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77

SUNDAY EUCHARIST: II
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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This issue of the Bulletin continues and completes Bulletin 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.
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EDITORIAL

CELEBRATING THE LORD'S DAY

On the first day of the week, the day of the Lord Jesus, God our Father assembles his chosen people to sing his praise. Gathered around the table of the word and of the eucharist, we are nourished with his grace and sent forth to make his kingdom come.

Each week, our Father calls us together for his worship. This has been the Church's tradition from the time of the apostles. Each generation of believers has continued to recognize the Lord Jesus in the breaking of bread.

A special day: Sunday is the Lord's day. It has a unique place in Christian worship. It is the day of the eucharist, the day of prayer; it is the day of joy, of rest from labors, a day for renewing God's covenant.

We see ourselves as Church: On Sunday, God's beloved people come together to give praise to the Father, through his Son, in the love of the Holy Spirit. As we proclaim that Jesus is Lord, we give witness to the Spirit's work within our hearts (1 Cor. 12: 3; Rom. 5: 5; 10: 9). Our heavenly Father has gathered us together as his holy family, and enables us to worship as his sons and daughters.

Celebrating the Lord's day: A full liturgical celebration of the Sunday includes both the eucharist and the major hours of praise, morning and evening prayer. Today the Church is urging parishes to observe the Lord's day more fully by taking part in evening prayer, and in morning prayer where possible (Liturgy constitution, no. 100).

- Parishes have to continue working to improve their celebration of the Sunday eucharist, so that it may become the highpoint of the week for the community and each of its members: this Bulletin completes the work of Bulletin 71, and offers help for better celebration. As well, parish communities have to help their members to understand and celebrate the Church's morning and evening prayer. This is the work that we must face for the next decade or two.

- Religious communities, who are called to be witnesses of Christian living, can provide great help in this work of renewal. As well as improving the celebrations in their own chapels, they can encourage people and priests to a better celebration by retreats, days of prayer, and teaching.

Blessed are you, Lord our God, king of all creation, and Father of your chosen people: we praise and thank you for your love. Help us to continue to praise you by our lives and by our worship. Send the Spirit of your Son into the hearts of all people, and lead them to eternal joy with you.

Father, we ask this grace through Jesus Christ, our Lord and our brother, in the love of the Holy Spirit, now and for ever. Amen!
LITURGY OF THE EUCHARIST

The liturgy of the eucharist is the most important part of the Mass: the preparation of the altar and the gifts is brief, and leads into the eucharistic prayer, which is the center of the Mass. The communion rite concludes the liturgy of the eucharist.

BRIEF PREPARATION

"The preparation of the altar and the gifts" is the name used in the sacramentary to describe this brief section of the Mass. This is not a time for offering, and so the former name ["offertory"] is no longer used by people who try to be in harmony with the renewing liturgy.

While the rites of preparation are basically pragmatic, there are prayers and symbols which enhance these moments. These are discussed in more detail within this article.

History: A brief outline of the history and development of the preparation rites is given in Bulletin 54, pages 150-156.

Purpose: The purpose of this time is to set the table for the eucharistic banquet: the altar itself is prepared, and the gifts are placed upon it with brief prayers (GI, no. 49).¹

Relative importance: This part of the celebration is not intended to be of great importance. It is a quiet valley between the strong liturgy of the word and the stronger eucharistic prayer. Sometimes a time of quiet is desirable before the eucharistic prayer begins.

Outline: When the altar has been prepared, the people bring the gifts to the priest, and he prays as he lays them on the altar. He may incense the altar and the gifts. Then he washes his hands, and invites the people to join him in prayer. The rite is concluded by the prayer over the gifts. (See GI, nos. 48-53, 100-107.)

Collection for the Poor and the Church

Timing: The collection may be taken up during the preparation rite, but too often it is prolonged, and goes on into the eucharistic prayer. This is not desirable: the collection should be over before the preface begins. The General Instruction provides a better suggestion, one that more parishes are following today: the collection is brought forward when the gifts are presented (GI, no. 49). This means that the ushers take up the collection before the preparation of the gifts begins:

- After the liturgy of the word concludes with the general intercessions, the priest and the community sit. The ushers move to the front, and begin to take up the collection.

¹ GI: The General Instruction of the Roman Missal is a pastoral introduction and explanation of the rites of the Mass. It is found at the beginning of the sacramentary (pages II-54 in the Canadian edition).

The notes in this Bulletin are based on official sources: the order of Mass, the General Instruction of the Roman Missal, the Letter on eucharistic prayers, by the Congregation for Divine Worship (April 18, 1973: reprinted in Bulletin 40, pages 195-203). See also the helpful reading on page 44, below.
Meaning: The people give "money or gifts for the poor and for the Church" (GI, no. 49). Occasionally in the homily and in the parish bulletin, they may be helped to understand the element of self-giving involved: the monetary gift from each family is a sign of our real love for God's people in this community and throughout the world.  

The money and other gifts for the poor and the Church are not placed on the altar, but in a suitable location (GI, no. 49).

Ministry: Taking up the collection is now seen as a ministry; in our country, this is usually done by the ushers (see GI, no. 68bc).

As they are doing this, the people who will carry the gifts go to the back, and pick up their gifts. When the ushers complete the collection, they usually put it into one container, which one of them carries in the procession with the gifts.

Music: Silence may be observed during the collection, or the organ or other instruments may play softly. If the hymn during the preparation of the gifts begins at this time, it continues until the gifts of bread and wine have been placed on the altar. (See GI, nos. 50, 100; Guidelines for music in the Mass, in CBW II, no. 90.)

Preparing the Altar

In the first part of the Mass, the altar is not the center of attention. The priest greets it with a bow and kisses it when he enters, the deacon lays the gospel book on it, and the priest incenses it. During the liturgy of the word, the lectern with the book of the word on it remains as the focal point.

As the eucharistic liturgy begins, however, the altar becomes the center: God's people bring their gifts to be laid on the Lord's table or placed near it; their priest proclaims the eucharistic prayer over the gifts of bread and wine, and all come to receive the holy bread and the cup of everlasting life. The altar is "the center of the thanksgiving" which we proclaim and accomplish in the eucharist (GI, no. 259).  

Preparing the altar: Before the gifts are brought forward, the altar must be prepared. Candles and cross are on or near the altar. Having them nearby seems preferable: they should not impede the people's view of the altar and of the rites carried out there (GI, nos. 269-270).

- Altar cloth: This is a festive tablecloth on the banquet table of the Lord. At least one cloth is used. The cloth normally remains on the altar at all times, and may be covered when the liturgy is not being celebrated. On Holy Thursday evening, we remove the altar cloth and leave the table bare. Only the Good Friday service makes provision for putting the cloth on the altar during the celebration. Greater flexibility is permitted now for the dimensions, material, and decoration of the altar cloth. (See GI, nos. 79, 268.)


Candles “express devotion or the degree of festivity” (GI, no. 269). They may be carried in the processions at the beginning and end of Mass, and placed near the altar or on the credence table. Candles should never block the people’s view of the gifts on the altar. (See GI, nos. 79, 84, 269.)

A suitable way of using candles: two are carried in procession and placed on the credence table. At the gospel, servers carry them to the lectern, and stand on either side of the deacon or priest during the gospel reading. Then they bring them back to the credence table. When the altar is prepared, the candles are placed near the altar. Another acceptable practice is to light two candles at the altar before the celebration begins, and use the acolyte candles during the processions and the gospel proclamation. The number of candles to be used is discussed in GI, no. 79.

Cross: A cross which the community may easily see is to be placed on the altar or near it. This may be a processional cross, carried in procession at the beginning and end of the Mass, and placed in a convenient stand near the altar, but not blocking the movements of the ministers or the view of the people. A large cross on the wall behind or near the altar suffices: there is no requirement now that it has to be seen by the priest during the Mass.

The liturgy no longer requires that the altar cross be a crucifix. The use of a six-inch crosset on the altar does not meet the requirement that the people may be able to see it easily; the use of a large cross on the altar would block their view of the actions that take place there. (See GI, nos. 79, 84, 270.)

Preparing the altar: Before the gifts are brought forward, the table of the Lord is prepared: the deacon, minister, or priest spreads the corporal and places the empty cup on it. (The cup is not carried in the procession with the gifts.) The sacramentary and a purificator are also placed on the altar. These items should not be put there before the Mass begins: except for the gospel book, nothing is on the altar cloth until the liturgy of the eucharist begins. The altar is never to be used as a resting place for hymnals, prayer cards, or other items. (See GI, nos. 49, 80, 133, 145.)

A sense of proportion: Setting the table with care is a necessary act in preparation for the meal. It is a minor act, to be done without haste but without elaboration. It may be carried out by the ministers as the collection ends and as the procession of the gifts begins.

Preparing the Gifts

This is the important part of the preparatory rites: people bring the gifts to the altar, where they will become the body and blood of Christ, our spiritual food and drink. We bring the same elements that Jesus used at the last supper: grape and grain which have been transformed — through the work of human hands — into wine and bread. (See GI, no. 48: 1; no. 49.)

4 See the discussion of the crux gemmata or jewelled cross in Bulletin 62, pages 27-28; no. 74, page 134; also no. 63, page 76.

5 The bookstand is not particularly desirable on an altar facing the people. It is preferable to lay the book flat on the altar, so that it does not distract from the cup and the plate. If necessary, a cushion may prop it up when the priest needs this for better vision. A bookstand from the “old days” is usually too dominant and prominent for today’s smaller altar.
Procession: This is the third of the five processions in the Mass. Members of the community present bread, wine, and water to the deacon or priest. Sufficient bread and wine should be prepared for communion by all involved in this Mass. The gifts may be carried by children (Directory for Masses with Children, nos. 18, 22, 34). In many parishes, a different family is invited each week to carry the gifts.

The gifts collected for those who are poor and for the Church may be carried in this procession. In the Roman Catholic liturgy, these gifts are not raised, nor are they put on the altar, even momentarily (GI, no. 49). They may be placed near the altar for the rest of the Mass, but out of the way of the ministers, and of the priest as he goes around the altar to incense it. (The ushers should be told about the best place to put the collection basket or bag.)

Meaning: The procession with the gifts continues the act of preparing for the action of the eucharistic prayer.

- Prepare now, offer later: The preparation of the gifts is not a time for offering: this will come later, during the eucharistic prayer. This is a time for preparing: we bring our gifts (bread, wine, water), and they are placed on the altar with prayer; we bring other gifts which are symbols of ourselves (our money and other gifts for the poor and the Church), and these may be laid near the altar.

- Authenticity? Some thought should be given to the authenticity of these gestures. Do bread and wine taken from the sacristy symbolize the offering by the people? Even the General Instruction thinks back to the days when people did make these gifts and bring them from their homes. (See also Eucharistic bread: actual food, in Bulletin 69, pages 129-143; Communion bread: significance or expediency? in no. 65, pages 216-221.)

- Shovels and fish? Is it proper to present symbols of our daily occupations? Should school children bring books, fishermen their fish, laborers their tools?

Our Western tradition includes times when people brought bread and wine for the sustinence of the poor and the clergy as well as other gifts. As early as the year 150 in Rome, Justin mentions gifts brought to the presiding bishop, probably after the celebration, to give aid to the orphans and widows. During the middle ages, as the barter system gave way once more to the exchange of money, it became more usual to give monetary gifts. This remains our custom today, but many rural parishes still continue the practice of sending in home-cooking to the rectory for special occasions.

- What should we do today? It is proper to want to have our daily work blessed by God: we are to give thanks to him in everything we do (Col. 3: 17; 1 Cor. 10: 31), and we are to do our work for the Lord (Rom. 14: 8). If we bring symbols of our workaday lives to be blessed, this blessing should take place after the gospel and homily, or in a celebration outside the eucharist. (See Designing a blessing, in Bulletin 49, pages 159-163.)

Another approach is discussed in the Directory for Masses with Children, where children are invited to prepare pictures illustrating the homily or the petitions in the prayer of the faithful, or to promote reflection by all the participants (Directory, no. 36). [It is interesting to note the suggestion of illustrating the homily rather than the gospel or other readings. The homilist will have to work ahead of time with the children or their teachers in order to share the ideas to be illustrated.]
Placing the gifts on the altar with prayer: This is the heart of the rites of preparation: the presiding priest places the gifts of bread and wine on the altar with prayer. This consists of the following actions:

- **Bread:** The priest takes a container of bread, raises it slightly above the corporal, and then places it on the altar. While doing this he says the first prayer, *Blessed are you, Lord, . . . bread of life.* If there is no singing or music, he may say it aloud; if so, the people may respond. It is not desirable to raise the bread on high: it is "slightly raised" (GI, no. 102). A modest gesture — probably 8 to 12 inches (20 to 30 cm) above the altar — is adequate; we are not offering at this time, but *placing* the gift on the altar with prayer.

The General Instruction points out that it is suitable to use one large plate or paten to hold the bread to be consecrated for the priest and the rest of the community. (See GI, no. 293.) Where more breadlike bread is used (GI, no. 283), most of it is broken ahead of time and placed on the large plate; one loaf or piece remains unbroken until the breaking of the bread; where individual wafers are used, they are all placed on the large plate. At the breaking of bread, the breads are placed on other plates: see page 29, below.

- **Wine:** The logistics of this part of the rite should not be allowed to obscure the simple action of placing a cup of wine on the altar with prayer.

  - Wine is poured into the cup, and a little water is added. During this, the priest says the second prayer, *By the mystery.* This prayer is a private prayer, it is not to be said aloud or even audibly: the Latin says "secreto" in GI, no. 103. It is unfortunate that the English translation says "quietly" here, for it has encouraged the adding of more audible words to an already wordy celebration.

  - Communion under both forms is the way our Lord instituted the eucharist, and should be our norm. Since the Vatican Council restored this to the Mass (Liturgy constitution, no. 55), we have been working toward it gradually. Communion from the cup should be used in small group Masses, for the ministers in any Mass, and we should be moving steadily toward communion from the cup for all in every celebration, especially on Sundays. To provide sufficient wine for consecration, it is desirable to place one or two worthy jugs or flagons, preferably of glass and containing red wine, on the altar with the cup or chalice used by the priest. Other cups will be filled from these while the *Lamb of God* is being sung: see page 30, below. (It is not desirable to have a row of metal chalices, so that the altar looks like the prize table at a bowling banquet.) During the preparation of the gifts, the altar should hold only the plate of bread, the cup, a flagon or two, along with the book, the corporal and one purificator.

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6 The materials and forms for these containers or vessels are described in GI, nos. 290-295. One of the problems with the present form of the ciborium is that it looks too much like a chalice. Serious consideration should be given to the use of baskets, trays, or plates to hold the bread as is ordinarily done in our culture (but see Bulletin 76, pages 225-226).

It is preferable to use one vessel (rather than several) during the celebration (GI, no. 293); in preparation for communion, others may be filled from the one plate: see page 29, below.

Since few particles should be reserved at any one time — for the sick and the dying — there is need for only one airtight container in the tabernacle: see Bulletin 60, page 101, paragraph 7; no. 65, pages 217-218; no. 74, pages 135-136.
The priest takes the cup of wine, raises it slightly above the corporal, and then places it on the altar. While doing this he says the third prayer, *Blessed are you, Lord... our spiritual drink*. If there is no singing or music, he may say it aloud; if so, the people may respond. It is not necessary to raise the cup on high: a slight gesture — probably 8 to 12 inches above the altar — is adequate; we are not "offering up the gifts," but simply placing them on the altar with prayer.

- **Silent prayer**: The priest bows slightly, and says a fourth prayer in silence: *Lord God, we ask you*. It is not said aloud, nor is it muttered quietly. It is a private prayer of the priest (GI, no. 13: "secreto").

- **Incensing the gifts and the altar**: The priest may incense the bread and wine, the altar, and the cross. The incense symbolizes the offering and prayer that the people of God give to God in this celebration. The priest and people may also be incensed. No prayers are said while the incense is placed on the burning coals or during the incensing. (See GI, nos. 51, 235-236.) The people usually stand to be incensed.

For the symbol to be effective, plenty of smoke should be visible, and its sweet smell should pervade the whole church.

- **Washing of the hands**: This is a sign of the cleanness of heart with which the whole community should approach the eucharistic action. The priest washes his hands, saying the fifth prayer in silence: *Lord God, we ask you* (GI, no. 106).

**Concluding prayer**: The preparation of the gifts concludes with prayer:

- **Invitation**: The priest invites the community to remain joined with him in prayer. He may adapt the words of this brief invitation (GI, no. 107; Bulletin 40, pages 200-201, paragraph 14).

- **Response**: The people respond, and then stand.

- **Prayer over the gifts**: The priest waits until all are standing quietly before he begins to sing or say the prayer. This is a presidential prayer (GI, nos. 10, 12, 107), and concludes the preparation of the altar and the gifts. The people make their acclamation *Amen!* as a sign of their assent (see GI, no. 107).

**Pause**: After the people's acclamation, a brief pause is needed to allow all the members of the community to catch their breath before entering the central part of the Mass.

- **Reminder**: The priest may recall some specific reasons why we are grateful to God, and for which we are giving thanks in this eucharist (Bulletin 40, pages 200-201, paragraph 14).

- **Announcement**: If he must announce the number of the eucharistic prayer, this is done here, and *not* after the preface and acclamation. It would be better to put a I, II, III, or IV on the hymnboard before Mass, and thus avoid another unnecessary announcement.

- **Concelebrants**: After the prayer over the gifts, the concelebrating priests move nearer the altar, but do not block the view of the people, or interfere with the movements of the deacon (GI, no. 167).
Other Notes

Planning: When the liturgy committee is planning the Sunday liturgy, it should take into consideration the various options and the place of creativity during the preparation of the gifts. At the same time, however, it must remember that this is a brief period of relative quiet, and so should not try to overinflate it or make it too active.

○ Options: A general choice is given among music, song, silence, and the saying of two prayers aloud. Some use should be made of these various options.

○ Creativity: We have the choice of music if this is to be played, or a variety of songs which may be sung by choir or people. Community members may be invited to bake the bread (see Bulletin 69; no. 76, page 223) or make the wine, at least on special occasions. The format of the procession may vary according to circumstances.

Careful preparation: For this part of the Mass to be celebrated well and without confusion, many small details need to be mastered by all the ministers involved. With practice, these can flow smoothly.

Common misinterpretations: These include saying the five prayers aloud; bringing the cup in the procession with the gifts; failing to stand for the prayer over the gifts; beginning this prayer while the people are still in the act of standing; singing too much at this time; carrying symbolic gifts in the procession; singing “offertory” songs; and a failure to use the options well.

In need of reform? While the present rite is better than that of 1570, it stands in further need of simplification. Liturgists suggest these reforms as desirable:

○ One prayer: Only one prayer, the prayer over the gifts, should be used. The gifts should be laid on the altar in silence, with no gestures of elevation. Then the priest proclaims the prayer over the gifts, and the people respond with their Amen! The invitation, Pray, my brothers and sisters, is superfluous, because it anticipates and duplicates the invitation at the beginning of the preface.

○ Washing of the hands? Originally a practical gesture after the receiving of varied gifts, it was soon seen as symbolic. Further study and thought need to be given to this rite. Would it be better here, or earlier? Does it contribute to the action, or clutter it up? In any case, the action of washing speaks loudly enough, and no words are needed to embellish it.

○ Real gifts from the people: It seems desirable that we should return to the practice of having people bake bread and make wine (where this is possible), and present these as gifts during the preparation rites. This will mean more work ahead of time, but will express a real ministry to the community.

These possible reforms are suggested here for further study and discussion. We do not have the right to begin them on our own. (See “My Way,” in Bulletin 71, page 237.)
Helpful reading: Other references are given in Bulletin 61, page 320.


Worship in the Early Church, by Ralph R. Martin: see footnote 2 on page 5, above.


National Bulletin on Liturgy, no. 54: Story of the Mass: see pages 150-156; the development of this part of the Mass over the centuries is described in Bulletin 55, pages 241-253.

NO LITTER IN OUR LITURGY

We can say a lot about our attitude toward creation by the way we treat it. The same is true about liturgy and its celebration. When we litter the church and the area around the altar, what are we saying about our spirit of worship?

A clean altar: Some may consider it “efficient” to put book, cup, linens, cruets, ciboria, and other assorted articles on the altar before Mass — but this is bad liturgy. Necessary items are placed on the altar only during the liturgy of the eucharist. Cruets belong at the credence table.

Avoiding litter: It is disrespectful to use the altar as a dumping place for hymnals, leaflets, booklets, eyeglasses, and other assorted miscellania.

Uncluttered pews: Hymnals and other community books are neatly arranged. Old bulletins, leaflets, tissues, and other litter should be removed each week.

How does your church look today? What does it say about you?

PRAYER BEFORE MASS

Before Mass begins, some members of the community may wish to offer this personal prayer for the entire worshipping community:

All praise and glory are yours, Father, and we glorify your name.
We thank you for choosing us to be your people, and for calling us together in worship each Sunday.

Open the hearts of all in our community, so that we may hear and obey your word, and give praise and thanks to you through your Son. Nourish us with the bread of life and the cup of salvation, and send us out to build up your kingdom of peace, justice, holiness, and love.

Father, we ask this grace in the name of Jesus our Lord. Amen!
In the eucharistic prayer, the Church offers a hymn of praise and thanks to the Father for creating the world and especially for saving us in Christ. During this prayer, our offerings of bread and wine become the body and blood of Jesus our risen savior. (See GI, no. 48: 2.)

**Eucharistic prayer:** It is imperative for us all to remember that the eucharistic prayer is first of all an action; then it is a text which enfleshes and describes and situates this action. In the prayer, the whole people of God in heaven and on earth, guided by the Holy Spirit, give praise and thanks to the Father through Jesus Christ our Lord. This prayer is made incarnate through the action, lives, devotion, and gathering of a particular community, under the leadership of a presbyter sent to them by the bishop. The community of believers comes together to praise, to thank, to remember, to offer, to intercede. It is their action and their prayer which Christ, in union with his own self-giving, offers to the Father.

**Proclamation:** We say today that the presiding priest proclaims the eucharistic prayer. Proclamation is not shouting or mouthing lines or declaiming them as an actor. We proclaim a prayer or a reading when we filter these words through our own personal faith and devotion, in tune with the faith and devotion of this community and of the Church around the world. When our words and lives and thoughts are in harmony with Christ and his Spirit, as well as with his brothers and sisters, we are able to proclaim our prayer to our heavenly Father. It is important for us to realize that the words of this paragraph do not apply only to the priest who proclaims the prayer text, but to all in whose name he proclaims it.

The priest proclaims the eucharistic prayer in the name of all present, and in the name of the Church: this is his role as the ordained leader of the community. In his proclamation, he should speak clearly and distinctly so that the people may hear his words easily. (See GI, no. 12; Bulletin 40, page 201, no. 17; Bulletin 76, page 223.)

**Profession of faith:** The eucharistic prayer is much more than a prayer of consecration. It is a solemn declaration of the faith of the Church of God. It is our proclamation that we are Christ's, and that he is God's (see 1 Cor. 3: 23). It is our declaration of unity with Christ and his people. Growing out of our faith-filled and faith-inspired living, our prayer of thanks declares that we believe and it challenges us to believe more firmly; our faith leads us to prepare for this prayer, to say *Amen!* to it as it is proclaimed in our name, to go out and live it each day.

**Introducing the eucharistic prayer:** (See page 9, above; GI, no. 11; Bulletin 40, pages 200-201, paragraph 14.)

**Elements in the Eucharistic Prayer**

*These pages refer to the elements in the eucharistic prayers approved for general use in the Roman rite: eucharistic prayers I-IV; three prayers for Masses with children; and the two for Masses of reconciliation.*

The Roman rite recognizes eight major elements in its eucharistic prayers today:
a) **We give thanks**: The word eucharist means *thanksgiving*. In the eucharist, the members of this community join with Christ and with the Church on earth and in heaven to give thanks to our heavenly Father. Guided by the Spirit who dwells in our hearts, we proclaim our gratitude.

In response to God's many gifts to us, we give him our thanks:

- **Creation**: God created the universe and saw that it was good. He created this world, and filled it with many wonders that reflect his beauty and love. He created living beings, a marvellous variety of plants and animals, of butterflies and fishes. He created the human race, and made us the rulers of his creation (Ps. 8: 5-8). God has made each one of us, and looks after us in love (see Ps. 139: 13-16).

We thank him for his glory, for the world he has given us. We lift up our voices in the name of mute creation, and voice its praise of the creator.

We thank him for making the human race.

Individually we thank him for creating each of us. How great it is to know that he created each of us individually. He has made me a unique reflection of his glory and life! Each one of us may be filled with “the joy of being a creature whom God has created out of joy.”

- **Salvation**: We thank our heavenly Father for having sent his Son to become one of us. Conceived by the Holy Spirit and born of the Virgin Mary, Jesus Christ is our Lord and our brother. He showed us how to suffer, to serve others, to love. He obeyed his Father in love and died on the cross to save us: by his death we were given eternal life. The Father raised him up, declared that he is Lord, and gave him to us as our king. We thank our Father that Jesus is present among us in many ways.

We thank God for the Church which Jesus Christ founded: the chosen people of God, the royal priesthood, the people whom he has set apart to sing his praises and to give witness by our lives. We thank him for sending his Spirit to guide the Church through the centuries. We thank him for the Church in heaven, with whom we join our song of thanks.

We thank our Father for calling us individually to become members of his people, for bathing us in the waters of baptism, for anointing us with chrism and the Spirit, for nourishing us at the banquet table of Jesus' sacrifice, for forgiving us our sins. We thank God for calling us to serve him in our particular vocation or ministry. We thank him for the talents, gifts, and graces he has given us to use in building up the Church.

We thank him for nourishing us with his word, both proclaimed in the liturgy and studied in silent prayer.

We thank him for our destiny: one day he will call us to share fully in the paschal mystery of Christ by our own death and our entrance, once and for all, into eternal life. If we have lived for God, by his help, he will call us and bring us into the Church in heaven, so that we may give him thanks and praise for ever.

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In the eucharistic prayer, thanksgiving is expressed mainly in the preface (GI, no. 55a), leading to the first acclamation. The preface often expresses in a concise manner the reason why we are thanking God on this Sunday, during this season, or on this feast. Those who plan the liturgy should try to understand the message of the preface, and the homilist may also explore it in his preaching.

The sacramentary provides 81 prefaces; frequently we may select from a variety of choices. On these days, it is good to select the one that is most in harmony with the readings or other Mass texts.

The preface dialogue is an ancient part of the Mass, and was already in use by the time of Hippolytus (around 215).

When celebrating this portion of the eucharistic prayer, the presiding priest may sing the dialogue and the preface, leading to the acclamation sung by all.

b) We praise God: Moved by God’s goodness and by our prayer of thanksgiving, the community is led to sing a song of praise, *Holy, holy, holy Lord.*

We sing it in unison with the Church in heaven, with the angels and saints. They are already celebrating the heavenly liturgy, of which ours is but a foretaste. (See Liturgy constitution, no. 8; Constitution on the Church, no. 50; GILH, no. 16.)

**Origins:** This acclamation is based on scriptural texts (see Is. 6: 3; Rev. 4: 8; Ps. 118: 26; Mt. 21: 9, 15; Lk. 2: 14; Mt. 23: 39). Though not included in the eucharistic prayer of Hippolytus, it was used early in both East and West.

**Acclamation of the people:** By its nature it is made for singing. It is a loud shout of praise, a cry of joy, a thunderous song by all the people at the end of the preface. Merely reciting it in a Sunday celebration loses much of the force of this song.

Many recent musical settings recognize the nature of this acclamation, and help the whole community to express its praise. (See GI, no. 55b.) CBW II provides ten settings (listed in the liturgical index of the choir edition, no. 803).

The song is most effective when it follows a sung preface.

**Celebration:** The acclamation should not be seen as an interruption to the eucharistic prayer, but rather as part of its flow. The motives for thanksgiving in the preface lead us to this song of praise; then the priest continues the prayer in the name of all. [No one should break in at this point to announce the number of the eucharistic prayer. If necessary — and this is indeed doubtful — this announcement is made on the hymnboard or before the preface dialogue begins: see page 9, above.]

The ICET² text used during the past decade is now shared by many Christian Churches in their public worship.

When this first acclamation is sung by all with enthusiasm, the community is drawn more fully into the celebration, and is disposed to deeper participation in the rest of the eucharistic prayer.

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² ICET: The International Consultation on English Texts was set up in 1969 to provide a common version of prayers used by many Christian Churches, including the creeds, *Lord, have mercy, Glory to God in the highest*, preface dialogue, and *Lamb of God*. Thirteen texts are given in *Prayers We Have in Common* (second edition, 1975, Fortress Press, 2900 Queen Lane, Philadelphia, PA 19129).
c) **We ask for the Spirit:** Jesus told us that the Father would give his Spirit to those who ask him (Lk. 11: 13). This portion of the eucharistic prayer asks our Father to send his Spirit upon these gifts of bread and wine, so that they may become the body and blood of Jesus Christ (see GI, no. 55c).

It is the one Spirit who hovered over the waters at creation, who inspired the writers of the scriptures, who overshadowed Mary at the incarnation, who was seen by Christ at his baptism, who led Jesus into the desert, who anointed him for ministry, and who raised him from the dead. It is the same Spirit who led the apostles, who gives life to the Church, who is poured into our hearts, who dwells within each of us, who guides the Church in its life and worship and service.

Now we ask the Father to send his Spirit, the Spirit of Jesus, upon our gifts, so that they may become the bread of life and the cup of eternal salvation.

During this prayer, the priest spreads his hands over the gifts, a form of laying on of hands.

Another form of this prayer may be offered later in the eucharistic prayer: we ask the Father to send his Spirit upon his people, so that — through this communion — we may be transformed into the living body of Christ, and become sacrificial gifts that Christ may offer to the Father (see Rom. 12: 1-2; Heb. 13: 15-16).

d) **We recall the last supper:** During the preface and again after the *Holy,* _holy, holy Lord,* we recall before God some of his great works of creation and salvation. Then we come to the narrative of institution, when we recall and repeat what Jesus said and did at the last supper, on the night before he died (GI, no. 55d). When we compare the versions of this narrative in Matthew, Mark, Luke, and I Corinthians, we find that they have been influenced by the liturgical practices of the communities in which they were composed and received. In turn, our narratives also contain echoes of the account of the multiplication of the loaves and fishes⁴ (see Mt. 14: 19).

At the request of Paul VI, the same narrative of institution is used in each of the eucharistic prayers.

- **Text:** Some concern has been expressed in the past few years about the wording in the narrative over the cup concerning the blood which “will be shed for you and for all men.” In a future revision this will be amended, probably to read: “for you and for all.”

Some early eucharistic prayers have been found which contain no narrative of institution.⁴

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3 The Church has perceived eucharistic overtones in a number of gospel passages: the accounts of the multiplication of the loaves and fishes; the meals with sinners; the last supper; the meals with the risen Christ; and the parables of the kingdom as a banquet.

Actions: While saying the narrative of institution in our celebrations today, the priest repeats some of the actions and gestures of Christ. One act, however, the breaking of bread, is reserved until the moments of preparation for communion: see pages 28-30, below.

All members of the community should be encouraged to watch and listen as the priest repeats the narrative of institution. It is not a time for ducking one's head or closing one's eyes.

In the ordinary church or chapel, there is no need for the priest to raise the eucharistic elements as high as possible, or to move them from side to side. A simple elevation to about his chest height is usually sufficient.

Many liturgists feel that bows, genuflections, elevations, and bells — introduced in an era when the meaning of the eucharistic prayer was little understood — emphasize adoration of Christ, and distract us from the thrust of the eucharistic prayer: it is a prayer of thanks, praise, and adoration directed to the Father, through Christ our Lord, in the Holy Spirit.

e) We recall all the saving actions of Jesus: At the last supper, our Lord asked us to keep his remembrance, to remember him, to recall his saving death and resurrection (GI, no. 55e). We are to do what he did in order to make this living memorial. We are to take bread and wine, to bless God over them, to break the bread, and to distribute this spiritual food to our brothers and sisters.

The eucharist is not a liturgical tombstone or a dead memorial: it is a living-here-and-now-memorial. Our remembering is not simply a nostalgic thought of the good old days, as we might recall our childhood or college days. We do not make Jesus appear because we remember him. Rather, we recognize his new presence among us because we are doing what was asked by Jesus, "at whose command we celebrate this eucharist" (third eucharistic prayer).

We recall what he has done and is doing to save us: his obedient death, his rising, his ascension, his sending of the Spirit, his constant intercession for us, his coming again in glory at the end of time. These are not just historic vignettes, but mysteries of our salvation, mysteries in whose power and grace we can share now.

Immediately after the narrative of institution we place before our Father the saving acts of Jesus, and ask him to continue their effects in us.

Memorial acclamation: This is one of the changes introduced into the order of Mass in 1969. After the institution narrative, the people are invited to join in a brief acclamation recalling Christ's paschal mystery. This is the second acclamation of the community in the eucharistic prayer, and is best sung. The Canadian sacramentary provides a distinct invitation for each of the four acclamations.

A hint of a possible development is seen in the three 1974 prayers for Masses with children, where an acclamation follows and completes the act of recalling. It would seem that future reforms in the format of the eucharistic prayer could move in this direction.

Celebration: Where the memorial acclamation is not sung on Sunday, the parish or community should make an effort to sing it. Where it is not varied, the priest and people should learn the other three, one at a time, until they become familiar with all four.
f) **We offer and are offered with Jesus:** At the end of the days of his flesh (see Heb. 5: 7), Christ offered himself to the Father in loving obedience in order to save the world. His offering was once and for all: by his single sacrifice, we are sanctified (Heb. 10: 10, 12-14).

In each celebration of the eucharist, the universal Church is made present in the assembled community of the local Church (see Liturgy constitution, nos. 41-42; GI, nos. 74-75). This Church — local and universal — offers Christ our Lord to our heavenly Father, in the Spirit. We offer his sacrifice, made present once more in this celebration, to the Father.

To enter fully into the spirit of the celebration, however, we have to learn to offer ourselves to God. Our lives are to be a living sacrifice of praise as we strive each day to live with and for Christ (see Rom. 12: 1-2; Heb. 13: 15-16; GI, no. 55f). Jesus learned obedience through suffering during his life, and is the source of salvation for us who obey him (Heb. 5: 7-9). By his grace, he will help us to grow in love and to offer ourselves fully to the Father in union with Jesus’ total offering.

By giving our wills and actions completely to God through his grace, we offer our best and most personal gift through Christ; in this way he builds up the kingdom of God on earth, a kingdom of peace, justice, and love. God will not forget our work and our love, accomplished through his grace (Heb. 6: 10).

Our heavenly Father gives us the grace to give ourselves completely to him, in union with the obedience of his Son and servant (see the opening prayer, 14th Sunday in ordinary time). It is particularly through the Sunday eucharist that God renews his baptismal covenant with us (see Liturgy constitution, no. 10).

g) **With Jesus we pray for all:** Our Lord continues to live at the Father’s side, making intercession for us and for the world (see Heb. 7: 25). We are invited in 1 Tim. 2: 1-4, 8 to pray for the salvation of all.

We find such intercessions in the prayer of the faithful at the end of the liturgy of the word in Justin and Hippolytus, and in the current order of Mass (see GI, nos. 45-47; Bulletin 71, pages 229-231).

The intercessions within the eucharistic prayers are a strong reminder of the unity of the Church in heaven and on earth, for we are joined both in praise to God and in prayer for the Church and the world (see GI, no. 55g).

- **Further intercession:** The Jewish tradition of praise included prayers for Jerusalem in the developed form of the berakah (see Bulletin 68, pages 73-74). We see this reflected in the Didache text, where prayer was offered for the Church, so that we would be freed from evil, made perfect and holy in love, and brought together in unity.

The petitions in the eucharistic prayers tend to be broader than the more specific petitions in the general intercessions. The pope and bishop are mentioned in each Mass, for they are the signs of unity in the Church in this world. There are specific intentions for a deceased person in the second and third eucharistic prayers.

Insertions are also made in certain ritual Masses. Developments along these lines would seem to provide a possible area for further creativity in the future.
h) **Glory to God!** The eucharistic prayer ends with a burst of praise. In the doxology, the priest expresses the community's honor and praise to the Father, through Jesus Christ his Son, in the Holy Spirit (GI, no. 55h). This prayer of praise sums up the meaning of the eucharistic prayer and the meaning of our life as God's people.

> Great Amen: The members of the community express their agreement and consent by their acclamation, **Amen!** This is the Hebrew word for *So be it.* It is a strong affirmation of what has been said and done. Paul tells us that we say our **Amen** through Christ, for God's glory (2 Cor. 1: 17-20). **Amen** is used as a name for Jesus, the faithful witness, in Rev. 3: 14.

For Justin, the people's **Amen** was their agreement to what the bishop had done in their name. Augustine told his people that their **Amen** was their signature, a sign of their approval and consent.

It is more effective when the priest sings the doxology and the people sing their **Amen**. They may repeat the acclamation several times. When the doxology and acclamation are sung, the eucharistic prayer ends on a strong note of praise. Then all are ready to move ahead to the communion rite.⁵

### Other Notes

**Importance of the congregation:** The early Church saw the eucharist as a community celebration, led by the bishop, who was surrounded by clergy and people. Missionary circumstances in the early middle ages led to widespread dioceses, with parishes in which priests presided over the community worship in the name of the bishop. (A similar situation exists in most parishes today: see Liturgy constitution, no. 42.)

During the middle ages, the practice of ordaining many monks as presbyters or priests led to the practice of Mass without a congregation, other than a vestigial trace in the person of a server. By the time of the Protestant Reformation, abuses were many; the reforms following Trent still treated the homily and communion of the people as relatively unimportant.

The current reform has once more restored the Mass as a community celebration; where there is a large number of priests, concelebration has generally replaced individual celebrations.

The role of the congregation is no longer peripheral, for the participation of the congregation is part of the celebration. The liturgy is public worship by Christ and his people (see Liturgy constitution, no. 27), and the whole community celebrates.

The role of individuals is important within the community (Liturgy constitution, nos. 26, 28). The early Church expressed this truth at various times by showing concern for those who were absent from the Sunday celebration:

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⁵ The repeated phrase ["Through Christ our Lord. Amen.""] in the first eucharistic prayer is a later insertion into the Roman canon, made when it was said silently. This insertion is bracketed in modern sacramentaries and is best omitted, since it undermines the place and value of the great **Amen**. (See Bulletin 54, page 163.)
• **Ignatius of Antioch:** We are to be united with our bishop as the Church is with Christ, and as Jesus is with his Father. “Anyone who absents himself from the congregation convicts himself at once of arrogance and becomes self-excommunicate.”

• **Council of Elvira:** Held in Spain around the year 300, this reforming council stated: “If anyone living in a city does not come to church for three Sundays, fasting is to be imposed on him for a short time, until he is seen to have reformed” (canon 21).

• **Apostolic Constitutions:** Written in Syria around 380, this document refers to daily prayer: the bishop is to “command and exhort them [the people] to come constantly to church morning and evening every day, and . . . to assemble together continually; neither to diminish the Church by withdrawing themselves, and causing the body of Christ to be without its member.” On Sunday, they are to “meet more diligently” for the eucharist.

**Eucharist without a bishop or presbyter?** Three early texts need discussion here:

• **Eucharist led by prophets:** The *Didache* speaks of letting prophets or charismatics lead the eucharist: they are to “be free to give thanks as they please.” This is an interim stage, however. Even in this early book, we see the beginning of the hierarchy in the Church in which it was written: bishops anddeacons living there are seen as taking the place of wandering prophets and teachers.

• **Confessors under persecution:** As late as 215 in Rome, Hippolytus speaks about men who were brought before a judge and imprisoned, chained, or punished for the Lord’s name. They do not need the laying on of hands (ordination) to become deacons or presbyters, but they do require it to become bishops. [Generally speaking, at this period the presbyters concelebrated with the bishop, and did not preside at the eucharist, except when delegated by the bishop.]

• **Deacons offering Mass:** In 314, the First Council of Arles stated that deacons had offered Mass in many places (presumably during the recent persecutions), and that this should never be done again (canon 15).

In the letters of St. Ignatius of Antioch, written as he was being taken to Rome for martyrdom around 110, the development of three ministries — bishops, presbyters, and deacons — is described. In his letter to the Church of Smyrna, he states: “The sole eucharist you should consider valid is one that is celebrated by the bishop himself, or by some person authorized by him.”

The various Christian communities soon settled into the pattern described by Ignatius: one bishop, a council of presbyters, and a group of deacons.

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9 *Early Christian Writings* (see note 6, above): letter to the Church of Smyrna, no. 8, page 121.
Singing by the priest: The priest who presides over the celebration of the Sunday eucharist sets the keynote for the participation of the people. During the eucharistic prayer, it is most desirable that he sing the preface with its dialogue, the invitation to the memorial acclamation, and the final doxology. In this way the people will be encouraged to sing their acclamations with greater enthusiasm and joy.

Other parts of the Mass that the priest may sing each week include the prayer after the Our Father (page 24, below), the greeting of peace (page 24), and the three collects or presidential prayers (opening prayer, prayer over the gifts, and prayer after communion). A priest who is able to do so may sing the eucharistic prayer.

- Music: for these parts is contained in the sacramentary and its appendixes. See also CBW II, Guidelines for music in the Mass.

- Training: Seminaries should be helping students by example and training to learn to sing these parts of the Mass, and to appreciate the value of the priest's leadership in the liturgical celebration. Those who were ordained without this type of training (or before Mass was celebrated in English) should ask for help from musicians and singers in the parish community or from other priests.

Better singing by the celebrating priest will lead the whole community to a greater sharing in the riches of the liturgy, which is the primary and indispensable source of the spirit of Jesus Christ (see Liturgy constitution, no. 14).

Some thoughts for better celebration:

- Clear proclamation: The people should be able to hear the presiding priest's voice with ease and understand him clearly (see Gl, no. 170): they should not have to rely on books to know what he is saying. The senselines in the text help him to proclaim the text intelligently, but he still has to learn which words to emphasize, and where to pause. The size of the church, its acoustics, and the presence or absence of a PA system will also influence the speed and clarity of the proclamation.

- Institution narrative: Each priest should reread the simple rubrics that accompany the narrative of institution. They no longer require the priest to hunch over the bread or cup, to talk into the cup, or to reach for the sky; a slight bow, and an elevation to about chest height are sufficient. The new rites also prefer that the people see everything clearly: it makes little sense to hide the bread behind the cup during the words of consecration; rather, the priest should hold the bread a little higher (perhaps 8 to 12 inches above the altar) so that all may see.

A recent practice that is unnecessary is that of moving the bread and cup from side to side during the narrative. There is no need of these distracting gyrations.

- Choice of approved texts: There is a good variety of approved eucharistic prayers available: four in the sacramentary, three for Masses with children, and two for Masses of reconciliation. The first four are in the sacramentary, and all nine are contained in Masses with Children/Masses of Reconciliation (1975, CCC, Ottawa). Adequate creativity is permitted through the choice of prayers, the wide variety of prefaces, the use of music, and some variations within the eucharistic prayers.

10 In the spring of 1980, the Congregation for the Sacraments and Divine Worship asked each country about the wording of the eucharistic prayers for children. A consultation was made across English-speaking Canada by the National Liturgical Office and the National Office of Religious Education. The many comments received on texts and rites were forwarded to the Congregation in June 1980.
No other texts: The nature of eucharistic prayer texts as official proclama-
tions of the Catholic faith means that only approved texts are permitted. This point
was made strongly in the 1973 letter on eucharistic prayers (see Bulletin 40, page 198,
no. 6) and in the 1980 Instruction (no. 5: see Bulletin 76, page 223).

Catechesis on the eucharistic prayer: Since 1968, Rome has been asking us to
catechize people on the eucharistic prayers (see Bulletin 24, pages 113-119; also
Bulletin 25). This is a task that has to be accomplished at all levels — national,
diocesan, and parish. The National Liturgical Office has provided material for this
catechesis in several issues of the Bulletin: see no. 24, pages 113-119; no. 25, pages
129-133, 171-183; no. 54, pages 157-169; no. 65, pages 207-215; no. 76; and in this
issue, no. 77. The General Instruction is contained in the sacramentary: see particu-
larly GI, nos. 54-55. It is up to dioceses to help priests and catechists to learn more
about the eucharistic prayer, and — through good practice and through teaching —
to share it with the members of the parishes and religious communities.

Concelebration: This rite was restored by the Second Vatican Council
(Liturgy constitution, nos. 57-58). After some guided experimentation, it was intro-
duced after the Council. Priests concelebrate by their presence, vesture, gesture,
words, silence, and intention. The rite of concelebration has reduced the number of
individual celebrations, but at times can be overwhelming where there are more
priests than laity present. The principle laid down in GI, no. 170, that the presiding
priest’s voice should predominate, and that the people should be able to hear him
clearly, means that the other concelebrants should whisper their parts. Concele-
brating priests are not to block the deacon as he exercises his role or hinder the view
of the people (GI, no. 167). The bishop has the responsibility of regulating the disci-
pline of concelebration in his diocese (GI, no. 155).

Helpful reading:


The Eucharistic Prayer: A Study in Contemporary Liturgy, by John Barry Ryan (1974, Paulist,

Eucharistic Theology, by Joseph M. Powers, SJ (1972, Herder and Herder, 232 Madison Avenue,
New York, NY 10016).

A Commentary on the Prefaces and the Eucharistic Prayers of the Roman Missal, by Louis Sou-

The Mass: An Historical, Theological, and Pastoral Survey, by Josef A. Jungmann, SJ (1976, The

The Origins of the Christian Doctrine of Sacrifice, by Robert J. Daly, SJ (1978, Fortress Press,

“The Metaphor of Sacrifice,” by James Dallen and David Power, in Worship, vol. 54, no. 4 (July

Eucharist and Institution Narrative, by Richard F. Buxton (Alcuin Club Collections, no. 58: 1976,
Mayhew-McCrimmon, Great Wakering, Essex).

Eucharist and Holy Spirit: The Eucharistic Epiclesis in 20th Century Theology, by John H.
McKenna (Alcuin Club Collections, no. 57: 1975, Mayhew-McCrimmon, Great Wakering, Essex).


*The Eucharistic Prayer*: liturgical leaflet (1979, CCCB, Ottawa).

*Words of consecration are communication*, by William FitzGerald, in Bulletin 46, pages 272-275.


Other references are given in Bulletin 61, pages 321-322.


“Great is the Mystery of Faith,” by the bishops of France, in *Origins*, vol. 9, no. 30 (January 10, 1980), pages 477, 479-489.


OPEN TO GOD'S GIFTS

After the climactic Amen! which closes the eucharistic prayer, the entire community needs a few seconds to catch its breath and to change gears before entering the communion rite. A sensitive president will give the people time to stand, and to prepare for the quieter and more intimate encounters in this part of the Mass.

If there are concelebrating priests around the altar, they should give their books to one of the assisting ministers, and not dump them on the altar.

The Lord's Prayer

The Our Father opens the communion rite of the present order of Mass.

History: The Lord's prayer has a long history in the Church:

• Scriptures: We find this prayer given in two different forms in the sermon on the mount (Mt. 6: 9-13) and in the journey narrative (Lk. 11: 1-4).

• Early Christians: The prayer is contained in the Didache, which dates at least to the end of the first century. The acclamation, “For thine is the kingdom,” is in place. Christians are told to pray this prayer three times a day. (This practice was recently reintroduced in the General Instruction of the Liturgy of the Hours, no. 195: we now say this prayer solemnly at morning prayer, during the eucharist, and at evening prayer.)

Christian writers took this prayer as a model, and we still have commentaries by Origen, Tertullian, Cyprian, and others.

The Lord's prayer has been part of the Roman Mass from at least the fourth century. It is the communion prayer of God's people, asking for daily food and for forgiveness. Originally the prayer was said just before communion; Gregory the Great (590-604) moved it and placed it right after the eucharistic prayer, where it still remains in the Roman order of Mass.

Celebration today: In the present order of Mass, the Lord's prayer is preceded by an invitation and followed by an extension of the final phrases and an acclamation.

• Invitation: The presiding priest invites all the members of the community to join in praying the Our Father. While the Latin text gives only one invitation, the ICEL sacramentary provides four as examples of how we can develop this invitation (see Bulletin 40, pages 200-201, paragraph 14). The examples in the sacramentary are good models of length and style for communities that want to prepare an appropriate introduction to this prayer. (Further ones are given in the ICEL translation of the liturgy of the hours.)

• Prayer: With hands extended in the traditional orans or praying position, the priest leads the entire community in the Lord's prayer. The text we use is the liturgical adaptation of the two scriptural forms, and is similar to that given in the Didache. The text may be sung to a simple and familiar tune (six tunes are listed in

\[1\] See 1 Tim. 2: 8. This position is shown in early Christian art. The person stands with hands and arms extended at the sides; an illustration is given in Bulletin 68, page 66, figure 6.
the liturgical index of CBW II, choir edition, no. 806). It would be good if the members of each community knew at least one sung *Our Father* for more solemn occasions at eucharist and during morning and evening prayer.

Before the recent reforms of the order of Mass, the priest alone said or sang the prayer. Now that it has been restored to the people, care must always be taken that it remains the prayer of the community. Using a difficult musical setting, or letting a group of musicians sing a melody that the congregation does not know, will mean that the people are kept away from full participation in the communion prayer of the Christian Church.

As communities get more into the spirit of the renewed liturgy, it is to be hoped that they will feel free to extend their hands as the priest does during this prayer. This may be more easily done in small group Masses and in celebrations with children.  

- **Extension of the final petition:** The final petition, “Deliver us from evil,” is extended in a brief prayer to the Father. It presents a positive view of our waiting “in joyful hope” for the second coming of our Lord Jesus Christ. (This is a type of prayer that a person burdened with anxiety could use in his or her personal prayer.)

- **Acclamation:** The concluding acclamation is taken from the *Didache*. It is similar to the Jewish practice of “sealing” or concluding a prayer with a doxology. This acclamation was found in some early gospel manuscripts, where liturgical practice influenced the transmission of the scriptures, and is still included in the 1611 King James version of Mt. 6:13. Modern versions recognize this as a liturgical addition, and do not include it as part of the gospel text.

The Roman rite added the acclamation, *For the kingdom*, in 1969, but after the extension of the final petition.

**Kiss of Peace**

Jesus calls us to love one another as he has loved us. This love is to be the sign to all that we are his followers. (See Jn. 13:34-35.) The gospels and the epistles continue to teach this message strongly, and the Christian people of every era have tried to live it.

**History:** Paul invites his readers to greet one another with a holy kiss of Christian love (Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26; see also 1 Pet. 5:14). As early as 150, Justin describes it in the eucharist at Rome, where it comes at the end of the liturgy of the word. Both Justin and Hippolytus (around 215) describe the first kiss of peace given to persons who have just been initiated by their baptismal bath: for the first time, the members of the believing community greet them with the holy kiss (see 1 Cor. 16:20).

In Rome, the kiss of peace was moved to the communion rite, and followed the Lord’s prayer in Gregory’s rearrangement. The kiss of peace was celebrated in different ways at different times. By the 1950s, it was a formalized rite, restricted to the clergy at solemn high Masses.

**Meaning and value:** The kiss of peace is seen today as a ritual or liturgical expression that we love one another as Christ has loved us. It is not meant as a time

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2 See the liturgical leaflet, *Worship Without Words* (1979, CCCB, Ottawa).
to introduce ourselves to one another: if necessary, this should be done before Mass begins. The kiss of peace is not a time for asking about our neighbor's health, children, or cattle: it is a time for wishing him or her the peace of Jesus Christ.

Celebrating the kiss of peace: The present Roman rite consists of a prayer to Jesus for peace, a wish of peace for all, an invitation to all to share the kiss of peace, and the actual sharing of peace.

- **Prayer for peace:** In the current order of Mass, we address prayers directly to Jesus at the **Lord, have mercy**, the gospel acclamation, the gospel, the memorial acclamation, the prayers for peace, and the prayers before communion. It is a constant tendency for Christians to address their prayer to Jesus: see Bulletin 62, pages 16-30.

  In the prayer for peace, we ask the Lord Jesus to look on the faith of his people instead of our sins, and to grant us his peace. (This is not a time to pause for silent prayer for peace in the world: such a prayer belongs in the general intercessions.)

  What is the peace of Christ? When we are delivered from evil, freed from anxiety, forgiven our sins, we are in the peace of Christ. Peace is one of the fruits of his Spirit's action in us (Gal. 5: 23), when he controls and guides our lives (Rom. 8: 5-17; Gal. 5: 25). We live in the peace of Christ when we do our best, with the help of his grace, to love other people, to see and serve him in those in need (Mt. 25: 31-46). The Trinity is present in those who love and follow Jesus (see Jn. 14: 23). The Holy Spirit assures us that God is our beloved Father (Rom. 8: 15-16), and helps us to call Jesus our Lord (1 Cor. 12: 3; Rom. 10: 9).

- **Peace on all** (see Ps. 122: 7-8): The priest wishes peace, the peace of the Lord Jesus, for all who are present, and they in turn ask that the priest too will have such peace. This exchange may be sung or said.

- **Invitation:** The deacon (or the presiding priest, if there is no deacon) instructs all the members of the community to share the greeting or kiss of peace with one another. He may use the words in the sacramentary, or adapt them slightly (see Bulletin 40, pages 200-201, paragraph 14).

- **Giving the kiss of peace:** The kiss of peace is a greeting that one baptized person gives to another. It is a mutual recognition by two believers that the holy Trinity is dwelling within each of them: they are temples of the Spirit, and they revere their indwelling God by greeting each other with a holy kiss.

  The current rites intend that we should greet **those who are nearby**. The kiss of peace is not a hierarchical greeting to be handed down from presiding presbyter to deacon to other ministers to the rest of the community. Rather, it is the greeting that all Christians may share equally with one another; all are holy in baptism (Constitution on the Church, no. 40). The priest shares the kiss with the ministers nearby (see G1, nos. 112, 136); he does not gallop up and down the aisle, touching all the people he can reach; instead, like everyone else, he gives the greeting to those who are near him.

  There is no prize on earth or in heaven for trying to greet as many people as we can. Instead of darting up or down or across the aisle, people should simply greet those they can reach. Bedlam and confusion do not lead to better prayer; good worship is orderly (see 1 Cor. 14: 40). (It follows, of course, that members of the
community should try to sit near one another when they enter the church, instead of spacing themselves at antiseptic distances that preclude the proper celebration of the kiss of peace.

**Various signs** may be chosen to express the greeting of peace according to the customs and thinking of the people (Gl, nos. 56b, 112). The kiss of peace is one more way of glorifying God in our body (see 1 Cor. 6: 20).

- **Cultural differences**: People of many cultures express their feelings openly, with word and gesture and enthusiasm; our culture has formed us to be much less demonstrative, to “hold it in,” to disguise our feelings good or bad. Some cultures express interest or friendship by toe-to-toe encounters; North Americans instinctively back off when their “personal bubble” is touched.  

- **Shaking hands**: Each culture must find the signs or gestures that best express the Christian sign of peace. In Japan, for example, the people turn to one another in their places, and bow (see Bulletin 34, page 134). Our culture expresses a greeting by means of a handshake. This gesture can mean a polite hello, the sealing of an agreement, a sincere thank you, a sign of strong sympathy, or a sign of forgiveness. In the liturgy of the eucharist, we use it as our sign or greeting of peace. Both the context and the words we use — Peace; The peace of Christ; Christ’s peace; or May his peace be with you — interpret our gesture, and make it more explicit.

**Not a time for song**: In the past few years, some publishers in the United States have produced music to be sung during the kiss of peace. These people are not in tune with the spirit of the revised rite of peace and the actions which follow it — the far more important rite of breaking of bread.

- **Action rather than song**: The kiss of peace is more an action than a time for words. The few words used during the action help to interpret and specify the act, but the meaning is more important than the words. Those who insist on a “peace song” at this moment fail to appreciate the meaning of the rite of peace, and also tend to lessen the value of the more important rite of breaking of the bread. The kiss of peace is a brief act that takes place in real interpersonal action between persons who are close together. The rite is not prolonged.

**Some questions**: The kiss of peace usually reflects our daily attitudes, and helps us to see whether they are close to or far away from those of our Lord. We might ask ourselves these questions about the kiss of peace:

- **Where do I go?** We are to give the sign of peace to those who are nearby. This means that we share the sign with those who are standing near us. We do not need to move far: perhaps more emotion than motion is called for, as we try to give the kiss of peace sincerely.

- **I do not isolate myself or my family**: As individuals and families come into the church, it would be better if they moved as close to the altar as possible, instead of settling down in their favorite pew. In this way the people will be closer together during the celebration, and will be able to share the kiss of peace more easily at the proper time.

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• How can I love a stranger? Perhaps we should rephrase this as: “Can I wish the peace of Christ to someone I do not know?” Yes, we can: Jesus loves this person as he loves me, and so I am able to wish the peace of our Lord to this woman, man, or child.

• A more important question needs to be asked: What can we do to help people to become acquainted, as a first step toward making our parish more of a community of friends in Christ? Rather than issuing Hello, my name is... badges at the door, we need to work harder — especially in larger parishes — to help people to meet one another. A friendly welcome by ushers (see GI, no. 68b), a foyer or place for gathering as we come together (see Bulletin 74, page 114), occasional gatherings after Mass for coffee and informal mingling: these will encourage parishioners to meet both visitors and one another. Area meetings and celebrations will also help: see Bulletin 51, pages 298-300. People should feel free to introduce themselves to one another before Mass, but with sensitivity to the feelings and reticence of others. And finally, we need to start asking two important questions for modern ecclesiology: Should we be content with parishes so large that we don't know one another? How can we replace them with workable smaller communities?

• Are we avoiding someone? If we try not to sit near someone we don’t want to share the kiss of peace with, we should read Mt. 5: 23-24 and act on it.

Future directions? Justin and Hippolytus speak of the kiss of peace at the end of the liturgy of the word, before the community enters into the liturgy of the eucharist. As Christians become more aware of their need to participate more fully in the eucharistic prayer, they may see the appropriateness of the kiss of peace before the liturgy of the eucharist begins.

• Possible locations: In the past, and in the services of other Christian Churches today, the kiss of peace is located in one of three places: as a conclusion of the penitential rite (which may come during the introductory rites or at the end of the liturgy of the word), as a conclusion of the word service, or before communion. (See Bulletin 76, page 206.)

• Prayers to Jesus: As noted above (page 25), many of the prayers of the communion rite are addressed to Jesus. This would seem to be a desirable manner of acting. Would it be good to have a less abrupt transition from prayer to the Father to prayers addressed to the Son?

• Other gestures? The General Instruction (nos. 56b, 112) notes that bishops' conference may choose gestures which are more in line with the mentality of their people; in many countries, there is a variety and a mix of culture and backgrounds. Each parish and religious community should be asking: Are there other signs or gestures that are possible or feasible in our community? Consideration needs to be given to the reticence of the Anglo-Saxon and the characteristics of the other groups that make up the parish family, and to the fact that most North Americans have accepted the handshake as a reasonably comfortable form of giving the greeting of peace in the liturgy. We need to respect the situation of the present, and to think about going beyond — at least on particular occasions — toward the horizons to which the Spirit is beckoning.
**Helpful reading:** Other references are given in Bulletin 61, page 322.


*Worship Without Words:* liturgical leaflet (1979, CCCB, Ottawa).

*The Sign of Peace,* by the Bishops' Committee on Liturgy (1977, USCC Publications, 1312 Massachusetts Ave. NW, Washington, DC 20005).

**Breaking of Bread**

In the time of Jesus, bread was broken as a simple ritual expression of welcome and hospitality: the host blessed God over the bread and wine, and then distributed these gifts from the Father to his children on earth.

**Scripture:** There is a variety of references to the breaking of bread in the New Testament:

- In the account of feeding the crowds with the loaves and fishes, we see our Lord take the loaves, look up to heaven, say a blessing (i.e., a berakah prayer blessing God), break the bread, and give the loaves to the disciples for distribution (Mt. 14: 19).

- At the last supper, Jesus took the bread, blessed God, broke the bread, and gave it to his followers to eat (Mk. 14: 22).

- When Jesus sat down for supper in Emmaus with the two disciples, he took the bread, said the blessing, broke the bread, and gave it to them. Then he vanished as they recognized him in the breaking of the bread. (See Lk. 24: 30-31, 35.)

- In the Acts of the apostles, we find several references to the breaking of bread (see Acts 2: 42, 46; 20: 7, 11; also 27: 35). By this time, this was the usual term for the eucharist. (See also GI, nos. 56c, 283.)

- Speaking to the Corinthians, Paul describes what Christ himself handed on to him about the eucharist (1 Cor. 11: 23-26); the usual act of breaking the bread after the blessing is mentioned in verse 24. Paul clearly describes the meaning of breaking bread in 1 Cor. 10: 16-17.

**Second century:** Two references may be discussed:

- *Didache:* This simple booklet describes some aspects of the life, teaching, and liturgical practices of an early Christian community. Part of its prayer over the particles of bread is this:

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As this broken bread,
once dispersed over the hills,
was brought together and became one loaf,
so may thy Church be brought together
from the ends of the earth into thy kingdom.4
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This prayer echoes the words of Paul in 1 Cor. 10: 17.

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4 "The *Didache,*" no. 9, in *Early Christian Writings* (see footnote 6 on page 19, above): page 231. The hymn, "Father, we thank thee who hast planted," is based on the *Didache* text: see CBW II, no. 676; also *Christian Prayer* (1976, Helicon, Baltimore), hymn no. 46.
• **Justin:** Describing the Sunday eucharist in Rome around the year 150, Justin does not mention the breaking of bread, but seems to assume it: bread, a little water, and wine mixed with water are brought to the bishop, who blesses God over them. Then deacons distribute the bread and wine and water — over which thanks have been given — to all who are present, and bring them to those who are absent.

**Third century:** Hippolytus notes that the deacons and presbyters break the bread, which is on a tray. The bishop and the presbyters distribute communion to the people; the deacons do this when there are not enough presbyters.

**Subsequent history:** During the middle ages, several practices developed in the Latin Church, which gradually lost sight of the significance of breaking the bread.

• **Communion becomes infrequent:** Gradually people came to communion much less often. Communion declined so drastically that the Fourth Lateran Council in 1215 had to command the reception of communion at least once a year at Easter time (canon 21).

• **Ordinary bread rejected:** In the early centuries, the people brought the best loaves they had made, and the bread for the eucharist was selected from these; the rest was used to feed the poor and support the clergy. By the tenth century, however, we find only white unleavened bread being made for the eucharist, usually in the form of wafers.

• **Breaking the bread loses its meaning:** Since individual wafers were used, the act of breaking the one loaf lost both its practical and its symbolic meaning. The rite of breaking bread was covered over by other gestures (especially multiple signs of the cross), and is only now being brought back into prominence in the current renewal. As long as individual wafers are used, however, the rite is still unable to support the deep significance attached to it in the early Church.

**Present directives:** The General Instruction says that the bread is to appear as actual food, and is to be baked in such a way that “the priest can break it and distribute the parts to at least some of the faithful” (GI, no. 283).

• **Meaning:** The rite of breaking the bread shows us that the eucharist is “a sign of unity and charity, since the one bread is being distributed among the members of one family” (GI, nos. 283, 56c: italics ours). It is good to break the bread slightly above the height of the cup, so that all may see what the priest is doing.

• **Timing:** The breaking of bread follows the kiss of peace.

**Celebrating the rite well:** In a parish setting, the following ideas will help the celebration to go smoothly at this point, without prolonged delays:

• **Breaking the bread:** the presiding priest breaks the piece of eucharistic bread into smaller pieces for himself and for others. An acolyte brings several smaller empty plates to the altar. Other pieces, already broken before Mass, may be removed from the large plate (see GI, no. 293), and placed on the smaller plates for distribution; the deacon or a communion minister may assist in doing this. The priest drops a piece of the broken bread into the cup (GI, no. 56d).
Pouring the blood of the Lord: As the bread is being broken, an acolyte brings several empty cups (chalices) and purificators to the altar. The deacon or another minister of communion pours the blood of the Lord from the flagon(s) into the cups for distribution by the ministers.

Singing: During these actions, the *Lamb of God* is sung. The singing starts as the priest begins to break the bread, and may be prolonged until the elements are ready for distribution. Then the final petition, *grant us peace*, is sung (GI, no. 56e).

Only one form: The order of Mass provides only one form of the *Lamb of God*. There is no longer a special form used in funerals or other Masses for the dead.

**Communion**

Meaning of this rite: At the last supper, Jesus took bread and wine, blessed God over them, broke the bread, and gave them to his disciples (see GI, no. 48).

Outline of the communion rites: After silent prayer, the priest gives communion to himself, the ministers, and the people. It is preferred that all receive under both forms. Silent prayer follows communion; a song of praise may be sung; and the priest concludes the liturgy of the eucharist with the prayer after communion.

In the following pages, some of these points are given in detail in order to suggest areas for discussion and improvement in each community and parish celebration.

Prayers before communion: In the present order of Mass, two types of prayer come immediately before communion:

- Private prayer of the priest: He says one of the two prayers quietly, so that he is not heard by the people (GI, nos. 13 and 56f; the Latin text says “secreto” and “secreta”). Then he invites the people to communion. The invitation is one of those texts that the priest may vary (see Bulletin 40, pages 200-201, no. 14). His words should lead the people easily into their own prayer.

- Brief prayer of the people: The people also pray in silence while the priest is praying (GI, no. 56f). The prayer, *Lord, I am not worthy*, is based on Mt. 8: 8, and is intended to be an act of humble faith (see GI, no. 56g).

Longer prayers are not needed here, since the Lord's prayer is the main prayer of the Christian people before communion.

Communion of the priest: The priest gives himself communion under both forms *in silence*. He does not say his private prayers aloud.

Communion of the people: Several elements are blended together in this part of the Mass:

- Communion song: This begins as the priest receives communion. Singing helps the communicants to recognize that they are one in the love and joy of Christ. This song is sung by all or by the choir alone (GI, no. 56i). When a song with a simple refrain is used, the people may take part easily while moving in procession, and will not need to carry books at this time.
• Procession: This is the fourth procession in the Mass, and involves all who wish to receive communion. It should be orderly and festive, joyful and accompanied by song. The ushers are normally the persons who direct the procession (GI, no. 68b). The flow of the procession should go smoothly to the altar and back to the places of the people, particularly on special occasions and when large crowds are present. Occasionally, ushers should discuss these points with the liturgy committee, and iron out any difficulties that may arise from time to time.

□ Communion at the back? What of the practice, seen in some churches, of sending a minister of communion to the back or the middle of the church? Though done for the sake of efficiency, this splits the congregation at the moment when they should be united, and loses the focus on communion from the altar. An adequate number of ministers and places to give communion at the front will help the congregation to receive communion without undue delay.

• Communion from this Mass: It is the desire of the Church in its renewal that we receive communion from the elements presented and consecrated in this celebration (Liturgy constitution, no. 55). Communion should always be seen as the fruit of the Mass being celebrated (Bulletin 69, page 101, no. 6). The eucharist is reserved in the tabernacle first of all for the sick and the dying, then for communion outside Mass, and then for adoration (see Bulletin 76, pages 213, 229-231); communion during Mass is not one of the purposes for eucharistic reservation today!

• Communion under both forms: Since Vatican II restored this as the normal form of communion (see Liturgy constitution, no. 55; GI, no. 56h), gradual progress has been made. A broad variety of occasions is open in Canada: see Bulletin 76, pages 224-225. Communion from the cup is always available to the ministers “who exercise their office during a Mass with singing” (GI, no. 242: 7; Canadian sacramentary, page 622).

It is preferable that communion in the Lord’s blood be given from the cup by drinking. Intinction is not encouraged, since it loses the symbolic value of drinking and is minimalist. It is particularly undesirable for the communicant to take the eucharistic bread and then go over and dip it in the cup.

In larger congregations, experience shows that it is more convenient to have three ministers — two cups and one plate — at each communion station.

• Communion in the hand: This practice has been in effect in Canada for ten years now, and is done with reverence. The choice of receiving in this manner is always left to the communicant. Any minister who tries to insist on one way to the exclusion of the other is exceeding his or her authority. People should be encouraged to receive the eucharistic bread on the flat palm of the hand: St. John Chrysostom tells us that our hands are like a throne for our Lord. Communicants should be instructed occasionally not to snatch the eucharist between thumb and finger.

Once a year, the liturgy committee in parishes and convents would do well to examine local practices and habits at communion time, and see if there is room for improvement. A positive review of the proper celebration of the communion rites — prayer, procession, song, manner of receiving, and silent prayer — could be included once in a while in the parish bulletin.
After communion: Silent and public prayer mark the time after communion:

- Silent prayer should be a part of the time after communion both for individual communicants and for the whole assembly. After the communion procession has ended, a few moments of silent prayer are appropriate (GI, nos. 23, 56j). For prayerful celebration, this time of silence should never be omitted. Individuals may use this period for prayer of praise, thanksgiving, and intercession.

- Song of praise: After a period of silent prayer, a psalm or hymn of praise (rather than thanks) may be sung: see GI, no. 56j; Bulletin 65, pages 222-225; no. 76, page 226. This time of singing is optional, and should never replace the song during the communion procession or the time of silent prayer.

- Purifying the vessels: The plate (paten) and cup, and the other vessels used for communion may be purified after communion or after Mass, by the priest, deacon, or acolyte. (See GI, nos. 120, 138, 204, 237-239.) For better celebration, it is suggested that the empty vessels be placed on a corporal on the credence right after communion, and purified after Mass. This allows more time for silent prayer and reflection after communion, and time for respectful cleansing of the vessels after the people leave.

- No announcements: The time after communion is not a time for announcements: if these are required, they come after the liturgy of the eucharist ends with the prayer after communion. To make them during the time after communion shows an insensitivity toward the meaning of the Mass or ignorance of its structures; such behavior does not build up the faith of the community, but rather trivializes the eucharistic celebration.

- No collection: The proper time for the collection is before or during the preparation of the gifts. To take up a second collection during the period of reflection after communion is quite out of tune with the spirit of the celebration. If such a collection is necessary — and parish councils and liturgy committees should discuss this frankly — then it should be taken after the prayer after communion, and before the concluding rites. (Parishes which have a one-envelope, one-collection policy are much more in keeping with the spirit of the liturgy.)

- Prayer after communion: The prayer after communion, in the form of a collect, is one of the presidential prayers (see GI, nos. 10, 12). The priest may proclaim it from the chair or from the center of the altar (GI, no. 122). It is not a prayer of thanks, but rather a request that we may receive the effects of the eucharist. The development, history, and use of this prayer are described in The prayer after communion, in Bulletin 65, pages 222-225. Like the other presidential prayers, it may be sung. This prayer closes the liturgy of the eucharist.

- Transition: When the people affirm the prayer after communion with their Amen! the liturgy of the eucharist is completed. A few seconds may intervene between the end of the prayer and the concluding rites, as the atmosphere changes from that of praying here in church to one of moving out into our worship of God in our daily living.

Future developments? Among areas of possible reform or revision in the communion rite, liturgists could mention the abrupt switch from prayer to the Father to prayer to the Lord Jesus at the rite for peace; the commingling rite (no one has
discovered a real meaning for it today, when we no longer accept consecration of a large quantity of unconsecrated wine by dropping the consecrated bread into it); the private prayers of the priest; communion under one form; communion during Mass from the reserved species; intinction, except in the case of communion for a sick person able to receive only in this manner. Since communion under both forms is the way that Jesus gave us this sacrament, it seems only fitting that the priest should show both bread and cup when he invites the assembled people to come to the banquet of the Lord.

Helpful reading:


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**COURSES IN PASTORAL LITURGY**

Good courses in liturgy are being offered in North America. Some of these are given during the summer, some during the school year, and some in shorter institutes.

Further information may be obtained by writing to the following:

- **Program of Liturgical Studies**
  Department of Theology
  University of Notre Dame
  Notre Dame, IN 46556
  U.S.A.

- **School of Religious Studies**
  The Catholic University of America
  Washington, DC 20064
  U.S.A.

- **The Graduate School**
  St. John's University
  Collegeville, MN 56321
  U.S.A.

- **The Center for Pastoral Liturgy**
  The Catholic University of America
  Washington, DC 20064
  U.S.A.

- **Program of Church Music and Liturgy**
  St. Joseph's College
  Rensselaer, IN 47978
  U.S.A.

- **Irish Institute for Pastoral Liturgy**, approved by the Irish hierarchy: A one-year program, commencing each September. Four areas of specialization: Church at prayer, eucharist, sacraments, theology of liturgy. The curriculum includes lectures in scriptures, theology, human sciences, music, art, and architecture.

Applications should be made early to Rev. S. Swayne, Director, Irish Institute of Pastoral Liturgy, College St., Carlow, Ireland.
CONCLUDING RITE

FINAL CEREMONIES

Brief rite: In the Roman liturgy, the concluding rite tends to be brief. Brevity, however, does not mean that we need to conclude our celebration in a hasty, perfunctory, or abrupt way. We leave the liturgy quickly in order to become involved fully in our work of bringing Jesus and his saving message into the lives of all we meet this week. Our concluding rite is brief because we are sent forth with a mission.

History: The development of the concluding rite has varied throughout the centuries. See Bulletin 54, pages 177-178, for further details on the development of this part of the Mass.

Purpose of the concluding rite: At the end of its liturgy, the Roman rite wants to send all the participants back into their daily apostolate quickly, without extra words or frills.

Current Rites

The concluding rite of the eucharist contains three basic acts: a greeting, a blessing, and a dismissal. When another rite replaces these (as at a funeral), the Mass ends with the prayer after communion, and the additional rite concludes with similar elements.

Announcements? If necessary, brief announcements may be made after the eucharistic liturgy has ended with the prayer after communion, and before the concluding rite begins (GI, no. 123).

- **Bad timing:** It is quite out of order to make these necessary announcements during the time of silent prayer, before the prayer after communion; announcements do not belong around the time of the homily.

- **Sometimes:** When an announcement helps to build up the faith of the community, it can be of value at this point in the celebration. Sometimes an emergency — a sudden death, an unexpected event — requires a vocal announcement at the end of Mass.

- **General observation:** It is preferable to have the dismissal rite free of announcements. It is better to include them, with all the necessary details, in the parish bulletin, and perhaps on the bulletin boards at the church doors.

Second collection? If necessary, it is taken up by the ushers between the prayer after communion and the concluding rites: see page 32, above.

Final greeting: Once more the priest greets the people of God, reminding them that the Lord is dwelling within them (see Bulletin 54, pages 135-136).

Blessing: Before sending the community back to its regular daily life for the Lord, the priest blesses everyone. This blessing may take one of three forms:

- **Simple blessing:** The priest blesses all in the name of the Trinity, and all respond, *Amen!*
• **Solemn blessing:** The priest expands the blessing by mentioning various gifts that God has given his people, and concludes with the usual simple blessing. The sacramentary contains 20 solemn blessings, and others for specific rites (such as weddings). In the years to come, we could expect that these blessings would be a fruitful area for positive local creativity: it is open to us now in bible services and penance celebrations.

• **Prayer over the people:** Formerly used only during Lent, this consists of a prayer in collect form (frequently using “them” instead of “us”), and the usual simple blessing. The sacramentary contains 26 of these prayers; in future, we could expect to learn to develop our own.

**Dismissal:** The priest concludes the celebration of the Sunday eucharist by sending each member of the community to go out and do good works, and thus give praise to God (see GI, no. 57b).

The Latin text in the 1970 *Missale Romanum* gives only one form, *Ite, missa est*. The ICEL sacramentary provides three forms here as a model of creativity.

• **Meaning:** The dismissal is much more than a signal to leave the church building. It is a mission, a sending forth. We are to go back to our daily vocation, and to be the light of the world this week; we are to do good so that others may see it and be inspired to give glory to God (see Mt. 5: 14-16). Our worship is to flow into and inspire the living sacrifice of our daily living for God (Rom. 12: 1-2; Heb. 13: 15-16).

The spirit and meaning of the dismissal is seen in Micah 6: 8; we are sent out to be just in our actions, to love with kindness, and to walk humbly with the Lord our God.

A word of caution: Go means go! After the dismissal we should leave. Curiously, current practice has the priest dismiss the people, and then he leaves while they stay to sing the concluding hymn.

• **Do not add a lean-to:** It is interesting to note how people add extra parts to buildings in both the city and the country. A building is built; later, a porch or a wing is added; a barn or other outbuilding often has a lean-to on several sides. This is a good image of what the former Roman liturgy used to do: Go. No, wait! Stop for a blessing; stop for the last gospel (formerly a private devotion of the priest); stop for the prayers for solving the Roman question or for the conversion of Russia; stop for any other prayers added locally.

Our current rite has a clean ending, and we should take care to preserve it from barnacles now and in the years to come.

**Recessional:** The concluding procession is similar to the entrance procession: the book of God's word is carried with respect, and the ministers move through the celebrating community. While neither the General Instruction nor the order of Mass requires recessional music or singing, our present practice tends to have a full procession with song: gone, thank God, are the three-meter dashes from the foot of the altar to the sacristy by the shortest possible route.

• **Music:** The final procession may be accompanied by community song, by instrumental music, or by singing by the choir. The common practice is a community hymn at this time.
Minor errors: The priest does not carry out the chalice or other vessels: these are left at the credence table, and are taken care of after the celebration ends. If the priest is tempted to swing his arms, let him carry the hymnal for the recessional song. It is not desirable to exit by the shortest possible route. Birettas no longer exist as part of the priest's liturgical vesture.

Mingling with the people: In many parishes, the procession goes through the people to the main entrance, where the priest (and sometimes the other ministers) may meet the people. Where there is a foyer (see Bulletin 74, page 114) or a nearby parish hall, there is an opportunity for coffee and mingling, at least on occasion. Some parishes arrange for light refreshments once a month and on special occasions, such as when baptism is celebrated during the Sunday Mass.

Encouraging a time of prayer: After concluding the celebration and meeting one another, people are encouraged to spend a few moments in silent prayer (see Bulletin 76, page 226).

Helpful reading:


Let Us Pray..., An Index to the Collects (n.d., Derry Diocesan Liturgy Commission, 164 Bishop Street, Derry, North Ireland.


Further references are given in Bulletin 61, pages 315-324. See also the suggested reading lists in Bulletin 54, pages 179-181; no. 71, pages 213 and 231; and no. 76, pages 216-217.

NEXT ISSUE

The March-April 1981 issue of the National Bulletin on Liturgy, no. 78, is entitled Ecumenism and Liturgy. It is addressed first of all to Roman Catholics, in order to help them become more familiar with the Church's teaching on ecumenism, and to help them to become more involved in ecumenical action.

In this issue, many brief articles look at the ecumenical movement and at its relationships with and effects on the liturgy. Practical suggestions for action now and directions for the future are considered.

Bulletin 78 will be ready for mailing in March. Make sure that you renew your subscription for 1981 now: see page 40.
OUR WORK CONTINUES

The celebration of the Sunday eucharist comes to an end, but the responsibilities of the Christian community continue, guided and strengthened by our common worship. Some of the ways in which the people of God continue to live out their eucharistic celebration are described in the following articles.

COMMUNION FOR THE SICK

This article suggests some points for discussion by the priests, deacons, eucharistic ministers, and liturgy committee of the parish or religious community.

When people are prevented from participating in the community's Sunday eucharist because they are sick (for a short time, or chronically), in hospital, or confined to their homes or to a nursing home, how can a community help them to share as fully as possible in the Sunday celebration?

Ministry to the sick, aged, and shut-ins: Each parish and religious community should see to it that all who are unable to take part in the Sunday eucharist have an opportunity — if they so desire — to pray with a minister of communion and receive communion on the Lord’s day. Is there anything to prevent their receiving communion under both species, if they are given adequate catechesis and have this desire?

Communion ministers could be sent forth from the Sunday celebration, and go out to minister to the sick in one or more homes. As in second-century Rome, this could be done each Sunday, and not only on special occasions. During the Easter season, the ritual for the sick expects this on a daily basis (see Pastoral Care of the Sick and Rite of Anointing, no. 46).

Sending forth: In some parishes, it is the practice for ministers of communion to receive the pyx at the end of communion, and to go directly to the homes of the sick. No special rites are needed to send them on their way.

During the visit, the ministers follow the usual rites for communion of the sick:

- **Introductory rite**
  - Greeting
  - Penitential rite
- **Liturgy of the word**
  - Brief passage from scripture
- **Holy communion**
  - Lord's prayer
  - Communion by the sick person
  - (Communion by others)
  - Purification of vessel
  - Silent prayer
  - Concluding prayer
- **Concluding rite**
  - Blessing
The reading may be from the day's scriptures, especially from the gospel. If each minister has only one or two sick persons to visit, he or she may take the time to share some thoughts from the homily at Mass. It would also be fitting to offer a few simple petitions from the day's prayer of the faithful. In this way, each of the sick is enabled to be more closely united with the public prayer of the parish.

Visits by the clergy: The priest, deacon, and pastoral assistant in the parish could work together to see that they visit the sick reasonably often. As well as praying with each sick person, they could arrange for the sacraments of reconciliation and anointing according to circumstances.

Sacrament of reconciliation: The priest should arrange to visit the sick regularly, and to offer them the opportunity of celebrating the sacrament of forgiveness at their convenience. Since many people will not ask for this sacrament (in order "not to bother Father"), the priest should take the initiative and offer this ministry to all the sick, elderly, and shut-in members of the parish community.

An adequate number of ministers: If a parish wishes to let its sick and shut-in members share in communion each Sunday, it will have to work to choose, form, and organize a sufficiently large group of suitable ministers of communion. While such a program will take some effort and time, it will benefit the whole community through the graces of the sacraments being shared and through the generosity of those who serve their sick brothers and sisters.

* * *

Resources:
Pastoral Care of the Sick and Rite of Anointing (1974, CCC, Ottawa). A thorough revision, Pastoral Care of the Sick and the Dying, is being prepared by ICEL, and will be mentioned in the Bulletin as soon as it is ready.

National Bulletin on Liturgy:
- No. 53: Lay ministers of communion, pages 94-95; Ministering to the sick and aged, pages 111-114.
- No. 57: Rites for the Sick and the Dying.
- No. 31: Extraordinary Ministers of the Eucharist.
- No. 66: Rite of commissioning auxiliary ministers, pages 301-308.
- No. 33: on concern for the aged, pages 70-73; Men and women of prayer, by Terence Tully, in Bulletin 65, pages 234-238.
- No. 61: Other references are given in Bulletin 61, page 326.
LIVING THE SUNDAY LITURGY

Who should live out the Sunday liturgy? The whole community is called to practise during the week what it promises and proclaims on Sunday: we reflect on the word of God all week, and try to live our lives in accordance to his will; in this way, we seek to continue our living sacrifice (see Rom. 12: 1-2). Recognized ministers strive to do this even more fully as a consequence of receiving the call of God and the community to a special form of service.

- Between the Sundays: When we are sent forth from the Lord’s day celebration, we try to live our faith in our daily life. We pray, we serve, we love, we suffer. We try to listen to the Spirit in our daily living, and as we pray and read God’s word. We try to carry our daily cross, and we ask for our daily bread (Lk. 9: 23; II: 3).

It is during our daily living that we live out the offering we make of ourselves in the Sunday eucharist. With the help of God’s grace, we seek to be more like Christ, to be more sensitive and obedient to the Father’s will. With Jesus, we try to bear our crosses, to accept God’s plan and will for us. Guided by the Spirit, we seek to let Christ grow as we decrease. We work with the Lord Jesus to build up God’s kingdom, not ours.

- Weekday celebrations: Some are able to celebrate the eucharist or the liturgy of the hours each day or several times during the week. These Christians should seek to sum up their offering more frequently, and to intercede more often for the Church and for the world.

How to Live the Sunday Liturgy

Prayer: In the spirit of the liturgy, Christian prayer is offered in response to God’s loving care for us. Three major elements characterize liturgical prayer, and should also flow into our personal and family prayer:

- Listening: We listen to God as he speaks to us through his word and works, through other people, in events, and in nature. By being open to God and more aware of his presence and loving care for us in all things, we are ready to let him direct and guide our lives, and our prayers.

- Responding in praise and prayer: In response to God’s many ways of acting in us, we give him our praise and our thanks. We also pray for ourselves, for the Church, and for the world. This form of prayer is also included in the liturgy of the hours (see pages 41-42, below).

- Responding in action: We back up our prayer by our action. Our daily life — our loving obedience, our carrying of our daily cross, our efforts to serve others — becomes the living sacrifice that is pleasing to God (Rom. 12: 1-2; Heb. 13: 15-16).

Action with others: As well as our personal acts of virtue, we need to remember the value of common action. When family or community members work together for a good cause, they are encouraging one another in Christian action, and are giving Christian witness to all. Each family, parish, organization, and religious community should look at its present activities for others, and see where there is room for further acts of service. See Many possibilities of service, in Bulletin 53, pages 115-119.
Prayer, penance, and conversion: In both Jewish and Christian tradition, prayer and penance must be joined with conversion if they are to be acceptable to God. He sees and reads our hearts, and is not misled by external actions. Today, few Catholics do penance on Fridays; lenten penances are not taken seriously by many. We have lost our sense of making reparation for sin — our own and others' — by our acts of service and penance; we have forgotten the idea of praying and suffering for the salvation of sinners. Our concepts of what penance is have atrophied, and we need to expand our horizons: see *The top ten*, in Bulletin 42, pages 20-33. We need to remember that Christ wants us to offer him our suffering in order to build up his body, the Church.

Renewing the baptismal covenant: When we were baptized, whether as adults or as children, God himself made a covenant with us: he is our God, and we are his Church, his people; he is our Father, and we are his beloved children, his family. In Christ he has called us to serve, to praise, to plead for the world, and to build up the kingdom (see Eph. 1: 3-14). Each time we celebrate the eucharist, and especially on the Lord’s day, God renews this covenant with us, and calls us to rededicate ourselves in love and service: this is part of our offering (see page 17, above).

* * *

A challenge: It is easy for us to celebrate the liturgy as though it were a separate corner of our activity, removed from our daily living. A parish which is alive will continue to challenge all its members to live out the eucharist in their daily life, and to make each day's work part of their eucharistic offering to the Father.

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**Bulletins for this year**

For 1981, the National Council for Liturgy has approved these topics for the National Bulletin on Liturgy:

- No. 77: *Sunday Eucharist: II*
- No. 78: *Ecumenism and Liturgy*
- No. 79: *Sunday Liturgy: When Lay People Preside*
- No. 80: *Helping Families to Pray*
- No. 81: *Essays on Liturgy: II*

Each Bulletin has 48 pages, making a total of 240 pages a year.

The annual subscription is from January to December (nos. 77-81): $6.00 in Canada; $8.00 (U.S. funds) outside Canada; airmail to other countries, $4.00 extra (U.S. funds). Send your cheque or money order today to Publications Service, 90 Parent Avenue, Ottawa, Ontario KIN 7B1.
LITURGY OF THE HOURS

Among its many reforms, the Second Vatican Council (1962-1965) moved to restore the liturgy of the hours. Not only was it to be part of the prayer life of the religious and clergy: it was to become a model of prayer for believing communities, individual members of the Church, and for Christian families.

Community prayer: The Church of God is called to be a community of prayer: we are set aside to sing God's praise (Eph. 1: 3-14) and to pray for the world (1 Tim. 2: 1-4). In this way we carry on the prayer of Christ and pray with him.

- A forgotten vocation: Catholics have tended to leave the praying to professionals. Except for a little time in personal prayer in the morning and at night, and for grace at some meals, we have become satisfied with little public prayer outside the eucharist. Few are even aware that every Christian is called to pray constantly with Christ and his Church.

- Growth in prayer: In the past decade, however, there has been a more active response to the Spirit’s invitation to pray. People have been feeling a hunger for prayer, a sense of dissatisfaction with their prayer practices, a desire for public prayer in harmony with the tradition of the Christian Church.

Renewal of the liturgy of the hours: In its Constitution on the liturgy (nos. 83-101), the Second Vatican Council called for a complete renewal of the prayer of the hours. Once more it is to be the prayer of the whole believing community. It is to be celebrated in relationship to particular periods of the day. It is to be balanced, with a time for listening, for praising, for pleading (see page 39, above).

Model for our prayer: An individual member of the Church need not use the official books, Liturgy of the Hours and Christian Prayer, but one would be unwise to ignore them as models for our personal prayer. The Church's prayer teaches us to pray often: at the beginning and the end of the day, during our time of work, before we go to bed. We are also taught to make intercessions for other people, for the whole Church, and for the needs of all people: a Christian prayer cannot be narrow-minded or short-sighted.

- Praying with the scriptures: The liturgy of the hours shows us how we can use the scriptures in our prayer. We pray the psalms as prayers of praise. We learn to listen to God's word in silence. We let the Spirit touch us, move our hearts, change our attitudes, stir up our ambitions to do great things for God and his people.

- Praying often: The Church's liturgy of the hours has another lesson to teach us: we should pray briefly and often. Rather than one or two longer sessions of prayer, we are helped to pray frequently: at the beginning of the day, during the morning, at noon, during the afternoon, at the end of the day, and before we retire for the night; as well, the office of readings is a reflective form of prayer that may be offered at any time during the day.

Relationship to the eucharist: The prayer of the hours flows from the eucharist and leads us to it. The hours continue the spirit of praise and thanksgiving in the Mass, as well as our self-offering and our prayer for others. As we pray during the
day and through the week, we are seeking to become more like Christ in our attitudes and in our actions. We remain open to God’s graces, and continue to spread his kingdom by our prayer and our work.

Celebrating the prayer of the hours: The liturgy of the hours is the prayer of the people of God. We can begin to celebrate this prayer in a small way, and gradually increase the occasions and opportunities for praying it:

○ In the parish: At least several times a year, a public celebration of morning or evening prayer may be part of our observance of Lent, Advent, Christmas, and Easter seasons. During the solemn annual exposition, evening prayer is appropriate for a time of exposition. Parish organizations could begin or end their meetings with a suitable hour of prayer. Priests in the rectory and the pastoral team could join frequently in celebrating some of the hours each day.

○ At home: On special occasions, a family could try to pray a simple form of the hours. Psalms and prayers from the liturgy can be included in these times for family prayer. See Bulletin 80, Helping Families to Pray.

Teachers of prayer: By their vocation, priests and religious have a special responsibility of helping people to grow in prayer. Religious communities could share the spirit of morning and evening prayer with young people and with families; through days or evenings of recollection, retreats, weekends of prayer, and other similar events, they can introduce the prayer of the hours and its spirit to many. Priests can include more prayer in their own personal lives, and can invite others to read the scriptures and to pray. They can preach more often about prayer, and counsel individuals as they seek to pray better according to the mind of Christ and his Church.

We are the people of prayer, sent by God to praise him and to pray for the world. How are we doing in this vocation? How can we live up to Christ’s invitation to pray constantly? (See Lk. 18: 1 and 21: 36.)

Helpful reading:


*Christian Prayer*: Four editions of this simple form of liturgy of the hours were reviewed in Bulletin 58, pages 117-120.


*Catholic Book of Worship II* (1980, CCCB, Ottawa): Simple forms of morning and evening prayers are given in nos. 62-79; see also the liturgical index in the choir edition, nos. 757 and 809.


National Bulletin on Liturgy (CCCB, Ottawa):
○ No. 44: People of Prayer.
○ No. 58: Day by Day We Give Him Praise.
○ No. 68: Family Prayer; see also A teacher of prayer, pages 70-71.
○ No. 72: Music in Our Liturgy; see especially pages 35-43 and 30-32.
○ No. 75: Praying the Psalms.
○ No. 61: Further references are given in Bulletin 61, pages 314-315.
IMMEDIATE PREPARATIONS

A good celebration requires full preparation of all the persons, places, and things involved in it. This article suggests some ideas for discussion by the liturgy committee in each parish or religious community.

Persons prepare: Everyone in the community should be preparing throughout the week to share in the Sunday liturgy (see Everyone prepares to celebrate, in Bulletin 71, pages 201-203). Those with a particular role need further preparation:

- **Readers:** Each reader needs to prepare by prayer, study, and practice to proclaim God's word as well and clearly as possible. The readings should be proclaimed in a spirit of faith (see Bulletin 71, pages 219-221; no. 56, Training Readers).

- **Musicians:** After prayerful consideration of the readings and the meaning of the season or feast, those responsible for the music should choose psalms and hymns that will enable the community to grow in its faith and love. (See Bulletin 72, Music in Our Liturgy, pages 25-27; Guidelines for music in the Mass, in CBW II, nos. 80-103.)

- **Priest:** The priest presides over this celebrating community in the name of the bishop of the diocese. As leader of the celebration, the priest has a great responsibility to prepare himself and to help all the others to prepare. In his own preparation, he needs to pray, to reflect on the texts of the scriptures and of the liturgy, and on God's message to his people this week. The homily should reflect the priest's careful and prayerful preparation.

- **Other ministers:** Ushers, ministers of communion, and others who serve the community prepare for the Sunday celebration by trying to live in union with Christ, and by prayerful reflection on the Sunday readings.

Preparing the place: A celebration can easily be derailed if the setting is not carefully prepared. For a special event, even more care is needed.

Among the places to be prepared: the church or place where the people assemble; the area around the altar and lectern; the sacristy; the foyer or hall where the people may gather before or after Mass. Entrances are to be clear and open. Access should be easy for persons in wheelchairs or with other physical handicaps: see Access for all, in Bulletin 74, page 121.

Preparing things: With some forethought and care, the celebration can avoid awkward moments which occur because someone forgot to prepare the cruets, put out the collection baskets, or turn on the microphones.

- **Vesture:** The vestments used by the celebrating priest and deacon should be clean, of good materials, and of a simple cut. (See Vesture for presiding at the eucharist, in Bulletin 60, pages 252-254.) The clothing worn by reader and other ministers should be acceptable to the celebrating community.
• Value of a checklist: Routine can often lull us into forgetfulness. The use of a checklist before and after Mass will make sure that everything is in its place and ready.

Each community may develop its own checklist, based on the one given in GI, nos. 79-81. This would list the things that need to be done before Mass (candles lighted, cruets filled and in proper place, lights on, microphones on, etc.). A similar list contains the items to be done after Mass, or in preparation for the next one. A few weeks' experience will help all to make sure the list is complete. For particular celebrations (wedding, funeral, Holy Week), a special list should be prepared.¹

A community needs to work constantly to make its Sunday worship worthy. Adequate preparation is needed if our celebration is to be good. The effects of good celebration will be seen both in our worship and in our personal and community living and prayer.

¹ See, for example, the checklist included in the Canadian edition of the confirmation rite, Rite of Confirmation, Ritual and Pastoral Notes (1973, CCC, Ottawa): pages 63-64.

HELPFUL READING ON THE EUCHARIST

As well as the books and articles mentioned in the footnotes and at the end of the articles in this issue (especially pages 21-22), the following references are useful to those who want to know more about the eucharist:


Come Celebrate the Mass, by K.J. MacDonald (n.d., Catholic Pastoral Center, 788 Wolseley Avenue, Winnipeg, Manitoba R3G 1C6).


BRIEF BOOK REVIEWS

Prayers for the Servants of God, by Edward M. Hays (1980, Shantivanam House of Prayer, Easton, KS 66020): 143 pages, line drawings. $5.95, plus 75¢ postage; bulk prices available; U.S. funds only.

The servants in the title are any people who serve the community in ministries, appointments, or elected offices.

Prayers before and after liturgies, for meetings, and prayers for use by individuals are provided. Each prayer is set in senselines, and is no longer than one page. All but two are addressed to the Father. They are clear and simple. The final prayer is a renewal of one's commitment. The layout is pleasing to the eye. The only distraction in the book is the fact that almost every "holy" word begins with a capital.

Each parish could benefit from having several copies available for all who serve others. (A previous book by the author, Prayers for the Domestic Church, was reviewed in Bulletin 71, page 239.)


This book provides an immense collection of 1414 prayers from the bible, the liturgy, collections of indulgences, twenty centuries of Christianity, and other religions, along with prayers in tune with the liturgical year, prayers to the Trinity and the three divine Persons, and to Mary and the saints. Other sections cover prayers for various occasions, popular devotions, and blessings that lay persons may celebrate. Indexes of prayers and scripture references complete the book.

There is material enough in the book to meet everyone's needs or taste. Users are helped to situate themselves in the twenty centuries of Christian prayer. With the exception of the "Baby Jesus" prayers on pages 642-646 and 946 (see Bulletin 62, pages 20-21), the prayers seem to be in harmony with the liturgy and the guidelines for devotion given by Pope Paul VI in 1974 (Bulletin 62, page 50). The layout is clear, and the type is large (12 point).

This book could be a useful reference for clergy, teachers, and religious. Families and individuals may enjoy using it to help them in their prayer.


This book focuses on relationships, and on learning to love Jesus by learning to love ourselves. The reader is advised to work with this book to deepen relationships with self, with others, with Jesus. Many practical examples and ideas help the young adult to outgrow mistaken ideas and to take up more positive ones.

Prayer, liturgy, and scriptures are woven into the text, as the author helps those who are searching for God. Recommended for young adults, their parents and teachers, and for clergy.

The Creative Musician in the Church, by Kent E. Schneider (1976, The Center for Contemporary Celebration, PO Box 3024, West Lafayette, IN 47906): iv, 203 pages, paper, photographs, examples of music. $8.95. (Order from Modern Liturgy Bookstore, PO Box 444, Saratoga, CA 95070.)

In this 8½ x 11 book, the author shares many ideas on creativity in music and worship, based on ten years of experience. The developments of religious music between 1957 and 1976, references to many works for further listening or reading, and examples of music provide help to all who are interested in improving the way they use music in their worship. Many practical ideas are here for local musicians to develop further. Recommended as a provocative resource for musicians and parish liturgy committees.
tions, PO Box 444, Saratoga, CA 95070): 520 pages. Paper, $39.95; hardbound, $49.95.

The first 63 pages of this 8½ x 11 book provide useful articles on music and liturgy, planning, copy­
right requirements, composer profiles, an index of hymn tunes with the first line of music, and a chart of
composers and periods in religious music since the year 1000. The rest of the publication is like a telephone
book, with indexes of titles and various ways of using this music, of composers, first lines, and publishers.

This book is invaluable for anyone who wishes to prepare a hymnal or print music owned by others.
(The 1978 supplement to the first edition of The Locator was reviewed in Bulletin 66, pages 311-312.)

Bedtime Stories of the Saints: Book Two, by Frank Lee, CSsR (1980, Liguori Publications,
Liguori, MO 63057): paper, illustrations, 64 pages. $1.50.

Brief stories about six saints are included in this booklet: Mary, Alponsus Liguori, Nicholas,
Martin de Porres, Thérèse de Lisieux, and John Neumann. These can be read or told to children at bed­
time or at another suitable time. Recommended for families.

With Care: Reflections of a Minister to the Sick, by Susan Borrelli (1980, Liturgy Training Publica­
tions, 155 East Superior Street, Chicago, IL 60611): paper, 50 pages. $1.90 (five or more, at $1.40).

This booklet is intended for lay persons who minister to the sick and the aged at home, in institu­
tions, and in hospitals. Written by a mother who carries out this ministry, it offers many practical sugges­
tions for prayer, liturgy, and sharing of the faith. The problem of suffering is discussed in the light of
Christian teaching. Recommended for ministers of communion, ministers to the sick, clergy, and liturgy
committee members.

Ministry at the Altar, edited by Peter J. Elliott (1980, E.J. Dwyer, Sydney, Australia): paper, viii,
198 pages, some illustrations. Available from MacDonald-Dwyer Canada Ltd., 1 Silverwood Road,
Ottawa, Ontario K2E 6Y4. $10.50.

This book is intended to be a manual for all involved in the ceremonies of the Church, including
servers, acolytes, clergy, sacristans, teachers, and masters of ceremonies. Based on the renewed rites, it tries
to combine good practice with pastoral realities. Brief notes on the history of some ceremonies help us to
understand their celebration today.

While it is directed in part to boys, its level would seem to be more suited to the adults who work
with them. Most parishes could benefit from having a copy in the sacristy and from studying it occa­
sionally.

Chicago, 155 East Superior Street, Chicago, IL 60611): 54 pages, paper, photographs. $1.90 (five or more
at $1.40).

This practical booklet is written for the person who sponsors a candidate in the adult catechume­
nate. The information is clear, and helpful advice is offered. The author's experience in the field is evident
from the way he speaks to the feelings and needs of the sponsor at various stages in the catechumen's
progress. Recommended for parishes which have or are planning a catechumenate program.

Preparing the Liturgy of Marriage (1980, second edition, Worship Commission, Archdiocese of
Cincinnati, 100 East Eighth Street, Cincinnati, OH 45202): paper, 24 pages, illustrations. $2.25 (U.S.)
outside continental United States, prepaid.

The first edition of this 8½ x 11 inch booklet was reviewed favorably in Bulletin 53, pages 125-126.
This second edition is also for couples to use as they plan their wedding liturgy. Among the new features
are the readings, texts for Mass and wedding, a planning sheet, and a checklist. Printed on colored stock,
this book is attractive and practical. Recommended for parishes and for couples planning to marry.

Infant Baptism Today, an earlier book by the same author, was reviewed in Bulletin 71, page 238. This new booklet helps priests, deacons, and musicians to work for better celebration of the funeral liturgy. After looking at the meaning of our death in the light of Christ's dying and rising, Fr. Dallen traces the Christian funeral rites through the centuries. The current renewed rites are examined, and we are helped to understand the relation of our funerals with our baptism into the death and resurrection of the Lord Jesus. The fourth chapter provides practical considerations on planning and celebrating funerals. Twenty selections of appropriate music form the second half of the book. Each parish could benefit from having and studying a copy of this book.

Producing and Maintaining the Parish Worship Aid, by Dan F. Onley (1980, Pastoral Arts Associates, 4744 West Country Gables Drive, Glendale, AZ 85306): 112 pages, paper, diagrams and illustrations. $5.95.

During the past twenty years, many parishes, religious communities, schools, and groups have prepared their own collection of music and prayers for their participation in the liturgy. These productions have varied from messy mimeographed sheets to professional books. The author discusses the question of whether such a work will meet the needs of the local worshipping community. For those who feel it does, he offers countless pieces of practical advice and guidance along the long road of planning and production. Recommended for those who want to "go it alone" but with style, dignity, and honesty.

Lord, Teach Us to Pray: Collected Music for Worship and Prayer, by Joe Wise (1979, Pastoral Arts Associates, 4744 West Country Gables Drive, Glendale, AZ 85306): 160 pages, photographs. $2.00 (bulk prices available).

This book contains 89 pieces of music by Joe Wise, published between 1966 and 1979. This is the pew edition, with the melody line and without guitar chords. It is intended for use as a supplement to the parish hymnal, and for use by groups, schools, and religious education programs. Many of the songs may be used in the liturgy of the hours.


This practical but simple guide for liturgy committees in parishes and other communities was issued for one diocese, but will also serve in other places that have or are organizing a committee, planning for liturgical seasons and for individual liturgies, music, evaluation, and resources. Recommended for diocesan liturgy commissions and for parish worship committees.


The feasts and seasons of the year provide the framework for 23 prayer-poems. An earlier book by Fr. Moynahan was reviewed in Bulletin 71, page 240.


Welcome to a new quarterly in liturgy! The Liturgical Conference's journal Liturgy has been transformed, and now each issue provides a permanent book on one particular topic. The first issue contains 14 interesting articles on the place of the cross in scripture, liturgy, music, popular devotions, and in daily living. Large print and varied illustrations help to present the message clearly. Included in the membership of the Conference, this new publication is also available to others. It is sure to be a most helpful resource to families, catechists, clergy, and liturgy committees.

The Church is made of people, and people are individual persons, with many complex aspects to their personalities and outlooks. The author offers many insights from psychology and from the Christian way of life to help us to understand ourselves and others. Conversion and change of attitudes are part of everyone's life. Recommended for all who work with others.


This 8½ by 11 inch book is a revision of the Advent volume of Major Feasts and Seasons. It offers many ways of helping families, communities, schools, and churches to savor and enjoy the brief season of Advent. Music, dances, prayers, social justice, Hanukkah, and home activities are among the many practical ideas in this book. A helpful page of ideas for evaluation completes it. Recommended.


This is the Spanish adaptation of How to Read and Pray the Gospels, reviewed favorably in Bulletin 70, page 188. After explaining the nature of the gospels and their development, the booklet looks at each of the four gospels. A section on each offers help for praying with that particular gospel, and further ideas are given for family and group discussion, and for a series based on each part of the booklet. Recommended.

Teaching Jesus Today, by Carl J. Pfeifer (1981, Twenty-Third Publications, PO Box 180, West Mystic, CT 06388): paper, 144 pages. $4.95.

In Bulletin 67, page 45, we reviewed an earlier book, Teaching the Church Today, by the same author. He provides a book for parents and teachers, helping them to recognize the various ways that Jesus is present in us, and to share these with their children and others. Chapters are brief, and further questions, teaching suggestions, and ideas on resources make this book even more practical. Recommended to parents, teachers, and clergy.


Written for the people of the parish, this book offers many insights into the Sunday liturgy. Historical background and practical suggestions for good celebration today are combined in a readable presentation. Chapters are short, usually three pages in length. Recommended for families, catechists, liturgy committees, and priests.


The author of this encouraging and helpful work bases what she writes on parish experience, and is convinced that faith is first of all built up in the family setting. Practical suggestions for developing family programs and rituals are included, along with many useful resources. Recommended for every parish, for catechists, priests, and parents interested in sharing their faith with their children.