains as to how closely they have come together both in the content and in their interpretation of what the eucharist means. Is there any convergence here? Are there any signs of a growing together in a common understanding of eucharistic doctrine and practice?

Let us first of all consider certain aspects where convergence can be claimed with some certainty.

**Emphasis on Thanksgiving**

It is interesting to observe that the more recent a service is, the more the note of thanksgiving is elaborated. For example, of the eucharistic prayers provided in the Roman Mass, the fourth one has more thanksgiving than the others, especially the first one which is a version of the canon of the Mass before Vatican II. This first one has little thanksgiving, is shot through with a penitential note, and is heavy with intercessions. But the fourth one brings out well the note of praise to God, praise that he is indeed God, source of life and goodness, praise for his work in creation and providence, and above all, praise for the gift of Christ— for his birth, ministry on earth, death, resurrection, and his sending of the Spirit.

The same development can be seen between the Second and Third Series of the Alternative Services. The Third adds to the thanksgiving for God's work in creation and redemption (in the Second Series) thanksgiving for making us a people and for the gift of the Spirit. Perhaps one of the best illustrations can be found among the Lutherans in the United States and Canada (see note 14, above). Their basic service before 1958 provided for the eucharistic prayer no more than a proper preface, Sanctus, words of institution, and the Lord's prayer. This was elaborated in 1958 with a thanksgiving for Christ and his work and an epiclesis. In the 1979 version we find not only an epiclesis and a memorial, but a lengthy thanksgiving for God's work in creation, for the promise through Abraham and the prophets, and for the sending of Christ. This elaboration of the note of thanksgiving is typical of all recent eucharistic services and brings out well that it is indeed a eucharist which is being celebrated.

**People's Part**

One of the exciting aspects of the Constitution on the Sacred Liturgy was its emphasis on the people's part in the Mass. I have counted no fewer than seventeen sections devoted to it in the various parts of the document. The following two quotations but illustrate a major emphasis running through it.

- "Mother Church earnestly desires that all the faithful should be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of liturgy. Such participation by the Christian people as a 'chosen race, a royal priesthood, a holy nation, a redeemed people' (1 Pet. 2: 9; see 2: 4-5) is their right and duty by reason of their baptism."  

- "The Church, therefore, earnestly desires that those who have faith in Christ, when present at this mystery of faith, should not be there as strangers or silent spectators; on the contrary, through an adequate understanding of the rites and prayers, they should take part in the sacred action conscious of what they are doing, with devotion and full collaboration."

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16 Liturgy constitution, nos. 11, 14a, 19, 26, 27; 30, 31, 33b, 40, 48; 53, 55, 56, 67; 100, 118, 124.

17 No. 14.

18 No. 48.
One of the noticeable aspects in contemporary eucharistic revision is this element of full collaboration on the people's part, not just in terms of mental devotion but in saying, singing, and doing. The weakest here is the Church of Scotland, which gives very little to a congregation to do apart from hymn singing, saying the prayer of confession and possible acclamations at the scripture readings. Although, to its credit, it has kept the great entrance.

The United Church of Canada is very strong in its emphasis on the people's part. Its eucharistic prayer is almost a dialogue between the people and the presiding minister, and it makes ample provision for unison prayers and responses, plus action at the peace. This is also true of the Presbyterians mentioned in footnote 10 above. They, of course, like other Churches, are in debt to the Church of South India which pioneered in this matter before Vatican II, its *Book of Common Worship* being published in 1963, having been preceded by a series of formative booklets between 1950 and 1962.

What in effect we are seeing today is an awareness of the worshipping Christian community as a royal priesthood, which means that the celebrant at the eucharist, from the human point of view, is the congregation, not bishop or presbyter. The bishop or presbyter has his (and in some Churches her) particular, unique, authorized presiding role, which is necessary for doing the liturgy. But it is the whole people of God gathered in a particular place, including bishop or presbyter, who celebrate. The eucharistic services most recently published bring out clearly and strongly this communal aspect of the eucharistic celebration. Lay people are used for the reading of scripture, the peace is given in word and action among all present, the elements are presented most fittingly by representatives of the congregation. There is an increasing use of unison prayers. All the prayers of intercession make use of versicle and response and throughout the services there is a considerable use of scripture in a dialogical form. Related to this is the use of acclamation to be said by the people not only after the reading of scripture but in the eucharistic prayer itself. In the Roman Mass we have after the words of institution the acclamation, "Christ has died, Christ is risen, Christ will come again" (three alternatives are provided), and this is copied by others. Also there is a tendency to have an acclamation in the form of a doxology said by the people at the end of the eucharistic prayer. Other acclamations may be found at the fraction and offertory. All of these forms of participation are in addition to those used previously and still in use: *Sursum corda, Sanctus, Kyrie, Agnus Dei, Lord's prayer, or prayer of humble access.*

As I have said, the emphasis on the communal aspect of the eucharistic celebration is a major one today, a remarkable fulfillment of the plea of Dom Lambert Beaudoin at Malines in 1909 to "democratize the liturgy."

**The Word**

The convergence here has been remarkable. It has been marked by lectionary reform and a growing emphasis in all Churches on preaching. This is a convergence very agreeable to the Reformed and Lutheran Churches, although until recently, it must be admitted, neither had paid much attention to lectionary reform and, in the case of the Reformed Churches, to the Christian year. They may have contributed by their practice since the Reformation to the place of the word in worship, but they have also benefitted in recent years from the growing consensus in this area.

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19 For example, the Third Series of the Church of England's *Alternative Series* has, as has been typical of Anglicans, not only the prayer of confession and the prayer of humble access in unison, but also the collect for purity and the offertory sentences. The Scottish Episcopal Church adds to this in the eucharistic prayer the memorial and oblation, and a prayer of petition to be said by all.

20 Excepting the Church of Scotland.

21 Church of England, *Alternative Services* (Series Three); Episcopal Church (U.S.A.), rite two; Methodist Conference, United Kingdom.

22 Scottish Episcopal Church; Methodist Conference, United Kingdom.

23 Scottish Episcopal Church.
The Roman Catholic position is well stated in the Constitution on the Sacred Liturgy: "To achieve the restoration, progress, and adaptation of the sacred liturgy, it is essential to promote that warm and living love for scripture to which the venerable tradition of both Eastern and Western rites gives testimony." This is to be done in two ways. Firstly, by a wider variety of scripture readings both in the Mass and the divine office. Secondly, by the holding of bible services on the vigils of the major feasts, on Sundays and feast days, and on some weekdays during Advent and Lent. The Constitution also emphasizes the place and the nature of the sermon: "Its character," it says firmly in no. 35: 2, "should be that of a proclamation of God's wonderful works in the history of salvation," which is as Reformed a definition as one could wish.

To bring these instructions into effect, the Roman Catholic Church has devised a three-year lectionary of Old Testament, epistle, gospel, and psalm, which now provides the worshippers with a wide knowledge of scripture. It has proved to be so attractive that it has been utilized by a number of non-Roman Churches in North America. The Presbyterian Worshipbook (1970) and the Episcopal Church (U.S.A.) in their revisions have lectionaries based on it, as does the Lutheran Book of Worship. The United Church of Christ and the Christian Church (Disciples of Christ) have adopted the Presbyterian version and the United Methodist Church is also committed to a revision of it prepared by COCU. This is a most remarkable development, which means that basically the same scripture is being used and heard on a Sunday by many if not most of the worshippers in the U.S.A. and Canada.

I think that there are certain defects in this Roman Catholic lectionary, the major one being that the three readings are not always well connected. The gospel lesson is determinative for each Sunday Mass and the first reading is related to it. But the second reading is based on a cycle of semi-continuous readings and is not explicitly related to the gospel, except in seasonal Masses. Moreover, it is a bit disconcerting to find two types of time being used in the lectionary, the seasonal and what is called ordinary time.

These difficulties are overcome, I feel, in the recommendations of the Joint Liturgical Group of Great Britain which published its findings in 1967. Like the Roman Catholic plan, it provides three readings for each Sunday but its approach is thematic. The nine Sundays before Christmas are controlled by the Old Testament reading, the Sundays from Christmas through Easter to Ascension are controlled by the gospel reading, and the Sundays in Pentecost by the epistle. The other readings are always related to the controlling reading. It is a two-year lectionary (it is a pity that it is not a three-year lectionary) and the theme is indicated for each Sunday. From a preaching point of view, and also for indicating the total and continuous movement of the Christian year, this approach is most helpful. This approach to lectionary revision has been adopted with modification by the Church of England, almost completely by the Free Churches in Britain, and by the Church of Scotland. It seems that in the English-speaking non-Roman Churches two lectionaries are developing, a North American one and a British one. Nevertheless we should not fail to realize that this very development grows out of a shared concern for the place of the word in worship. That is the important thing.

Action

Another area where we see convergence is that of emphasis on the action of the eucharist. In the Introduction to the Service Book of the United Church of Canada (1969) we find the comment: "Worship is something which is done; Christian worship is something which

24 No. 24.
25 No. 35.
26 No. 35: 4.
27 It should be noted, however, that the Standing Liturgical Commission of the Episcopal Church (U.S.A.) has criticized "the inherent fallacy" of such a reconstruction as being based on an "approach to the Christian year on a pedagogical rather than a kerygmatic basis" (see Prayer Book Studies, 19, page 10).
Christians do. Primarily, of course, it is God's action. The chief agent in worship is God who speaks and acts in word and sacrament. It is his word which comes in scripture and sermon and which is made manifest in the sacraments of baptism and the Lord's supper. To his word we respond. Our response should not be thought of only in terms of listening or watching. It involves action."

This has been a typically Reformed approach since Calvin spoke of the eucharist as a heavenly action. We find it in something Donald M. Baillie once said: "Not only is the eucharist a piece of symbolism, it is a piece of dramatic symbolism. In order to make quite plain what I mean by that, let me remind you of the important fact, often forgotten, that the 'sensible signs' in this sacrament consist not only of the elements, the bread and wine, but also of the actions, including the words spoken; but neither the words nor the elements as apart from the action."29

It is interesting to find Gregory Dix in agreement because he does not usually agree with the Reformed position. He says that the 'typical Anglican priest or layman' thinks of the eucharist "Primarily as something which is said, to which is attached an action, the act of communion. He regards this, of course, as an essential constituent part of the whole, but it is nevertheless something attached to the 'saying,' and rather as a consequence than as a climax. The conception before the fourth century and in the New Testament is almost the reverse of this. It regards the rite as primarily something done, of which what is said is only one incidental constituent part, though of course an essential one."30

In one way it might be assumed that the Roman Catholic Church has always emphasized the place of action in the Mass. Certainly the pre-Vatican II Mass was full of ceremony and it was fitting to speak of the drama of the Mass. Nevertheless a typical Roman Catholic attitude before Vatican II was 'saying Mass,' and 'hearing Mass.' From the worshipper's point of view it tended to be a spectacle to be watched and listened to, and did not of necessity involve him or her in receiving communion.

It is significant that when the Constitution on the Sacred Liturgy deals with the modes of Christ's presence in the eucharist, it includes among the five the idea of action. No one today can attend a Mass and not be impressed with how active a service it is. This practice is brought out theologically in An Agreed Statement on Eucharistic Doctrine, by the Anglican-Roman Catholic International Commission (Windsor, 1971): "In the whole action of the eucharist, and in and by his sacramental presence given through bread and wine, the crucified and risen Lord, according to his promise, offers himself to his people."32 Again, "Christ is present and active, in various ways, in the entire eucharistic celebration. It is the same Lord who through the proclaimed word invites his people to his table, who through his minister presides at that table, and who gives himself sacramentally in the body and blood of his paschal sacrifice."33

Here there has developed a remarkable consensus among the Roman Catholic, Anglican, Lutheran, and Reformed Churches. It is seen in the kind of eucharistic services which they are producing. Services which have been so pruned that the onward-going movement is brought out, where the expected climax is the eating and drinking by those present (and no longer, as it used to be in the Mass, the elevation of the host), where the fraction stands apart as a separate act, and where all present are expected to participate in singing, in acclamations, and in unison prayers.

29 The Theology of the Sacraments (1957, Faber and Faber, London): page 94.
31 Liturgy constitution, no. 7.
33 Ibid., no. 7: page 28.
There is an important question which arises from this emphasis on action. It is this: How crucial are the words? Dix reminds us: “What is said is only an incidental part, though of course an essential one.” The words of Jesus, without doubt, are crucial. But how crucial are the words we have devised in the prayers, even the great prayer of thanksgiving? There is agreement on the content of that prayer — thanksgiving to God for his work in creation, providence, and redemption; the words of institution; a remembering (anamnesis) of the life, death, resurrection, and ascension of Christ: a prayer for the gift of the Holy Spirit (epiclesis); and some act of oblation — all summed up in the Lord’s prayer. But how vital is the verbal expression of the agreed content?

Before Vatican II the rule was to follow exactly the one prayer given. This was true of nearly all Churches except the Reformed. Now there are provided by the Churches several prayers. The Roman Catholic Church has four eucharistic prayers; the Church of England, three; the Lutherans, three. The natural development seems to be that of rite 3 of the Episcopal Church (U.S.A.), which provides not so much a detailed service as a directory, guidance on how to do the eucharist. It is true that this is for use on occasions other than the principal services on Sunday and other feasts of our Lord. It is peculiarly suitable for house churches. Nevertheless it provides no less than a choice of six eucharistic prayers.

Is this an indication of what the future may be? If so it is a reminder of how much eucharistic reform is a return to origins. About 215 A.D. Hippolytus commented on the Mass he conducted: “It is not altogether necessary for him [the president] to recite the same words we gave before in his thanksgiving to God, as though he had learned to say them by heart; but let each pray according to his ability. If indeed he is able to pray suitably a prayer of elevated style, that is well; but if he is only able to pray in measure, no one may prevent him, so long as his prayer is doctrinally sound.”

Real Presence and Sacrifice

We now come to an area where there is some convergence, but where there is still a considerable way to go. It is that of sacrifice and real presence, neither of which tends to be dealt with in isolation in contemporary discussion. Three documents are of help in making an assessment here:

1. Lutheran-Roman Catholic Statement, The Eucharist as Sacrifice (issued at St. Louis, Missouri, 1967).


3. Anglican-Roman Catholic International Commission, An Agreed Statement on Eucharistic Doctrine (Windsor, 1971), and the complementary document Elucidations (Salisbury, 1979), which deals with certain criticisms on the Agreed Statement.35

Let us begin with the group of Les Dombes. It is interesting to see how closely it draws on “The Eucharist in Ecumenical Thought,” the Statement of the Faith and Order Commission of the World Council of Churches, (Louvain, 1971).36 But Les Dombes has its own contribution to make. It introduces ‘the sacrifice of the Mass’ in a subtle and fascinating way under anamnesis. “The memorial, being at once re-presentation and anticipation, is lived out in thanksgiving and intercession. Making the memorial of the passion, resurrection, and ascension of Christ our High Priest and Mediator, the Church presents to the Father the one perfect

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35 The three documents are printed in Modern Eucharistic Agreement (1973, SPCK, London); except for Elucidations, page references are to this book.
36 Also printed in Modern Eucharistic Agreement, pages 79-89.
sacrifice of his Son and asks him to accord every man the benefit of the great work of redemption it proclaims.”

Here Les Dombes understands anamnesis as a making present, a re-presentation of that which once happened. As it says in the commentary section which is appended, “Lastly and above all, the deep meaning and dynamic import of the memorial. It is not simply the commemoration of a past event, nor a repetition of the one sacrifice on the cross but, according to the biblical usage of the word anamnesis, it is at once the realization of the new covenant and the anticipation of its fulfillment in the person of him ‘who is, who was, and who is to be.’ If the act of redemption by the cross is at the center of the great work of God, the memorial in the eucharist is not directed solely toward its sacrificial aspect but toward all its interdependent features: the life, death, resurrection, ascension, and last coming of Christ. That is why we speak of the ‘memorial of Christ,’ whose sacrifice is the central event.”

Then connecting sacrifice and presence, it goes on to say: “The eucharist is not only the act of the Church assembled to offer its sacrifice of praise, but at the same time an act on the part of our Lord himself, whereby he makes himself present to the Church he has redeemed by his own offering of himself.”

This seems to me, from the Reformed point of view, an excellent approach to the problem. It is a pity that the Lutherans, whose document is from 1967, did not have it before them. The Lutheran-Roman Catholic Statement is inadequate in this area.

The Agreed Statement on Eucharistic Doctrine by the Anglicans and Roman Catholics also makes use of the idea of memorial. After emphasizing the once-for-allness of Christ’s redeeming death and resurrection and asserting that there can be no repetition or addition to what was accomplished, the Statement asserts: “Yet God has given the eucharist to his Church as a means through which the atoning work of Christ on the cross is proclaimed and made effective in the life of the Church. The notion of memorial as understood in the Passover celebration at the time of Christ — that is, the making effective in the present of an event in the past — has opened the way to a clearer understanding of the relationship between Christ’s sacrifice and the eucharist. The eucharistic memorial is no mere calling to mind of a past event or of its significance, but the Church’s effectual proclamation of God’s mighty acts. Christ instituted the eucharist as a memorial (anamnesis) of the totality of God’s reconciling action in him.”

But what about real presence?

In its Agreed Statement the Anglican-Roman Catholic Commission says: “According to the traditional order of the liturgy the consecratory prayer (anaphora) leads to the communion of the faithful. Through this prayer of thanksgiving, a word of faith addressed to the Father, the bread and wine become the body and blood of Christ by the action of the Holy Spirit, so that in communion we eat the flesh of Christ and drink his blood.” In Elucidations the Commission spells out what it means by ‘become.’ It does not imply material change, nor does it mean that Christ’s presence is limited to the consecrated elements. “What is here affirmed is a sacramental presence in which God uses realities of this world to convey the realities of the new creation: bread for this life becomes the bread of eternal life.” Moreover the Commission reinforces what it has said in the Agreed Statement about the part played by the Holy Spirit:

37 Ibid., no. 10: page 58. Boldface added.
38 Ibid., page 73.
39 Ibid., page 73.
40 Ibid., no. 5: page 27.
41 Ibid., no. 10: page 29.
42 Elucidations, page 9.
“His body and blood are given through the action of the Holy Spirit, appropriating bread and wine so that they become the food of the new creation already inaugurated by the coming of Christ (cf. paragraphs 7, 10, 11).” 

Les Dombes takes the same approach to real presence. “It is in and through the Holy Spirit that the congregation called together by Christ to eat and drink the bread and wine enter into real communion with him, perceiving and receiving in reality his body and blood.” 

This same approach to real presence is also found in the Reformed Churches. In the Institutes Calvin puts it plainly: “The truth of God, therefore, in which I can safely rest, I embrace without controversy. He declares that his flesh is the meat, his blood the drink of my soul. I give my soul to him to be fed with such food. In his sacred supper he bids me take, eat, and drink his body and blood under the symbols of bread and wine. I have no doubt that he will truly give, and I receive.” Calvin goes on to make it clear that it is by the action of the Holy Spirit that this is possible: “No slight insult is offered to the Spirit if we refuse to believe that it is by his incomprehensible power that we communicate in the body and blood of Christ.” 

But what about transubstantiation? A Manual of Church Doctrine According to the Church of Scotland says of such a doctrine that “instead of a mystery of divine grace,” it “leaves only a miracle of divine power.” In this it follows Calvin, who will not “place Christ in the bread.” For him there is no localizing of the presence of Christ, and the Reformed Churches have followed him consistently here. There is an interesting footnote in the Anglican-Roman Catholic Agreement Statement: “The word transubstantiation is commonly used in the Roman Catholic Church to indicate that God acting in the eucharist effects a change in the inner reality of the elements. The term should be seen as affirming the fact of Christ’s presence and of the mysterious and radical change which takes place. In contemporary Roman Catholic theology it is not understood as explaining how the change takes place.” The same point is made in the Lutheran-Roman Catholic Statement. Nevertheless a problem remains for the Reformed Churches in the very idea of change and the practices which have developed in connection with it, for example, reservation and accompanying devotions. 

Les Dombes is brave enough to say, “On the Roman Catholic side it [should] be pointed out, in particular by catechists and preachers, that the primary purpose of reserving the eucharist is for its distribution to the sick and absent.” In 1973 the Roman Catholic Church issued a decree on eucharistic devotions, Holy Communion and Worship of the Eucharist Outside the Mass. In it emphasis is properly placed on communion to the sick and absent. However, it was also issued to give directions for the seemly adoration of the reserved sacrament by faithful Roman Catholics. An issue of the National Bulletin on Liturgy, published by the Canadian Conference of Catholic Bishops, deals with the topic and provides resources for celebrating eucharistic devotions. This is obviously still an important matter for Roman Catholics. It is an area where there is divergence, major divergence, between Roman Catholics and a great number of other Christians.

43 Ibid., page 8.
44 Commentary, page 73.
45 Institutes, 4: 17: 32.
46 Institutes, 4: 17: 33.
48 Ibid., page 44.
49 Institutes, 4: 17: 31.
50 Modern Eucharistic Agreement, page 31.
51 Ibid., page 43.
52 Ibid., page 60, no. 20.
53 Volume 12, no. 69, May-June 1979.
I feel that it is a pity that so much of the debate in the past and today has focused on the real presence solely in relation to the elements. There was a real breakthrough in the Constitution on the Sacred Liturgy where the presence of Christ is indicated in five ways — not only under the eucharistic species but also in the person of the presiding minister, in the action of the eucharist, in the word, and in the congregation. This was to deliver Christ, as some Roman Catholics put it to me, from being the captive of the tabernacle. There are passing references in the various documents I have quoted to these other aspects of presence, but no major emphasis on them nor a spelling out of their implications. This is unfortunate. The whole area of debate needs to be widened in this matter. Just as the former debate on the issue of sacrifice has been bypassed by the contemporary understanding of anamnesis, so the present debate on presence should be helped by a new understanding of epiclesis, especially as it refers to the total eucharistic action. This action comprehends not only what is said and done, but also who says it and does it at the eucharist, that is, presiding minister and people, word and elements, eating and drinking. In place of what has tended to be a rather static understanding of presence in terms of the elements solely, this provides a dynamic understanding of presence, and it may yet make possible some measure of convergence where there is at present considerable divergence.

This approach seems to me to do justice to the fact that when we deal with the eucharist we are dealing with a mystery, in the biblical sense of the Greek musterion, the Latin form of which we have inherited as sacramentum. It is interesting to note how often the three statements quoted make use of the word mystery. The Lutheran–Roman Catholic Statement puts the issue well: “Our conversations have persuaded us of both the legitimacy and the limits of theological efforts to explore the mystery of Christ’s presence in the sacrament. We are also persuaded that no single vocabulary or conceptual framework can be adequate, exclusive, or final in this theological enterprise.” Calvin would have said “Amen” to that. Calvin was intent to achieve clarity of thought and language in his statements on the eucharist, yet he had to admit that he was dealing with a mystery beyond the reach of the human intellect. “It is too high a mystery either for my mind to comprehend or my words to express. I rather feel than understand it.”

This is healthy. Sometimes in the past the Church has understood mystery not in the biblical sense of a glory both hidden and revealed to be adored, but rather as a problem to be solved. We can get caught up in the technical theological details of the sacrament of the eucharist and our interest becomes focussed on how to explain Christ’s presence or how to understand the effect of his sacrificial death, and so on. This is very human and, within limits, necessary and legitimate. But we must be careful not to reduce mystery to problem solving and forget the dimension of depth behind the term, which involves the confession of what we do not understand, can never understand, only acknowledge, adore, and commit ourselves to.

Thus the approach to worship, especially the eucharist, must always be doxological. Increasingly I find this to be so. More and more I go to church to confess what I do not understand, to think about a mystery, to open myself to mystery. The mystery of the world about me with its strange beauty. The mystery of myself — who am I, what is the meaning of my life, why is it the good I would I do not and the evil I would not I do? The mystery of human relationships — why should love appear to be so important? The mystery of Jesus — who was he, why has he persisted? The mystery behind all mysteries — the mystery of God, the

54 No. 7.
55 See the “Pastoral Agreement” section in Les Dombes (in Modern Eucharistic Agreement, page 73): “It is in and through the Holy Spirit that the congregation called together by Christ to eat and drink the bread and wine enter into communion with him, perceiving and receiving in reality his body and blood.”
56 Ibid., paragraph 3, page 43; see also the Anglican–Roman Catholic Statement, page 26; Les Dombes, page 70, paragraph 1, lines 4f.; page 74, no. 4; page 76, concluding paragraph.
57 Institutes, 4: 17: 32.
hiddenness of his being and his ways, revealed only to faith through the same Jesus. God has
given me a mind to use and part of my response to this mystery must be an effort to under­
stand, however inadequately, what its meaning is. But when I see the presiding minister break
the bread and lift the cup I dare not to my mortal peril forget what in the end must be my
major response — wonder, love, and praise.

CANADIAN LITURGICAL SOCIETY

In the summer of 1969, Professor Ernest Skublics organized a conference on
worship in Ottawa. Worship '69 attracted interested people from Canada and the
United States.

Foundation: After the conference, a number of Canadians interested in the
liturgy met, and on November 24, 1969, they founded The Canadian Liturgical
Society to promote study of the liturgy and sharing among Christian Churches in
Canada.

Board: From the beginning the Society has been ecumenical. The board of
directors at present includes members of the Anglican, Baptist, Lutheran, Presby­
terian, Roman Catholic, and United Church.

Symposia: Several conferences have been held by the CLS:
• Worship '72, on Prayer: Toronto.
• Worship '75, on Celebrating the Word: Hamilton
• Worship '77, on Initiation Theology: Winnipeg
• Worship '80, on Eucharist and Ecumenical Perspectives: planned for
  London, this conference was torpedoed at the last minute (see page 195, above). Two
  papers of Worship '80, by Professors Marion J. Hatchett and W. Morrison Kelly,
  are included in this issue, pages 196-215.

Two seminars, on Christian burial and on marriage, took place in Toronto in

Publications: The proceedings of the 1975 and 1977 symposia were published as
Celebrating the Word and Initiation Theology. Edited by James Schmeiser, they are
available from The Anglican Book Center, 600 Jarvis Street, Toronto, Ontario
M4Y 2J6. (These books were reviewed in Bulletin 63, pages 125-126; and in no. 68,
page 92.)

Worship '81 is already being planned for May 12-14, 1981 in London, Ontario.
The theme is Eucharist. More information will be contained in the next issues of the
Bulletin, or may be obtained from The Canadian Liturgical Society, 117 Bloor Street
East, Toronto, Ontario M4W 1A9; telephone (416) 929-0811.
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Articles:


National Bulletin on Liturgy:

• No. 71 (November-December 1979): Sunday Eucharist: I.
• No. 77 (January-February 1981): Sunday Eucharist: II.

ADVENT AND CHRISTMAS

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

Three issues, nos. 36, 41, and 55, have concentrated on Advent and Christmas, and include many practical helps for their preparation and celebration. A second and updated edition of Bulletin 36 was issued in 1977. The spirituality of these seasons is discussed in Bulletin 70, and planning for them in no. 67.

Advent penance celebrations are contained in Bulletins 36, 41, 46, 51, 55, 61, and 66; an outline is given in no. 71, page 235.
On April 3, 1980, the Congregation for the Sacraments and Divine Worship issued an Instruction, "Inaestimabile Donum," on Certain Norms Concerning Worship of the Eucharistic Mystery. This commentary has been prepared by the editor of the National Bulletin on Liturgy.

Outline: The Instruction on Certain Norms Concerning Worship of the Eucharistic Mystery consists of five parts:

- **Foreword** (Instruction, pages 3-4): This section is not numbered. For convenience of reference, we have numbered the six paragraphs from (a) to (f) in this commentary.
- **Other notes:** See pages 11-12. This section is not numbered; for convenience of reference, we have given the paragraphs letters, from (g) to (p).
- **Papal approval:** This page is unnumbered in the official text; for convenience, we label it page 13, paragraph (q).

**Foreword**

This section contains six paragraphs:

a) ** Origins:** On February 24, 1980, Pope John Paul II issued a letter to all the bishops of the Church on the mystery and worship of the eucharist. In it he said that it would be "followed by detailed indications" from the Congregation for the Sacraments and Divine Worship. These were given in the Instruction dated April 3, 1980.

b) **Other documents:** The Instruction points out that it is not a summary of Roman documents on the eucharist. It refers to six other sacraments:

- **Sacramentary:** The text refers to the Missale Romanum, but should also have included the lectionary, since both sacramentary and lectionary form the missal today. In the sacramentary, guidance on celebration of the Mass is given in the General Instruction of the Roman Missal (GI), the General Norms for the Liturgical Year and the Calendar, two apostolic letters, and in the order of Mass; the Canadian sacramenary also includes the 1973 Directory for Masses with Children. This material is found at the beginning of the sacramentary. The 1969 lectionary also contains an introduction, but it is not as clearly written as other Roman introductions; a new introduction is under preparation in Rome, but has not been issued at the time of writing.

- **Holy Communion and the Worship of the Eucharist Outside Mass:** Issued on June 21, 1973, this document speaks of communion outside Mass (e.g., communion for the sick), reservation of the eucharist, and the rites of exposition and benediction. Excerpts are given in Bulletin 69, pages 99-117.

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• **Instruction on the Worship of the Eucharistic Mystery:** Issued by the Congregation of Rites on May 25, 1967. This was reprinted in Bulletin 17; a commentary from *Notitiae* (nos. 31-33, July-September 1967, pages 261-268) was given in Bulletin 19.

• **Instruction on the Manner of Distributing Holy Communion:** Congregation for Divine Worship, May 29, 1969, permitting communion in the hand. This practice began in Canada in 1970.

• **Facilitating Communion in Particular Circumstances:** Instruction of the Congregation for the Discipline of the Sacraments, on January 29, 1973: auxiliary ministers of communion, communion twice a day, eucharistic fast, communion in the hand.

• **Third Instruction:** Congregation for Divine Worship, September 5, 1970: practical guidelines for putting the liturgical reforms into effect.

• **Other documents:** Other major documents that could have been included in this list are the Circular Letter on Eucharistic Prayers (April 27, 1973: reprinted in Bulletin 40, pages 195-203), and the Directory for Masses with Children (November 1, 1973: contained in the introduction to the sacramentary; a commentary is given in Bulletin 63, pages 111-123). A collection of 24 documents on liturgical renewal is given in *Vatican Council II.*

**c) Positive results of the liturgical reform:** Four areas of improvement are mentioned:

• **Participation:** People are taking an active part in the celebration of the liturgy. This is their right and duty by virtue of their baptism (Liturgy constitution, no. 14).

• **Richer teaching:** The larger selection of scripture texts in the lectionary and the use of the vernacular have improved the opportunities for teaching, preaching, and catechesis at all levels.

• **Liturgical life:** Through good celebrations of the liturgy, each community is helped to deepen its life as God’s family, and to live according to the spirit of the liturgy.

• **Liturgy, piety, and life:** The renewal of the liturgy has helped our worship and our daily living influence each other. Personal and popular piety are also moving toward greater harmony with the Church’s liturgy.

**d) Concern over abuses:** Several areas are listed:

• **Confusion of roles,** especially between the ministry of presbyters and the role of the laity;

• **Growing loss of the sense of the sacred;**

• **Failing to understand the ecclesial nature of the liturgy:** The liturgy belongs to the Church, and is not to be distorted, manipulated, or falsified by individuals.

Nine examples of abuses, three under each heading, are given. These are discussed in appropriate spots in the following notes.

**e) Consequences of abuses:** The Instruction points out some dire results that could come from the abuses mentioned in (d): weakening the unity of faith and worship; causing people to be uncertain about the Church’s teaching; shocking and bewildering people; promoting inevitable “violent reactions.” While these could be the results of the attitudes and abuses if carried to an extreme, it sounds a little like prophesying the collapse of the country’s economic system to a child who steals a cookie in a bakeshop.

**f) Right to a true liturgy:** There are some positive points here, but they may be missed because of the negative cast of this paragraph.

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Right to good liturgy: Yes! The people of God have a right to good liturgy. Bishops and priests need to grow in the spirit of the liturgy, to learn how to preside well, to preach homilies that lift their hearers, to lead their people in prayer, to deepen the faith in the community, to encourage Christian ministry at every level. The Sunday celebration in each parish should be the highlight of the week's work and prayer. Experience shows that this is not the case in many parishes.

Creativity: The Instruction warns that undue experimentation, changes, and creativity can bewilder people; arbitrary experiments are out of order. This is true. But we must not read this paragraph as though it condemns all creativity. We are indeed encouraged by the rites and their official pastoral introductions, as well as by this paragraph of the Instruction, to adapt and be creative in many ways. If we fail to be creative in small things (penitential rite, introductions, choice of texts), how can we be trusted to be creative in larger things? Ours is a generation for learning positive creativity within the texts and rites handed down to us by our tradition and by the renewing Church of today.

Value of authorized texts: The bad effects of using unauthorized texts are described as losing the connection between the prayer and faith of the Church. Non-scriptural readings and unapproved eucharistic prayers are rejected in paragraphs 1 and 5 of the Instruction; see also paragraph (d).

We agree with the comments on unauthorized texts, and wish to point out in a positive way the value of the Church's official liturgical texts.

These texts developed gradually. In the first three centuries we find both written texts (as models for the presiding bishop) and the encouragement of personal composition within a general framework: see the Didache (about the year 100), Justin (150), Hippolytus (217). Gradually, collections of prayers grew into sacramentaries, and for some centuries different compilations affected one another, leading eventually to relatively fixed liturgical books in the Roman rite.

Today's liturgical texts are generally in harmony with the Church's tradition of public prayer. They enshrine the faith, they express it, they deepen it. What we say in our prayer influences our faith, and what we believe influences our public prayer.

Narrow definition: True liturgy is defined as "desired and laid down by the Church," including authorized adaptations. This is a rather narrow view, limiting liturgy to authorized texts and rites. No mention is made of the spirit of the liturgy; in fact, the Instruction seems to forget the ideas in paragraph 17 of the Constitution on the liturgy: we need to do more than observe laws governing valid and licit celebrations; the spirit of the liturgy must animate all who celebrate (Constitution, nos. 17, 19).

Liturgy is much more than texts, and is not confined to books. It is action as well as words. It is the prayer of Christ and his Church, his offering and ours: see Liturgy Constitution, no. 7.

Notes on the Mass

Liturgy of the word: The first paragraphs (nos. 1-3) speak of God's word in the celebration of the eucharist.

Word and eucharist: The liturgy of the word and the liturgy of the eucharist form one act of worship (Liturgy constitution, no. 56). We are to be nourished first at the table of God's word before we approach the table of the bread of life. The scriptures continue to hold a most important place in our celebration of the eucharist.

Enlarged lectionary: The Council called for a richer fare from God's word (Liturgy constitution, nos. 51, 35: 1). [The English translation of the Roman document gives an incorrect reference to no. 56 in its footnote 12.]
• The *Lectionary for Mass* was issued in 1969, and since then has influenced not only the Roman Catholic liturgy, but also several other Christian Churches which have adopted and adapted the lectionary. The Instruction points out that the number of readings is to be followed: three on Sundays and solemnities (except where the conference of bishops decides otherwise — which it hasn't in Canada), two in other Masses. The special occasions include ritual Masses, funerals, and Masses for particular circumstances. An exception to the number of readings is made in the Directory for Masses with Children, no. 42, but the gospel reading is always to be retained; moreover, it is never permitted to have a celebration without God's word (no. 41).

  • *Scriptural readings:* Only texts from the bible are to be read. The writings of any human author are not to replace those of the inspired writers of God's word. We cannot be asked to accept the writings of any man or woman with the faith we reserve for God's word. This does not deny that God's Spirit touches poets and authors and other artists, but it does emphasize that God's word in the scriptures is a unique treasure that the Church of God possesses and shares. "Accept no substitutes" is our motto here.

  • *Readers:* Two types of readers are mentioned in the Instruction (no. 2): those who have been instituted, and "trained lay people."

    — *Institution:* In 1972, the minor order of lector was abolished, and was replaced by the ministry of reader to read the readings before the gospel, to lead the people in singing, to help prepare them for the sacraments, to fill in by singing the psalms and making the petitions in the prayer of the faithful, and to train "temporary" lay readers. At least three strikes against it have made this a dreamlike role: it was reserved to men (the bishops of Canada are not using the rite until it is open to all men and women who are suitably prepared; see Bulletin 53, pages 86-88); it was for the few; it was also a required step for men preparing for the ministry of deacon or presbyter.

    — *Lay readers:* The 1972 document refers to the "faithful who are temporarily appointed to read the scriptures in liturgical celebrations." In Canada, we are blessed with the ministry of many men and women who proclaim God's word in our Sunday assemblies and in other gatherings. They read the word of the Lord in a spirit of faith, and we hear it with faith (see Bulletin 71, pages 215-216). In most communities, they have been prepared to appreciate their important role, and are helped to read God's word as well as possible to his people.

  • *Silence:* It is indeed unfortunate that the Instruction (no. 2) fails to mention the period of silence that follows a reading (see GI, no. 23). All too often the liturgy of the word is a solid mass of words, unbroken by times for reflection and prayer. (See *Silence is necessary!* in Bulletin 71, pages 204-205.) The lack of silence in our liturgies is a much greater abuse than some of the ones mentioned in the Instruction. We need time to let the Spirit speak in our hearts.

  • *Responsorial psalm:* This is mentioned as "an integral part of the liturgy of the word" (Instruction, no. 2; GI, no. 36). We regret that there is no development here: it is a time for reflection. The responsorial psalm is most effective when the cantor sings the text and the community sings the refrain.

  • *Gospel reading:* This is the most important of the three readings in the liturgy of the word. In the eucharist, it is our tradition for the deacon to read the gospel passage to the community, after prayer and blessing; if there is no deacon, another priest reads the gospel;

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4 The Canadian bishops have provided four editions of the lectionary: a Sunday and a weekday lectionary for use at the lectern, and a study edition of each for home use. Bulletin 50, *Reading God's Word: The Lectionary,* is a study of the lectionary and its contents.

5 *Apostolic Letter on First Tonsure, Minor Orders and the Subdiaconate,* by Paul VI, August 15, 1972, in Flannery, document 29, pages 427-432: see paragraph 5 on page 430.
only when there is no other deacon or priest does the presiding priest proclaim the gospel.

Normally he is to listen to the word with the others (GI, no. 34).

- Homily: The Instruction (no. 3) proposes a rather narrow view of the homily: its purpose is “to explain to the faithful the word of God proclaimed in the readings, and to apply its message to the present.” No mention is made of the homily as an invitation to conversion and renewal.

The Constitution on the liturgy (nos. 52, 35: 2) has a broader image of the homily: it is “a proclamation of God’s wonderful works in the history of salvation.” The preacher is to expound “the mysteries of faith and the guiding principles in the Christian life from the sacred text during the course of the liturgical year.”

- Content: The homily proclaims the wonderful works of God in the history of our salvation. Working from the lectionary texts, the preacher is to draw on the readings and the liturgical texts and actions as his sources. (See Liturgy constitution, nos. 35: 2 and 52.) We must remember that one of the advantages of the three-year lectionary is that it presents all the major truths of our faith in the Sunday readings. It is unfortunate that the Instruction makes no relationship between the homily and the eucharist which follows.

- Minister: The preacher is to be the priest who presides, or the deacon (no. 3). The foreword in paragraph (d) mentions that having lay persons preach confuses the role of clergy and laity. [No mention is made of current directives, which do permit lay persons to preach under certain circumstances: some Masses with children (Directory for Masses with children, no. 24); communities led by a lay person (Instruction on the proper implementation of the constitution on the liturgy, Sept. 24, 1964, no. 37 — in Flannery, document 3, pages 52-53; see also Bulletin 79); baptism by a catechist (see Baptism of Children, nos. 137-138). These occasions are described in Bulletin 60, page 213.]

- Abuses: Although the Instruction makes no mention of them, we might list several abuses that do exist here and there in our country: hit-and-run homilists who pop in to preach and then leave — the liturgy prefers that the celebrating priest should give the homily (GI, no. 42); preaching on special collections or other themes without regard to the Sunday readings: Rome itself continues to impose themes on various Sundays during the year.

Bulletin 60, Liturgical Preaching, develops many positive points about preaching in today’s Church.

Manipulation of liturgical texts (d): The Instruction disapproves of manipulating liturgical texts (prayers and readings) “for social and political ends.” We are not aware of such an abuse in our country, but agree with the concern. The scriptural texts are strong enough in themselves: read the lessons from Is. 58: 1-14 on the Friday and Saturday after Ash Wednesday (lectionary, nos. 222-223). See Preaching the social gospel, in Bulletin 40, pages 244-251; also Against theme Masses, by Archbishop A. Bugnini, (from Notitiae, nos. 111-112), in Bulletin 54, pages 190-192.

Eucharistic prayer (nos. 4-6): The ordained presbyter proclaims the prayer; deacons, other ministers, and lay persons do not join in its proclamation.

- Role of the assembly (no. 4): The people listen to the priest in a spirit of faith, and show their approval of his words and actions by taking part in the preface dialogue, the Holy, holy, holy Lord, the memorial acclamation, and the great Amen. By their nature, these parts of the celebration should be sung.

- Doxology: The priest should sing the final doxology of the eucharistic prayer; the great Amen, the most important response of the people in the celebration, should also be sung. The people do not sing or say the doxology: this is reserved to the celebrating priest.6

• Authorized texts: The eucharistic prayers approved for English-speaking Canada are the four in the sacramentary, the three prayers for Masses with children, and the two prayers for Masses of reconciliation; in French-speaking areas, a eucharistic prayer pour des rassemblements has also been approved. The remarks in paragraphs (d) and (f) about unauthorized texts apply particularly to eucharistic prayers.

The Instruction notes that it is "a most serious abuse" to use privately composed eucharistic prayers (no. 5). A calm assessment of homemade eucharistic prayers shows their shortcomings: they are often much too localized in time and space to be true reflections of the prayer of the Church on earth and in heaven; too often they exhibit the hang-ups and problems of the persons or communities who compose them.

It is also considered wrong to modify the approved eucharistic prayers, other than the variations already contained in them (no. 5; see also foreword, paragraph f).

• Proclamation of the eucharistic prayer: The eucharistic prayer is the primary proclamation of the Church's faith. The priest is to proclaim it with faith — his own, and that of the community and of the universal Church. He is to speak the text clearly, so that all may understand and agree with what he is saying in their name. The people do not say the prayer with him (paragraph d).

The presiding priest is to help the assembly — by the homily, by his proclamation, and by his spirit of faith — to become one community devoted to celebrating (no. 6). Good ideas on the proclamation of the eucharistic prayer and on other parts of the Mass are discussed in Rome's 1973 letter on eucharistic prayers, in Bulletin 40, pages 195-203.

• No overlays: When the president of the assembly is praying in the name of all, he is to do so in a loud and clear voice. No other prayers, songs, or music are to be going on while he is speaking (GI, no. 12; Instruction, no. 6).

Concelebration (no. 7): The benefits of concelebration, restored by the Vatican Council (Liturgy constitution, nos. 57-58) are discussed, and the responsibilities of priests who concelebrate are mentioned. We might add a note here from the General Instruction of the Roman Missal: the concelebrants are to say their parts in a low voice, so that the people may hear the principal celebrant and understand what he is saying (GI, no. 170).

Bread and wine (no. 8): The Church continues the tradition, begun by Christ, of using bread and wine in the eucharistic celebration (see GI, no. 281).

• Bread: The Instruction emphasizes that the bread for the eucharist is to be unleavened, and made only of wheat flour and water (GI, no. 282). More emphasis is placed on the purity of the bread than on its appearance as actual food (GI, no. 283). We do not feel that Rome has yet heard the thrust of the traditions and reasons given in great detail in Eucharistic bread: actual food (Bulletin 69, pages 128-143).

Communion: (nos. 9-14): The Instruction (no. 9) places emphasis on the fact that communion is to be ministered by an appointed minister. While we concur with this provision, we hope it is not the beginning of a new clericalism.

• No self-serve (no. 9): The bread of life and the cup of salvation are to be given to communicants; they are not to help themselves. Though not mentioned in the Instruction, it is not correct for individuals to dip their portion of the eucharistic bread into the cup.


o Ministers of communion (no. 10): In the Roman rite, the ordinary ministers of communion are the bishop, presbyter, deacon, and acolyte. In parishes, when the presbyter or deacon is not able (because of sickness, old age, or large numbers of communicants) to give communion in a reasonable time, auxiliary ("extraordinary") ministers may be appointed to give communion. When several priests are present for the celebration, they should give communion, and not leave this to auxiliary ministers: see paragraph (d), above.

o Reverence as we receive communion (no. 11): Several points are discussed in the Instruction:

— Posture: Catholics may stand or kneel when they receive communion; in practice, Canadians stand for communion. The Instruction suggests a sign of reverence for those who receive communion standing. It would seem that participation in the communion procession, taking part in the communion song, and the reverent reception of communion are already adequate signs: "We thank you for counting us worthy to stand in your presence and serve you" (eucharistic prayer II).

— Act of faith (no. 11): When Catholics receive communion, the minister says "The body of Christ" and "The blood of Christ." Each communicant answers Amen! — this is a personal act of faith in the Lord Jesus, who is present in the eucharistic food and in other ways (Liturgy constitution, no. 7).

Communion under both kinds (no. 12): In this section, the Instruction certainly does not contain "a summary" (paragraph b) of the whole question. It mentions only three points: the required reverence, some notes on GI, nos. 241-242, and the limitation of communion to certain defined groups.

For the sake of clarity and balance, we feel it necessary to develop this area more fully:

— Communion under both forms is the way that Jesus gave us this sacrament: no amount of contrary practice or legislation in the past can change this unalterable gift of Jesus to his Church.

— Communion under both forms is the full sign, which the Church has begun to restore to Catholic practice (Liturgy constitution, no. 55; GI, nos. 240-241).

— Communion under both forms involves drinking from the cup. While "legal," intinction (dipping the eucharistic bread into the cup) is a minimal sign, and hardly signifies eating and drinking. The National Council for Liturgy has recommended that intinction be positively discouraged in this country.

— Communion under both forms was re-introduced gradually during the 1960s, and then extended to 14 general sets of circumstances in GI, no. 242.

— The Congregation for Divine Worship issued an Instruction in 1970 to extend the occasions for receiving communion under both forms. In this, the Congregation states: "Moreover [i.e., beyond the occasions listed in GI, no. 242], the episcopal conferences may decide to what extent, for what motives and in what conditions, ordinaries may concede communion under both kinds in other cases which have great importance for the spiritual life of a particular community or group of the faithful."8

In Canada: In accordance with this Instruction, therefore, the bishops of Canada, at their plenary assembly of October 5-9, 1970, decided to "extend the permission to use both forms of Holy Communion for all present as follows:

1) On the occasions listed in the new edition of the Missale Romanum (no. 242);

2) At Masses for Particular Groups;

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3) At the Mass of the Lord's Supper on Holy Thursday, and at the Easter Vigil;

4) When Mass is celebrated in the house of a sick person in accordance with the existing norms;

5) In Masses which celebrate any anniversary of a wedding or religious vows;

6) On any other occasion when the local Ordinary judges it to be advisable."

In this context, we may comment on the points in paragraph 12 of the 1980 Instruction:

— Full reverence is to be given to the presence of Christ in the eucharistic food; certainly, obedience to our Lord's own institution is part of this reverence.

— The battles of the sixteenth century are over; the restoration of the cup is one of the reforms sought for centuries; it was one of the main points in the Protestant Reformation; it was finally restored to Catholics by Vatican II (Liturgy constitution, no. 55).

— The Canadian bishops' decision is fully in harmony with the present discipline, and in no way does it "go beyond what is laid down in the present discipline."

• Particles of eucharistic bread (no. 13): It is our Catholic faith that the Lord Jesus is present in the eucharistic food. After communion, any particles that remain are to be eaten, or else a competent minister (priest, deacon, acolyte, auxiliary minister of communion) takes them to the place where the sacrament is reserved (see nos. 24-25, below).

• Blood of the Lord (no. 14): If some remains in the cup, it is to be consumed at the end of communion. The Instruction notes that only the amount of wine needed for communion should be consecrated. It also states that the blood of the Lord may not be kept.

As it stands, this last sentence is not entirely accurate. In Pastoral Care of the Sick and the Rite of Anointing, norms are given for bringing the blood of the Lord to the sick and the dying when Mass cannot be celebrated in their presence: the blood of the Lord is in a chalice, and is placed in the tabernacle after Mass. When carried to the sick, it is in a tightly sealed vessel that cannot spill. (This is true both of communion of the sick and viaticum for the dying: see Pastoral Care of the Sick, nos. 95 and 46.)

One should assume that the meaning of the sentence in the Instruction, no. 14, is that the blood of the Lord is not to be reserved for use in communion in another Mass. It is too bad that we are not urged to be so careful about the leftover eucharistic bread (see GI, no. 56h).

• Purifying the vessels (no. 15): It is good for us to review the rules for purifying the cup and the other vessels used for distributing communion. While the Instruction refers only to GI, no. 238, further notes are contained in nos. 120 and 138. The acolyte may also purify them (GI, no. 147).

— Place: The preferred place is at the credence table (GI, no. 238).

— Time: This may be done either after communion or after Mass: no preference is stated in the General Instruction, but it would seem better to spend the time after communion in prayer and reflection, and to purify the vessels after the people have gone (see GI, nos. 120, 138, 238).

— Seemly: The practice of some priests who flail their elbows about as they wipe the cup during Mass hardly adds to reverent reflection by the people; priests who do this might make sure that they purify the vessels after the people have left.

• Vessels (no. 16): The cup, paten, and ciboria are to be given special care and respect. They are reserved for the celebration of the eucharist: in them, bread and wine are "offered, consecrated, and received" (GI, no. 289).
— Form: This must be suited to their purpose: the cup must hold enough, and be easy to
drink from; the paten must hold the eucharistic bread easily and safely (one large paten is
considered suitable for the communion of all — GI, no. 293). This form may be adapted to
local culture (GI, no. 295).

— Material: The vessels should be made of solid materials which last and do not break
easily. The conference of bishops should judge what is suitable. Any cup intended to hold the
blood of the Lord should be of non-absorbent material, and is gilded or made of precious
metal that does not oxidize. Containers for the eucharistic bread may be formed of valuable
wood or other suitable materials. (See GI, nos. 290-292, 294.)

— Quality: The vessels are to be of good quality, in keeping with their purpose. Their
style should be artistic (see Liturgy constitution, no. 128; GI, nos. 287, 295), and according to
contemporary taste (GI, no. 288).

— Reserved for the liturgy: The containers for the eucharistic bread are not to be
“simple baskets or other recipients (sic) meant for ordinary use” outside the liturgy. This
statement may be somewhat ambiguous: certainly it means that we do not use the same basket
for the eucharist and then for the dinner table; does it also mean that we are not to use the
same form of basket, but one intended solely for the eucharist? What does this say of the note
in GI, no. 295?

— Blessing: The rite of blessing a chalice and a paten now stand within the context of
the renewed rites for dedicating a church and an altar.9 It is preferable for the bishop or priest
to give this blessing during the eucharist, after the homily and general intercessions, and just
before the liturgy of the eucharist begins. It is appropriate for the people to receive the blood of
the Lord from the chalice which has just been blessed.

○ Thanksgiving after communion (no. 17): After communion has been distributed to
all, a time of silence is provided for personal prayer; as well, the assembled community may
sing a psalm or hymn of praise. This is not a hymn of public thanks but of praise (see GI, no.
56j; Bulletin 65, pages 224-225); the eucharistic prayer is the primary time of thanksgiving
during the Mass. The time of silence is important for individual prayer, and should not be
replaced by song (see GI, no. 23).

After the dismissal, people should be encouraged to remain and pray for a while. During
this time they may give thanks or pray in any way they wish. The example of the clergy and the
ministers could teach this practice most effectively.

Role of women (no. 18): The strange flipflop of recent years continues:

○ The Second Vatican Council quoted Gal. 3: 28 (see also Col. 3: 11), and stated:
“There is in Christ and in the Church no inequality on the basis of race or nationality, social
condition or sex” (Constitution on the Church, no. 32). Among the broader desires of human­
ity, the Council mentions this: “Where they have not yet won it, women claim for themselves
an equity with men before the law and in fact” (Church in the modern world, no. 9).

○ When the ministries of reader and acolyte were totally reorganized in 1972, Pope
Paul VI restricted them to men.10

○ In 1976, a declaration by the Congregation for the Doctrine of the Faith on the “non­
ordination” of women stated that they could not be priests.11 Since then, theologians have
shot down all the arguments used in that text, leaving it with only one limp line: we’ve never

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9 See Dedication of a Church and an Altar — Study Edition (1978, CCCB, Ottawa): chapter 7, “Blessing
of a Chalice and a Paten,” pages 97-103.

10 See Flannery, document 29, pages 427-432. Paragraph 7 on page 431 reserves these offices to men.

11 Declaration on the Question of the Admission of Women to the Ministerial Priesthood, by the
done it before. (See, for example, The Admission of Women to the Ministerial Priesthood, in Eglise et Théologie, vol. 9, no. 1, January 1978, reviewed in Bulletin 64, page 187.) The document did have one positive point, however: it did admit the possibility that the diaconate could be open to women.

- In a letter dated October 27, 1977, addressed to episcopal conferences (Prot. N. 1837/77), Cardinal James Knox of the Congregation for the Sacraments and Divine Worship wrote about new ministries to be set up by the conferences according to their needs. He concluded by saying: “It seems superfluous to note that these new ministries may also be granted to women.” Metanoia at last!

- Now this 1980 Instruction reverts to an earlier stage: among the various roles that women may perform are that of being readers (“temporary” ones, of course: see no. 2, above), and proclaiming the intentions in the prayer of the faithful. But they are forbidden to act as altar servers. The only reference given for this is the Third Instruction of September 5, 1970 (see paragraph (b), page 219, above); no. 7 of that Instruction notes that “the traditional norms of the Church prohibit women (young girls, married women, religious) from serving the priest at the altar, even in women’s chapels, houses, convents, schools and institutes.” The paragraph goes on to list what women may do: read, offer petitions for the prayer of the faithful, lead the singing, play musical instruments, give explanatory comments, and be ushers (GI, no. 68).

One has to ask some direct questions today: Why can women carry the lectionary in procession and read God’s word to the people, and yet not bring the sacramentary to the altar? Why can they bring bread and wine to the priest in procession, but not bring the empty chalice to the altar? Why can they go to the altar and give the eucharist under both forms to the people of God, but not wash the priest’s hands?

Have we forgotten that the liturgy consists both of unchangeable elements given to us by Christ (elements which we cannot change, of course) and of human elements that the Church may change? (See Liturgy constitution, no. 21.) The Council set out to make Church observances which are open to change to become “more responsive” to the needs of our times (Liturgy constitution, no. 1, setting out the goals of Vatican II). Read Women in ministries, in Bulletin 53, pages 99-100.

It would seem that we are still not facing the question of the role of women in the Church. It is a question that will not go away, nor should it. Attempts to bury it with a shovel or a steamroller could cause some of the “inevitable violent reactions” mentioned in paragraph (e) of the foreword.

Masses on TV (no. 19): In this case, the footnote is longer than the text! References are made to two documents:

- Liturgy constitution (no. 20): Broadcasting of liturgical rites, especially the Mass, is to be done with discretion and dignity, under the guidance of “a suitable person appointed by the bishops.”

- Instruction on the means of social communication13 (no. 151): Among the things to be considered are careful technical and liturgical preparation, and the wide range of the audience, including their varying cultures and even nationalities. Popular demand should determine the frequency and length of these programs.

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Other areas for discussion could include these:

- The ecumenical and educational value of such broadcasts is sometimes overlooked. The audience for the telecast includes members of the general public who may not know how the eucharistic celebration is structured and why. It also includes Christians of other traditions who may or may not be familiar with Catholic worship.

- Since Catholics in the television audience do not in fact participate in the eucharistic celebration via television (or fulfill their Sunday obligation), the program can be seen more as a means of education in liturgical practice. This could lead to the presentation of a variety of liturgical forms in addition to the Mass.

For these reasons, the Instruction urges that liturgical celebrations on TV “must be of exemplary quality.”

**Home Masses** (no. 19A): For some unexplained reason, this distinct topic has no separate number. We are calling it no. 19A here to provide ease of reference.

- An Instruction was issued in 1969 on Masses for special groups.14 This document is rather strict, and obviously sets out to correct wide interpretations or neglect of the rubrics: in some ways, it is similar to the 1980 Instruction, but is much more positive in tone and content.

- Since 1969, however, we have to remember that changes have been made concerning Masses with children, eucharistic fast, ministers of communion, communion in the hand, comments by the priest, and communion under both forms.

- Despite the hope for uniformity, it is not realistic to expect that Mass in a living room will be the same as in a cathedral: the setting, the number of participants, and the space all change the human dynamics of the situation. When Christians built basilicas for churches in the fourth century (see Bulletin 74, pages 106-107), they found that they had to develop more elaborate rites, and vestments to mark the distinction of roles, in order to meet the new situation of larger crowds, vast spaces, and less personal involvement and interaction. Similarly, adaptations need to be made when moving from a large church setting to a homogeneous group or to a home setting. The flexibility and openness encouraged in the Directory for Masses with Children are needed in guidelines for small group Masses today.

**Two further points** are made in paragraph (d) of the foreword, and are not picked up again in the Instruction:

- **Vestments:** The Instruction notes that abandoning the use of vestments lessens the sense of the sacred. This we accept: no one condones “T-shirt Masses” today. But it is also healthy to face the fact that cathedral vesture doesn’t work in a home or camp setting. Some changes along this line are already being recognized: concelebrants may be without a chasuble for a good reason (GI, no. 161); the combination chasuble-alb may be used for Masses outside a church and on other occasions (see Bulletin 60, pages 252-254, for full details).

If someone wants an abuse to eliminate, may we suggest the diminutive “stoles” that certain commercial firms sell or rent to parishes for decorating candidates for confirmation. In Catholic tradition, the stole is the vesture of the ordained minister — bishop, presbyter, and deacon — and not that of everyone who shares in the priesthood of Christ through baptism.

- **Masses celebrated outside church without real need:** The Instruction gives no inkling of its intention here. It is up to the local ordinary to grant permission for Mass outside a church or chapel (see Flannery, page 145, no. 10b). The Directory for Masses with Children points out that the “primary place” for eucharist with children is the church, but in a specially chosen part of it; sometimes the Mass may be celebrated outside church (no. 25; see also GI, no. 253). These references may serve as a reminder to all who celebrate outside a church to make sure that there is a true reason for doing so.

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Eucharistic Worship Outside Mass

**Perspective:** As with communion under both kinds (no. 12), the Instruction starts in midstream here.

**Purpose of eucharistic reservation:** In 1973, the Congregation for Divine Worship stated that the "primary and original reason" for reserving the eucharist is to give viaticum to the dying; the secondary reasons include giving communion and adoring Christ present in this sacrament.  

**Relationship to the Mass** (no. 20): In the renewed liturgy, the Church is careful to emphasize that the worship of the eucharist outside Mass flows from the sacrifice, and leads us to spiritual union with Christ, especially by sacramental communion during Mass. (See nos. 6, 82-83: in Flannery, pages 243-244; Bulletin 69, pages 100-101, 104.)

- **Adoration of Christ in the eucharist:** In the early Church, Christians brought the consecrated elements home, and gave themselves communion under both forms as their first food each day: Hippolytus tells us that this was the practice in Rome around the year 217. Some travellers carried the eucharistic bread with them on dangerous voyages. Gradually the practice grew of reserving the eucharist in the sacristy or church for the dying. By the eleventh century, devotion to the reserved eucharist developed more fully. (See Other eucharistic devotions, in Bulletin 62, pages 40-46.)

- **Renewal:** The current rites seek to bring about a renewal in eucharistic devotion, without the aberrations and anomalies of past practice.

**In harmony with the liturgy** (no. 21): There are four distinct points made in this brief paragraph:

- **Devotions in harmony with the liturgy:** The thrust of liturgical prayer may be summarized in this way:
  - We listen to God's word, we see his wonders in creation, we see his presence in others and in the signs of our times;
  - We respond by praise and thanks, by song and silence, by intercession and by action.

  Some of these ideas are discussed further in no. 23, below.

- **Inspired by the liturgy:** The liturgy is the worship of Christ our high priest, into which he draws us at baptism. It is a deeper involvement in his paschal mystery, the mystery of his saving us by dying and rising. Eucharistic devotions should share in this approach to worship, as well as in the sobriety of the Roman liturgy (see Bulletin 62, page 46). Through eucharistic devotions we continue to live out the Sunday celebration of the Mass.

- **Leading to the liturgy:** Eucharistic devotions help us to reflect on the many gifts God gives us, encourage us to pray to and with Christ for the salvation of the world, and prepare us to share more intimately and frequently with him in sacramental communion (see Bulletin 69, page 103, nos. 80-81).

- **In harmony with the liturgical year:** Eucharistic devotions will differ in Lent and during the Easter season, for example. The readings, hymns, psalms, and prayers should reflect and strengthen the direction of the season. Devotions which are integrated in this way into the prayer life of the community will reinforce and be reinforced by the celebration of the eucharist and of the liturgy of the hours.

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16 A full history of reservation, including all the spots and wrinkles in our history, is given in Eucharistic Reservation in the Western Church, by Archdale A. King (1965, Sheed and Ward, New York).
Periods of exposition (no. 22): The eucharist may be exposed in the ciborium or the monstrance for the devotion of the gathered community. We proclaim that Jesus is present among us in this sacrament, and continue to give him honor and to work with him for the building of the kingdom. Further details are given in Bulletin 69, pages 104-105, nos. 82-92; see also no. 23, below.

- Solemn annual exposition: It is unfortunate that the Instruction did not take time to promote this form of eucharistic devotion, other than mentioning the word prolonged. For more details, see Bulletin 69, pages 104-105 (nos. 86-88), and pages 124-126; also Three days for prayer, in Bulletin 48, pages 125-133.

- Outdoor processions, if opportune, are guided by the rules in the revised ritual, nos. 101-108 (Bulletin 69, page 109); on eucharistic congresses, see nos. 109-112.

- All eucharistic piety outside Mass is to follow the renewed rites, which seek to restore a balance in this area of the devotional life of Catholics.

Blessing with the sacrament (no. 23): Before benediction is given by the priest or deacon, there must be a period of prayer and adoration, with readings from God's word, singing, prayers, and silent prayers; part of the liturgy of the hours may be celebrated (nos. 89, 91, 95-96: see Bulletin 69, pages 105-106). After a time of adoration and a hymn, the minister sings or says one of the seven collects, and gives the blessing in silence. The rite concludes with reposition, and the people may sing or say an acclamation (nos. 97-100; in Bulletin 69, pages 107-108). Suitable readings are listed in Bulletin 69, pages 110-115; antiphons and responsories, pages 116-117; and celebration outlines on pages 118-123.

Tabernacle (nos. 24-25): There are several distinct topics discussed in these two paragraphs:

- Distinct chapel (no. 24): The Instruction shows some fancy footwork here. For the past 13 years, Rome has been telling us:
  - "It is therefore recommended that, as far as possible, the tabernacle be placed in a chapel distinct from the middle or central part of the church" (Paul VI, Instruction on the Worship of the Eucharistic Mystery, May 25, 1967: no. 53, quoted in Bulletin 17, pages 211-212; Flannery, page 131; see also commentary from Notitiae 31-33 in Bulletin 19, page 270).
  - Reservation in a chapel is "highly recommended" (GI, no. 276).
  - "In a chapel separate from the body of the church," and "suitable for private adoration and prayer" (see Holy Communion and Worship of the Eucharist Outside Mass, no. 9: in Bulletin 69, page 101).
  - The rite of Dedication of a Church and an Altar (Canadian study edition, pages 37-38, nos. 78-82) includes the inauguration of the blessed sacrament chapel after communion in the dedication Mass. The bishop carries the sacrament in procession through the main body of the church to the chapel where it is reserved.

The wording of the Instruction (no. 24) places the chapel as the last alternative, and thus does not seem to be faithful to the spirit of these directives. Remember Lot's wife (see Lk. 17: 32; Gen. 19: 26).

- Location of tabernacle (no. 24): In the blessed sacrament chapel, the tabernacle may be on an altar, or arranged in another suitable way. If there is no chapel, the tabernacle may be in a prominent place, in the church, but not on an altar, since there is to be only one altar in a church (see Dedication of a Church, page 61, no. 7, amending GI, no. 267). This place of reservation is to be suitable for private prayer.

- Material (no. 25): The tabernacle is to be a solid container that cannot be broken. It is never to be transparent.
• Veil (no. 25): The veil is the sign of the presence of the sacrament in the tabernacle. The bishop or the bishops' conference may choose another way of signifying this presence.

• Light (no. 25): The lamp which burns day and night near the tabernacle is a sign of the honor we show to our Lord. It is not a sign of his presence, for lamps are used in churches for varied devotional purposes.

Further notes are given in Eucharistic reservation, in Bulletin 74, pages 135-136.

Genuflecting (no. 26): This positive paragraph points out the meaning of the genuflection: it is an act of adoration of our Lord present in the eucharistic species. Originally based on Roman court etiquette (see Mk. 15: 19; Mt. 27: 28), it came into the liturgy as a sign of respect to persons and of adoration of God.

The Instruction reminds us that the genuflection is to be an act of deep reverence of the heart as well as of the body. For this reason the gesture is to be recollected and not hasty or careless. It is an area on which we could all examine ourselves.

Since 1973, all genuflections are on one knee only: the double genuflection is no more (see Bulletin 69, page 104, no. 84).

Lack of reverence (d): The Instruction rightly points out that "lack of reverence and respect" for the blessed sacrament leads to a growing loss of sense of the sacred; to this we might add, and a weakening of faith. The various points made above (nos. 20-26) indicate how we can show greater respect.

Corrections to be made (no. 27): "If anything has been introduced that is at variance with these indications, it is to be corrected." This paragraph would seem to apply to the entire Instruction, and not merely to nos. 20-26.

No mention is made of who is to do the correcting, but it would seem to fall on all those who are planning, celebrating, and presiding over liturgy: liturgy committees, ministers, deacons, priests, and bishops.

Further Guidelines

The final pages of the text (pages 11-13) have no paragraph numbers. For convenience we have labeled them from (g) to (q).

This section of the Instruction is quite positive in tone and approach.

• Theological background: During the past two decades the Latin Church has gone through many stages of renewal. During the renewal of the Mass and other parts of the liturgy, many priests and people had difficulties. The Instruction suggests that this is because they did not understand the theological reasons behind these changes.

Most priests read quickly through the principles set down by the Council (e.g., Liturgy constitution, nos. 5-46), and raced ahead to see what "practical" changes were to be made. The result for some has been new liturgies celebrated with old attitudes; or confusion, disorientation, resentment, experimentation, or novelty-seeking.

• Deeper understanding: With penetrating insight, the Instruction uncovers the heart of the solution: priests have to grow in their understanding in three basic areas:

• Church: A renewed theology of the Church (ecclesiology) stands at the heart of the reforms of Vatican II. We have to see the Church in the new — and yet old and scriptural — light presented in the Dogmatic constitution on the Church. We have to realize that the

Church is most clearly seen to be present when God’s people gather about their bishop or priest in the Sunday eucharist and in other liturgical celebrations. (Read Liturgy constitution, nos. 41-42, and GI, nos. 74-75 carefully.)

- **Biblical signs:** Priests and people need to grow in their ability to recognize and appreciate the way the liturgy re-presents the history of our salvation through signs. More formation in the bible and more prayerful reading of God’s word outside the time of liturgy are needed if we are to become more sensitive to the way the liturgy is deeply influenced by the scriptures. (Read the Dogmatic constitution on revelation, nos. 21-25; Liturgy constitution, no. 24.)

- **History of liturgy:** When we are familiar with the history of a rite or sacrament, and see how it has changed down through the centuries, we are able to see its renewal more clearly and more calmly. Today's changes are seen in context as a return to and a modern adaptation of authentic Christian tradition. [It is for this reason that most issues of the Bulletin include a brief historical survey of the topic under discussion, thus helping readers to become more familiar with its growth and development in the life of the Church.]

Ways of acquiring this deeper understanding are discussed in paragraph (j).

i) **Balance:** Quoting the opening of the Liturgy constitution (no. 2), this paragraph speaks of the balance needed in the liturgy.

- **Expression:** In the liturgy, we enter deeply into the paschal mystery of Jesus Christ and his body, the Church. We show forth the death and rising of our Lord by the way we pray and offer and live: in us, the world sees Christ and his Church; or because of us, it cannot see.

- **Incarnate Church:** The Church has both divine and human elements by its nature. It is invisible and yet visible, eager for good works (Titus 2: 14) and contemplative. It is here in this creation, and yet cannot feel at home. In all this, the human and temporal elements of the Church’s life serve those of the spirit.

The liturgy too shares in this tension: it uses water and bread and wine, touches and gestures, words and actions to signify heavenly realities and to make them present in our lives. The liturgy is reflective, and yet it sends us out to build the kingdom. Our efforts for God, inspired and supported by his grace, are also the gifts we bring to offer in the liturgy.

j) **Liturgical formation:** The Instruction picks out two main areas of formation in the spirit of the liturgy:

- **Seminaries** and Catholic universities are to encourage the liturgical formation of their students. This was brought out in the Liturgy constitution in 1963: read nos. 15-17 once again. In 1979, an Instruction was issued on this topic.18

- **Priests** are encouraged to take part in “courses, meetings, assemblies, and liturgical weeks.” These should involve study and reflection, and provide good models of liturgical celebrations to show the teaching in practice. According to the Liturgy constitution, no. 18, priests need help in gaining a deeper understanding of the meaning of their action in the liturgy, in living its spirit, and in sharing this with their people.

- **Results:** The Liturgy constitution (no. 19) spoke of liturgical instruction of the people as one of the chief duties of a priest. Some details are suggested here in the Instruction:

  - Priests may “devote themselves to more effective pastoral action.”
  - They may instruct the people in the meaning and spirit of the liturgy.
  - Priests organize groups of readers. [Is this supposed to be the job of the instituted readers?]

18 *Liturgical Formation in Seminaries,* by the Congregation for Catholic Education (June 3, 1979); text in *Origins,* vol. 9, no. 16 (October 4, 1979); text and appendix in *Crux Special,* April 7 and May 19, 1980.
They train altar servers (male, of course) in spiritual and practical ways. [Is this the work of the instituted acolytes?]

They train people to lead the assembly.

They help the community to increase its repertoire of music gradually.

Priests are thus to devote themselves to everything that helps the community to grow in its understanding of liturgy.

While all these details are true, somehow the overall picture seems lacking. The priest should be calling forth these ministries from the community of which he is a servant.

k) Commissions and centers: Two main tasks are mentioned as the work of liturgical renewal:

- **Translating the liturgical books:** This part is not written precisely. The work of translating the revised books was specifically assigned by Rome to the episcopal conferences, with the request that all conferences in one language group work together for a common translation.

  In 1963, the International Committee (later Commission) on English in the Liturgy was established by eleven English-speaking countries, including Canada; it now serves 26 episcopal conferences around the world. Using the services of experts from many countries and various disciplines, ICEL prepares a draft translation, known as a green book. This is sent to all English-speaking bishops and other experts; after their comments, suggestions, and revisions are studied and refined, a final or white book translation is issued. When each episcopal conference approves the text, it asks Rome for confirmation, and then this becomes an official liturgical book for that country. Then the episcopal conference publishes or arranges for the publication of the book for liturgical use.

- **Liturgical training:** The work of training priests and people in the spirit of the renewed liturgy is important. This is the responsibility of the liturgical commissions at the national, diocesan, and religious community levels. Institutes, centers, and schools of liturgy share in this work.

  As well as courses and workshops, commissions teach through publications. In Canada, the bishops' conference has sought to provide a family of liturgical books by which believing communities may be helped to celebrate good liturgy. Further publications, including Guidelines for Pastoral Liturgy (the annual liturgical calendar), the National Bulletin on Liturgy, and the national hymnal, Catholic Book of Worship, continue the gradual work of education in the spirit and practice of good liturgy. Diocesan and regional commissions have also issued many publications in the field of liturgy.

l) At the service of the Church: The various bodies mentioned in paragraph (k) are to co-operate with the Church authorities in a spirit of service. It is hard to imagine the national liturgical commission, which is usually composed of bishops, or diocesan commissions doing otherwise. Schools, institutes, and other organizations, particularly those which are not directly under ecclesiastical authorities, should continue to be faithful to the teaching and directives of the Church in order to avoid "arbitrary initiatives" and peculiar ways that could harm the good effects of the renewal in liturgy.

m) Anniversary: The Latin sacramentary was made public by Paul VI on Holy Thursday, March 26, 1970. The Instruction was dated ten years later, on Holy Thursday, April 3, 1980.

n) Obedience to liturgical norms: The Instruction quotes Paul VI on following the norms which govern liturgical celebration. In the liturgy, the love of Christ has brought us together as one body. If we refuse to obey the Church's liturgical norms, we are introducing division and disrupting unity. Paul continues: "It is the name of tradition that we ask all our
sons and daughters, all the Catholic communities, to celebrate with dignity and fervor the renewed liturgy” (May 24, 1976). See also “My Way,” in Bulletin 71, page 237.

A most important change, which was brought back into the General Instruction of the Roman Missal in 1975, is quietly mentioned here: the whole Christian community — men and women, priests and ministers and laity — joins together to celebrate the liturgy. Liturgy is the work of the whole assembly, in which each member has his or her specific role to carry out in the spirit of the Liturgy constitution, no. 28. (See “Everyone is a celebrant,” in Bulletin 74, page 112, above, page 208.)

Role of the bishop: The Second Vatican Council taught that the bishop is the chief liturgist of the diocese (Liturgy constitution, no. 41): it is his task to control, encourage, and protect the full liturgical life of the diocesan community (Decree on the bishops' pastoral office in the Church, no. 15). Through personal example, prayer, and the ministry of the word, the bishop is to help all members of the diocesan family to live the paschal mystery of Christ and to be his faithful witnesses. Further guidance on the bishop's role was given in 1973 in the Directory on the Pastoral Ministry of Bishops.19

The Instruction is sure that the bishops will find the best way to make certain that these norms are applied carefully and firmly, and thus give greater glory to God and lead to deeper benefits for the people of God.

Date: The Congregation for the Sacraments and Divine Worship issued the Instruction on Holy Thursday, April 3, 1980. No mention is made of the fact that this was the eleventh anniversary of the promulgation of the renewed Roman Missal (i.e., lectionary and sacramentary) by Paul VI in 1969. (This document is printed as an apostolic constitution at the beginning of the sacramentary, and makes valuable reading; in the Canadian edition, see pages 7-9.)

Papal approval: Pope John Paul II approved the Instruction on April 17, 1980, and “ordered it to be published and to be observed by all concerned.”

Some Observations

In its determination to stop those who are going too far, the Instruction did not mention those who do not go far enough. Some instances may be mentioned here:

Music neglected: The Instruction almost ignores the role of music in the liturgy, giving only three miniscule and passing references in nos. 17, 23, and (j). This is a disappointment, to say the least, for there are still some “celebrations” being done without adequate music and singing.

Communion from this sacrifice: The Holy See has been trying to restore this practice for a long time:

Benedict XIV (1740-1758): Nearly two and a half centuries ago, on November 13, 1742, this pope issued an encyclical letter, Certiores effecti, to the bishops of Italy. One of the points that he made was that it was a good practice to receive communion from bread consecrated during the Mass: “The Church has not . . . ever forbidden, nor does she now forbid, a celebrant to satisfy the piety and just request of those who, when present at Mass, want to become partakers of the same sacrifice, because they likewise offer it after their own manner, nay more, she approves of it and desires that it should not be neglected and would reprehend those priests through whose fault and negligence this participation would be denied to the faithful.”20

19 Issued by the Congregation for Bishops, February 22, 1973 (1974, CCC, Ottawa). This valuable document is still available in English or French for $2.20 (including postage) from CCCB Publications.

• **Pius XII** (1939-1958): In his encyclical on the liturgy, Pope Pius quoted Benedict XIV with approval, and “praises the devotion of those who, when attending Mass, not only elicit a desire to receive holy communion but also want to be nourished by hosts consecrated during the Mass.”2¹ This practice is commended in paragraph 121.

• **Instruction on sacred music:** In 1958, one of the final acts of Pius XII was to approve this document issued some five weeks before his death. The references to *Mediator Dei* are repeated in no. 23c.

• **Vatican II:** In the Liturgy constitution, no. 55, the Council Fathers “warmly recommend” the practice. With this, it moves from being a pious wish on the part of the people to a recommended practice for the Church.

• **1967 Instruction on the Eucharistic Mystery.** by the Congregation of Rites, May 25, 1967, no. 31: To show that communion is our participation in the sacrifice we are celebrating, the priest should take care that the people are able to receive from breads consecrated during this Mass. (See Bulletin 17, page 202; no. 19, page 263; Flannery, document 9, pages 120-121.)

• **General Instruction of the Roman Missal** (no. 56h): Communion received from elements consecrated in this Mass is “most desirable,” for this gives a clearer sign that we are sharing in the sacrifice which we are celebrating.

It is too bad that the 1980 Instruction did not stress this, giving only a negative reference on not reserving the blood of the Lord (in no. 14).

**Inordinate haste:** The proper celebration of the eucharist goes far beyond the saying of certain words and the doing of certain acts by the ordained priest. It is a community celebration in which this group of God’s people, led by a priest, take part in a prayerful, joyful, and reflective act of worship. Priests who say and do everything as quickly as possible are failing sadly in their responsibility to the community: they have to go beyond what is valid and licit, and make sure that the people are able to take their full, fruitful, and intelligent part in the celebration (Liturgy constitution, no. 11). Every priest needs to examine his conscience on the quality of the celebration he leads. It would have been good if the Instruction could have brought out this point.

**Minimalism:** Another fault that is too common is that of cutting the liturgy to the bone: taking the shortest texts and options, making gestures as few and as small as possible, taking shortcuts, reducing signs to their lowest level. Liturgy becomes an operation to be carried out efficiently instead of worship to be done efficaciously.

The Instruction could have placed greater emphasis on full and generous signs as a positive aspect of the Church’s renewed liturgy.

**Failure to benefit from the options and alternatives:** Too many priests and communities fail to use the many choices that the liturgy offers us at present. There are many texts, prayers, gestures, and rites that can be adapted or developed in the renewed liturgy. All too often do we find priests and liturgy committees who don’t adapt where they may, but who want to “do their own thing” where they may not.

**Departure from the Sunday lectionary:** The renewed lectionary provides carefully chosen texts for the Sunday readings. Developed in response to the Council’s request for a richer set of readings (Liturgy constitution, no. 51), the lectionary is a pastoral instrument for teaching and nourishing the people of God through his word. “In this way, the faithful will be able to hear the principal portions of God’s revealed word over a suitable period of time” (see *Lectionary for Mass*, Introduction, nos. 2 and 10).

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²¹ *On the Sacred Liturgy*, no. 118; see also no. 121.
There is constant pressure on local communities from all levels — international, national, diocesan, local — to abandon the Sunday lectionary and to substitute other haphazard readings. The Church today has to resist this temptation to theme Masses (see Bulletin 54, pages 190-192) and work gradually to form people through the appointed Sunday texts, week after week, season after season, year after year.

* * *

Summary: The Instruction gives the appearance of having been written in haste in order to counteract what is bad. While it contains many positive points, it is generally cast in a negative tone. It will do little to move those who are not trying to celebrate the liturgy in the spirit of Vatican II.

Liturgists will do well to look for the many positive thoughts in the Instruction, and to emphasize them in their teaching and celebrating.

* * *

Helpful reading:

“Renewal must keep on,” editorial in the Prairie Messenger (Box 10, Muenster, Sask. S0K 2Y0), June 8, 1980.

Commentary on the Instruction, by Leonard Sullivan, in Prairie Messenger (Box 10, Muenster, Sask. S0K 2Y0), issues of June 15, 22, 29, and July 20, 1980.


Father Sullivan was director of the National Liturgical Office from 1969 to 1978.

GUIDELINES FOR PASTORAL LITURGY


This 256-page book gives full information on the Mass and liturgy of the hours for each day, and provides pastoral suggestions for celebrating many events within the liturgy. It is the key to each day's liturgical celebrations, and enables the community to make more fruitful use of the rich options available.

Extensive pastoral notes provide an up-to-date picture of current liturgical standards and regulations, as well as challenging each Christian community to continue to improve its worship and prayer life.

The calendar covers the period from the beginning of Advent 1980 to the Saturday after the celebration of Christ the King in 1981.
GREGORIAN CHANT:  
CONTEMPORARY PRAYER-SONG

This article is submitted by Gerald D. Kirk, cantor and organist of St. Kevin's Church, Welland, Ontario, and music consultant for the Welland County Roman Catholic Separate School Board.

Ever since the onset of the current liturgical renewal we have been told to give Gregorian chant pride of place in our celebrations — and to promote participation by all in the singing. The Church left the implementation of these seemingly conflicting instructions to our imagination and ingenuity.

Gregorian chant had two images that turned people off: its apparent complexity, and its association with Latin. Valiant attempts were made to preserve the music intact, adding English lyrics. The effort was almost totally in vain, so wedded was the chant to the original words.

We gave up trying, and abandoned chant to the monks (who still used Latin) and the Anglicans (who long ago learned to adapt it to English). This coincided, interestingly enough, with the advent of the four-hymn Mass — since we were at a loss for good musical settings for the common parts of the eucharist.

Development of chant suited to the renewed liturgy may have been further hindered by a certain confusion caused by the interpretation of “celebrate.” We were told that liturgies, even lenten and funeral liturgies, are celebrations — and so they are. The problem for many was in reconciling the concept of celebration with the reality of chant, not exactly the sort of music we would choose for secular celebrations. But then, celebrating a birthday is one thing, and celebrating our redemption is another.

Chant, if it has value, must get to the heart, telling us something about who we are, what we are doing, and why we are doing it. Its obvious primitiveness honestly reflects the condition of the pray-ers, a painful reflection for many. Its ability to communicate a sense of the holy, the presence of God in our very midst, is undeniable.

In practical terms, chant is perhaps the most beautiful way of setting liturgical prose to music we have at our disposal today. Simplified chant, in the language of the people, is as appropriate for congregational participation as other contemporary prayer-song forms. It has the added advantage of being effective with or without instrumental accompaniment; a musical celebrant or a cantor is all that is needed for leadership.

Chant may be introduced as hymn tunes, as music for psalms and their refrains, and as music for acclamations and other parts of the Mass. Most hymnals have at least one chant Mass setting, some composed in modern times.

The challenge to the Church is to encourage composers to create simple chants, and to provide parish music ministers with sound training in the subject. Pastors on their part should require that those responsible for planning the music for celebrations frequently include chant so that eventually the parish community builds up a
secure repertoire. Our Catholic schools can help by including the study of chant from the earliest grades, in co-ordination with the music programs of the respective parishes.

Gregorian chant lives, as surely as does the Church. It is ours, a priceless musical and spiritual heritage indeed, but a heritage we can use here and now. Let's all chant!

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**Sanctus**

Adapted from *Sanctus*, Mass XI (*Orbis Factor*), by Gerald Kirk

Mode 2

ICET

1 English translation of the *Sanctus* by the International Consultation on English Texts.

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*Holy, holy, holy Lord, God of pow'r and might,*

heaven and earth are full of your glory. *Ho - san - na*

in the highest. *Bless - ed is he who comes in the*

name of the Lord. *Ho - san - na in the high - est.*
BRIEF BOOK REVIEWS


Fr. Wcela helps us to meet Amos, Ezekiel, Hosea, the Isaiahs, and Jeremiah through their own words. Brief introductions, selected scripture passages to be looked up and read, comments on these texts, and ideas for reflection help the reader to understand each of these prophets and his message.

Individuals and groups can use this book, one of a series on God's word today, for study and prayer. Each of the nine chapters could be the basis of a meeting or discussion group. Recommended for clergy, readers, catechists, and all who want to grow in their appreciation for God's word in our lives.

* * *

The Liturgy Documents: A Parish Resource (1980, Liturgy Training Program, 155 East Superior Street, Chicago, IL 60611): paper, xv, 284 pages. $6.45 (bulk prices available); phone orders welcome: (312) 751-8382.

Prepared for ministers and liturgy committees, this book presents seven basic documents on liturgy. Five of these are Roman: Liturgy constitution, excerpts from the 1967 Instruction on eucharistic worship, General Instruction on the Roman Missal, excerpts from the General Norms for the Liturgical Year, and the Directory for Masses with Children. Three documents of the U.S. bishops' conference are also included: Music in Catholic Worship (1972), Environment and Art in Catholic Worship (1978), and an appendix to the General Instruction.

A good introduction to each document and a detailed topical index to the whole book help to make this a useful tool for liturgy committees, clergy, and students. Recommended.

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Addressed to clergy, liturgy committees, and baptismal teams, this booklet provides a challenging view of the preparation and celebration of the baptism of infants. Many practical suggestions are offered, and some answers to the old excuses that some seem to find for avoiding the full celebration and impact of liturgy. Recommended: every parish should have copies available for those who work with families in preparing and celebrating baptism. (See Bulletin 73.)

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These four-page leaflets, 5½ x 8½ inches, are printed in color. Addressed to parents and godparents, they are intended to be given out in sequence over a period of four years. Topics include prayer, choosing godparents, reflection on the waters of baptism, helping a child to develop a positive self-image. Simple patterns for making a baptismal robe are also in the envelope.

Recommended for parishes that want to make infant baptism a true experience in faith. (See Bulletin 73.)

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Celebrating Our Love: Liturgical Resources for Preparing and Celebrating Marriage (1980, Novalis, Box 9700, Terminal, Ottawa, Ontario K1G 4B4): 88 pages, newsprint, illustrated. 10-49 copies (minimum order is 10): 85¢ each, plus postage; 50 or more: 75¢ each, plus postage.

This booklet provides the texts of the Mass and ritual so that the couple and the priest or deacon may plan the wedding celebration. Newsprint and small print do not add to the attractiveness of the book, but the layout, photos, and drawings make it better. The table of contents is at the back, rather than at the front. Useful.

* * *

This book is vol. 7 of the studies of the reformed rites of the Catholic Church, under the general editorship of Aidan Kavanagh, OSB. Fr. Rutherford presents an interesting and carefully documented study of Catholic funeral rites. From Christian beginnings he traces our funeral practices and trends through the middle ages, to the 1614 ritual after Trent, and to the revised Rite of Funerals in 1969.

The second part of the book looks at the present rite carefully, and analyzes its parts, meaning, and cultural roots. The third section looks at present and future practices and adaptations. Five useful appendixes, an extensive bibliography, and an index conclude the book.

Fr. Rutherford makes many references to Catholic Funeral Rite, the Canadian adaptation of the Roman ritual. "In the English-speaking world the Canadian edition offers, in the opinion of this author, the most practical pastoral model" (page 200, note 8). The second appendix reprints the entire introduction to the Canadian book.

This book is easy to read, and provides many insights into our tradition of celebrating the passage of a Christian through death into life. Recommended for clergy, worship committees, and students of liturgy.

BULLETINS FOR 1981

These topics are planned for volume 14 of the National Bulletin on Liturgy in 1981:

○ No. 77: Sunday Eucharist II. This issue completes the pastoral study of the Mass begun in Bulletin 71. The liturgy of the eucharist and the concluding rites are examined in detail, and practical suggestions are offered for good celebration and preparation.

○ No. 78: Ecumenism and Liturgy. Addressed first of all to Roman Catholics, this issue helps them to understand ecumenism, to become more fully involved in this apostolate, and to be aware of the effects of liturgy and ecumenism on each other.

○ No. 79: Sunday Liturgy: When Lay People Preside. In parts of Canada and in other countries, communities without a priest are called together by a lay person for Sunday worship. Bulletin 79 offers a practical and positive discussion of this situation.

○ No. 80: Helping Families to Pray. Bulletin 80 looks at the Church’s tradition of prayer, and suggests practical ways in which today’s families may obey Christ’s command to pray constantly.

○ No. 81: Essays on Liturgy: II. Articles on various aspects of the liturgy teach us and challenge us to explore our own celebrations.

Each issue will contain 48 pages. Subscriptions for 1981, from January to December (nos. 77-81), are $6.00 in Canada; $8.00 outside Canada (in U.S. funds); by airmail outside Canada, $4.00 extra (U.S. funds).

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