SUNDAY LITURGY:
WHEN LAY PEOPLE PRESIDE
National Bulletin on Liturgy

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

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SUNDAY LITURGY: WHEN LAY PEOPLE PRESIDE

There is a growing number of communities in Canada and in other countries where no priest is able to come to lead the Sunday celebration of the eucharist.

In many places, pastors are selecting and training men and women to lead the people of God in Sunday worship. Sent by their bishop, these leaders call together the believing community, and invite them to praise God on the Lord's day.

This issue of the Bulletin offers models of celebrations for those who are called to plan and lead these Sunday celebrations.
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INTRODUCTION

SUNDAY IS THE LORD’S DAY

We have grown up celebrating Sunday, the first day of the week, as the Lord’s day. It is good for us to become more aware of its place in the life of the Christian people.

Sunday in Our Tradition

New Testament: The New Testament writings provide the first evidence of the importance of Sunday in the life of the followers of the Lord Jesus:

• Day of Christ’s resurrection: It was on Sunday, the first day of the week, that the Lord Jesus rose from the dead, triumphing over sin and Satan. (See Mk. 16: 1-7, and parallels.)

• Day of some of his appearances: The risen Lord made a number of appearances to his disciples on Sundays. (See Mt. 28: 9-10; Lk. 24: 34, 13-33, 36-49; Jn. 20: 19-23, 26-29.)

• Day of Pentecost: Seven weeks after Easter, the Spirit of Jesus was poured upon his Church. (See Acts 2: 1-11.)

• Other references: Paul broke bread with the Christian community at Troas on Sunday (see Acts 20: 7-12). He asked the Corinthians to put aside some money on the first day of each week for the Christians of Jerusalem (see 1 Cor. 16: 1-3). The final reference to Sunday in the New Testament is as the Lord’s day (see Rev. 1: 10).

Early Christians: We have a number of writings which mention the Lord’s day in the life of the Christian Church:

• Didache: This document speaks of the practices around the year 100 in the Church where it was written. On the Lord’s day Christians gather together to confess their sins, to break bread, and to offer the sacrifice of the eucharist (chapter 14).

• Ignatius of Antioch: Writing on the way to his martyrdom around 110, he speaks of the Lord’s day, when the death of Jesus brought us life.

• Pliny the Younger: Around 112, Governor Pliny of Bithynia wrote to the Emperor Trajan about Christians in his territory. He noted that they met on “an appointed day” before daybreak, sang a hymn to Christ as a god, and took an oath to avoid crime and sin.

• Epistle of Barnabas: Around 130 an unknown author writes of Sunday as the eighth day, the beginning of a new creation: it is the day when Jesus was raised from the dead and appeared to his apostles, and it is the day when Christians celebrate with rejoicing.

• Justin: Describing Rome around 150, Justin speaks of people coming from the countryside early on Sunday morning to celebrate the community eucharist.
Hippolytus: In Rome around 217, Hippolytus notes that a bishop is to be ordained on the Lord’s day. Catechumens are initiated during the vigil of [Easter] Sunday, after fasting on Friday and Saturday. It is on Sunday, the normal day for celebrating the eucharist, that the bishop gives communion to the people.

Constantine: On March 3, 321, Constantine passed a law forbidding courts and shops to be open “on the venerable day of the sun.” In the 430s, when the empire was Christian, Emperor Theodosius II changed the name from the day of the sun to the Lord’s day.

Middle ages: Sundays were celebrated as the Lord’s day during the period, with Mass and evening prayer being the main liturgical events. A problem that developed, however, was the multiplication of holy days of obligation, so that the impact of the Sunday celebration was undercut.

Reformation: One of its strong moves was to simplify the calendar, so that Sunday and a few major feasts stood out. While most Reformation Churches sought to retain the Sunday eucharist as the primary celebration, it was often replaced by morning prayer or another service of the word.

Sabbitarianism: A vexing problem from time to time through the twentieth centuries of Christianity is that of keeping Saturday rather than Sunday as our holy day. Ignatius of Antioch made this point around the year 110: Converts from Judaism to Christianity “have since attained to a new hope; so that they have given up keeping the Sabbath, and now order their lives by the Lord’s Day instead.” Simply stated, the followers of Jesus keep Sunday, not Saturday, as the Lord’s day.

Sunday in Our Renewing Church

Today’s Christians continue to observe Sunday in keeping with the Church’s constant tradition.

Vatican II: In the Liturgy constitution (no. 106; see also nos. 102, 108, 111), the Council called for a stronger emphasis on Sunday as the heart of the liturgical year, and for a sharp reduction of celebrations that could replace the Lord’s day liturgy. As well, the Council pointed out the meaning of Sunday as a day of joy and rest.

Catholic reforms: The revised calendar in 1969 made many improvements, but still left some loopholes permitting many celebrations to replace some or all of the Sunday readings. Sundays are still not high enough on the table of precedence of celebrations, and experience shows how many excuses were found during the 1970s to bump Sundays from their place of eminence. (Some positive and practical suggestions are offered in Planning the year of prayer, in Bulletin 67, pages 5-10.)

Present needs: Some observations may be made on the way we Catholics observe the Lord’s day in our liturgy:

Follow the Sunday lectionary: The readings are arranged according to a careful pattern, so that over a period of three years the main truths of our faith are

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Footnote:

1 Early Christian Writings: The Apostolic Fathers, translated by Maxwell Staniforth (1968, 1975, Penguin, Harmondsworth, Mdx.); see “The Epistle to the Magnesians,” nos. 9-10, pages 89-90. This excellent book also contains the epistle of Barnabas and the Didache, as well as other texts of value for our understanding of the early Church.
presented to us. In this way we are able to grow in our knowledge and love of the Lord Jesus from week to week.

- **Avoid interruptions to the Sunday readings:** Theme Sundays, secular feasts, saints’ days, local celebrations, or special collections should not interrupt the flow of God's word.

- **Preach on the Sunday readings:** Good preaching is necessary if we are to grow in the faith. It is a right of God's people to hear his word proclaimed and preached well.

**Helpful reading:** Other titles are listed in Bulletin 70, page 152.

*Sunday is the Lord's day* (1979, CCCB, Ottawa). [This liturgical leaflet was reprinted by the Congregation for the Sacraments and for Divine Worship in Notitiae, no. 165 (vol. 16, no. 4, April 1980), pages 183-187.]


National Bulletin on Liturgy:
- No. 43: *Sunday Belongs to the Lord*
- No. 47, pages 14-16: *Heart of the year: Sunday.*
- No. 50: *Reading God's Word: The Lectionary.*
- No. 56, pages 293-295: *The Church's catechism.*
- No. 60: *Liturgical Preaching.*
- No. 67: *Planning Our Year of Worship.*
- No. 70, pages 149-152: *Day of the Lord.*
- No. 61: many other references on Sunday are given on pages 304-305.

**Resources for Sunday Homilies:** *Year A — Year of Matthew* (1980, CCCB, Ottawa). Similar books are being prepared by the National Liturgical Office for years B (Mark) and C (Luke).

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**VOCATIONS TO ALL MINISTRIES**

We may use this prayer to ask the Lord of the harvest to invite more people to accept and carry out various ministries and vocations which are open to Christians today.

*Father in heaven,*
we praise you for calling us to be your people.
*Send more workers into your harvest*
to share your truth
and to lead us all to salvation.
*Make your people strong*
with your word and your sacraments.

*We ask this grace*
in the name of Jesus our Lord. **Amen!**

*Holy Mary, pray for us.*
The Church is most clearly seen when the priests, ministers, and people gather around their bishop or their pastor to celebrate the eucharist on the Lord's day. (See Liturgy constitution, nos. 41-42; GI,1 nos. 74-75.) In this issue of the Bulletin, we consider how the people of God may worship when they have no priest to preside over their Sunday celebration.

**Communities without a priest:** There is a variety of situations which we can consider:

- **Always or almost always:** When a community never has a priest, or sees him only once or twice a year, on a Sunday or a weekday.
- **Monthly Mass:** A community is able to celebrate the eucharist when a priest comes once or twice a month.
- **Occasional lack of a priest:** The only priest available may be sick, or unable to come for a special reason; a priest may not be able to find a replacement when he has the bishop's permission to be absent for one or more Sundays for retreat, pastoral meetings, legitimate vacation, or pastoral studies.

In all these cases, but particularly when Sunday without a priest is frequent, the celebrations described in this issue of the Bulletin may be of great value to the worshipping community.

**Value of the regular Sunday assembly:** Even though the community is not able to celebrate the eucharistic sacrifice, there are several benefits from coming together as a community for worship each Sunday. This is true even when a priest is able to come every week on a weekday but not on Sunday.

- **Meaning of the Lord's day:** This is the day when the Lord calls his people together to worship. United in the Spirit, we give thanks to our Father through Jesus Christ for the great gifts of love: God has made the world, and he has saved us through the life, death, and rising of our Lord. When a community cannot express this thanks by means of the Mass, it can still come together to hear God's word and reflect on it, to pray for the Church and the world, to sing his praises, and to encourage one another in the life of grace.

- **In union with the Church:** Around the world our heavenly Father is gathering his people to praise him in various ways: by the liturgy of the hours, by the eucharist, and by services of the word. By coming together on the Lord's day, we are continuing the Christian tradition of twenty centuries. Our prayer and worship are joined with that of the Church on earth and in heaven: we join with saints and angels and with Christians around the world to sing Holy, holy, holy Lord!

- **Working for the future:** By continuing to meet on the Lord's day for instruction, song, and worship, we are showing that we are a visible Church. We help to build up one another's faith, and give greater glory to God than if we had just stayed

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1 GI: The General Instruction of the Roman Missal is a pastoral instruction and explanation of the rites of the Mass. It is found at the beginning of the sacramentary (pages 11-54 in the Canadian edition). It is also helpful as a source of information and guidance for those planning and leading the services described in this Bulletin.
home to pray. We are also remaining in the habit of Sunday assembly, and are preparing ourselves for the time when we can have a priest to lead us regularly in the Sunday eucharist.

A variety of services: When a community has no priest to lead it in celebrating the eucharist on Sunday, it may still give public worship to God in various forms of liturgical prayer:

- **Morning or evening prayer:** According to the time of day, the people may gather to praise the Lord by celebrating one of these hours. A simple form is given in *Catholic Book of Worship II*, nos. 62-79, and seasonal psalms, hymns, and readings may be used.

- **Service of the word:** A bible service incorporating the Sunday readings, prayers, and times for reflection may help to deepen the spirit of prayer in this community of God’s people. (See pages 113-129 and 133-134, below.)

- **Service of the word with communion:** A bible service, as described above, leading to communion under the form of bread. (See pages 113-134, below.)

Leadership: It is the responsibility of the parish community to find and develop persons who can lead the Sunday celebrations:

- **Finding leaders:** Suitable leaders may already be serving in the community as readers, ministers of communion, leaders of music, or catechists. As well, there may be others who are capable of becoming adequate leaders. The leaders must be people who are living up to their Christian responsibilities, and who are respected and accepted by the members of the faith community.

- **Preparing and forming leaders:** Those who are selected need help in two main areas:
  
  □ **Formation:** Leaders need to be formed so that they are able to think according to the mind of Christ and his Church. They are exposed to the teaching of the scriptures and the traditions, practices, and expectations of the people of God. They are also encouraged to live more fully in the spirit of Jesus, the servant of God and his people. (See Is. 61: 1-2 and Lk. 4: 16-21; the suffering servant songs in Isaiah; Mk. 10: 42-45; Phil. 2: 6-11.) This type of formation takes time, effort, and prayer.

  □ **Training:** These leaders also need to be trained in the manner of preparing and leading a Sunday celebration, in using adequate resources, and in encouraging others to participate in community life and worship in many ways.

- **Occasional renewal:** People who lead the community in worship need the opportunity to be renewed [to recharge their spiritual batteries, as it were]. According to local circumstances, the diocese, region, deanery, or parish could provide days of renewal and recollection several times a year, and an annual retreat or time of prayer and reflection. As a new season in the liturgical year is about to begin, leaders could gather to reflect on it, to see the Church’s view of it, to study the available resources in the lectionary, sacramentary, liturgy of the hours, ritual books, and in the extensive pastoral notes in *Guidelines for Pastoral Liturgy*, Canada’s annual liturgical calendar.
Recognition and appointment: The work that a leader does in preparing and leading Sunday celebrations flows from his or her baptismal sharing in the priesthood of Jesus. The talents and charisms that God gives to this person have been developed by practice and training, and are usually recognized by the members of the community of believers. Since, however, it is a public gathering of God’s people that prays in the church, it is proper that the leader should be approved — after due preparation, formation, and examination — by the bishop as the chief liturgist and leader of worship in the diocese (Liturgy constitution, no. 41), or by the pastor as his delegate (no. 42). In this way, all may be assured that the Sunday celebrations are in keeping with the Church’s liturgical worship and prayer life.

Role of the Leader

The work of the leader is both extensive and important in the prayer life of the believing community.

Preparing the Sunday celebration: It is the responsibility of the leader to work with others to prepare for the celebration on the Lord’s day.

• With a liturgy committee: If possible the leader works with the liturgy committee (of the mission church, or of the parish) to prepare the celebrations.

• With the other ministers: According to the circumstances, the full weight of planning may fall on the leader (perhaps with other leaders from the community), the readers, and the person in charge of music.

Where possible, a priest from the parish tries to be available to help in the planning, at least occasionally.

• Preparation includes:
  - Selecting the type of service to be celebrated;
  - Selecting the readings (preferably of the Sunday);
  - Choosing readers and other ministers;
  - Prayers may be selected or composed by the group or by the leader;
  - Music may be discussed, and selected by the group or left to the musicians;
  - Sharing ideas about the readings, the liturgical season, and the prayers, and offering suggestions for the reflection on the word and for the prayer of the faithful;
  - Other suggestions received from the people or learned by past experience.

Encouraging ministries: See page 107, below.

Calling the assembly together: The leader invites the people of the community to come together for Sunday worship. He or she helps them to recognize that as baptized members of the body of Christ they have a responsibility to give public worship to God. A leader who is concerned about this community of God’s people will seek to make the celebration as good as possible, working with the other ministers to prepare and celebrate better. Some leaders will invite and encourage members of the community to join in public prayer both on the Lord’s day and at other times.
Leading the assembly: The work of the leader may be compared in some ways to that of the conductor of an orchestra: the leader encourages other ministers and members of the community to prepare and carry out their own roles in a manner that makes the celebration a good experience of worship. As well, the leader presides over the celebration, leads the major prayers, and leads or gives the reflections on the scriptures.

Evaluating the celebrations: A leader has to look back at past celebrations, consider their strong and weak points, and work with the liturgy committee, ministers, and pastor to improve and maintain the quality of the community's worship. Suggested improvements should be discussed and tried out carefully.

Leading other services: As well as Sunday services, the leader may be asked to preside over other celebrations in the community:

- **Funerals:** The full rites consist of three services — a vigil service in the home, funeral home, or church; a funeral service in the church; and the burial in the cemetery. In practice, pastoral needs may mean only one or two of these celebrations are held. When necessary, a deacon or lay person may preside over the rites in the Canadian funeral ritual.2

- **Bible services:** These services of the word are encouraged, especially during Advent and Lent (Liturgy constitution, no. 35: 4). A bible service may also be held on Ash Wednesday and on other feasts. A penance celebration, by which the whole community is called to greater sorrow for sin and to better Christian living, may also be led by a lay person when no priest or deacon is available.

Parish and Diocesan Action

What are our needs? Each diocese and parish should begin to look at its needs now and for the near future. Are there situations where lay persons can be encouraged to take leadership positions and lead small groups and communities in worship? This need is being felt already in some parts of Canada. What will the next two or five or ten years bring?

These are questions for the diocesan pastoral council, the priests’ senate, the diocesan liturgical commission, the parish council, and the liturgy committee.

Providing help: Formation and training of lay leaders are discussed above on page 103. What is being done now in our parish and diocese? What can we begin to do? What do we have that we can share with others?

Long-range view: What is being done in our diocese, our parishes, our religious communities, our lay organizations, and in our homes to foster and promote vocations to all ministries in the Church? (A prayer for this intention is given on page 101, above.)

Resources: What is being done on the local and diocesan level to develop and share resources that will be of assistance in meeting these needs? What more needs to be done? What can I do now?

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2 See Catholic Funeral Rite: Ritual and Pastoral Notes (1973, CCC, 90 Parent Avenue, Ottawa, Ontario K1N 7B1). Help for developing bible services is given in the pastoral notes, nos. 6-7, pages 11-15. A companion booklet, Rite for a Catholic Wake (1973, CCC, Ottawa), is intended for the people who take part in the bible vigil or wake service.
**SOME PRACTICAL THOUGHTS**

*In a community which has to celebrate Sunday without a priest, the liturgy committee, ministers, musicians, pastor, and others may benefit from a study and discussion of the points in this article.*

**Participation**

**Priesthood of Christ:** Our Lord is the unique mediator between heaven and earth. He is our high priest, the one way to the Father. All God's gifts come to us through him, and all our praise and petitions are offered to God through Jesus Christ, our Lord and our brother. When we are baptized, Jesus makes us sharers in his priesthood. As the priestly people of God, we are able to offer him our worship in the Mass, the sacraments, and in other forms of liturgical prayer.

**Our right by baptism:** In baptism we are given the right and the duty, the privilege and the responsibility, of taking part in the liturgy of Jesus and his Church. (See Liturgy constitution, no. 14.)

**True Christian spirit:** Full participation in the liturgy means that we are aware of who we are as followers of Jesus and members of his Church, and that we want to share with him and all his people in giving praise to our heavenly Father. When we take part in the liturgy in this way, we know that the liturgy will be the primary and indispensable source of the spirit of Jesus for us (Liturgy constitution, no. 14).

**Active participation:** There are many forms of participation in the liturgy (Liturgy constitution, no. 30):

- **Words:** We are invited to take part in each liturgical celebration by our words. We make responses to the prayers, and join in singing psalms, antiphons, hymns, and acclamations, and sometimes in singing or saying prayers.

- **Silence:** Moments of silent reflection and prayer are also a part of our participation. We need these periods of silence to help us to be more receptive to the action of God in us. (See *Silence is necessary!* in Bulletin 71, pages 204-205.)

- **Actions, gestures, positions:** We are also taking part in the liturgy by our bodily actions: moving in procession, striking our breast, bowing, making the sign of the cross, clapping, standing, sitting, kneeling — all these are ways of expressing externally the praise that is in our hearts. These actions serve to influence other people and to deepen our faith.¹

**Increasing our participation:** Every community and each member should work to improve participation in worship. This can be done by prayer, study, and by the effort to live for God. As each liturgical season begins, all should try to understand its purpose and thrust, and to follow its spirit in prayer and action. Every community needs to increase its repertoire of psalms and hymns, and try to use music well in its worship.²


² Many helpful suggestions are offered in *Guidelines for Music in the Mass*, in CBW II, choir edition, nos. 80-103. These apply to parallel situations in every liturgical celebration. Further resources are given in Bulletin 72, *Music in Our Liturgy*; see also pages 107-108, below.
Ministers

Liturgy today is to be seen as a celebration of the entire community, and not merely the property of the one presiding. Ministries are to be encouraged: a reader for each reading (G1, no. 71), a cantor or leader of song to lead the responsorial psalm and the gospel acclamation, a minister of communion (if needed), ushers, and servers; the liturgy committee also provides a ministry to the whole community in helping to plan and celebrate liturgies well.

An error to be avoided is that of having one minister do the work of two or three: each person should fulfill one ministry well, and not take over that of others (see Liturgy constitution, no. 28). Our liturgy should express in action the fact that we are members of the same body, but with different gifts and different functions, working together to build up the body of Christ.

Ministers need to be formed and trained so that they may do their work well and contribute to the worship offered by this community. (See Liturgy constitution, nos. 28-29; and Bulletin 56, Training Readers.) Readers and other ministers need to learn to carry out their roles well as an act of faith.

Music

The use of music is encouraged during any liturgical celebration because it helps us to express more fully our faith and worship, and in this way gives greater glory to God and joy to his people (see Liturgy constitution, nos. 112-121).

Times for music: This list points out the many times at which music and singing are possible. References are to the choir edition of Catholic Book of Worship I. The Guidelines for Music in the Mass (nos. 80-103) and the liturgical index (nos. 734-847) provide adequate references for musicians and planners.

- Before the celebration: The organist or other instrumentalists may play suitable music as a prelude while the people are gathering for worship: no. 82.
  - Introductory rites:
    - Entrance song: no. 82
    - Water rite: no. 83d
    - Lord, have mercy: no. 83c
  - Liturgy of the word:
    - Responsorial psalm: no. 85
    - Gospel acclamation: no. 86
    - Response to the prayer of the faithful: no. 89
    - During the collection: quiet instrumental music, or silence
  - Prayer of thanks and praise:
    - Response and Amen in the prayer: no. 95

- Communion rite:
  - Lord's prayer: no. 96
  - Song during communion procession: no. 99
  - Song of praise after communion: no. 99
Concluding rites:
- Blessing: see no. 101
- Dismissal: no. 102
- Recessional: no. 103

After the celebration: The organist or other instrumentalists may play or the choir may sing as the people are leaving the church: see no. 103.

Balance: To use music at all these moments would overwhelm the celebrating community. Planners need to pick the more important moments, and add others according to the ability of the community and the solemnity of the occasion. (See CBW II, choir edition, no. 80.)

Planning music: Music for the celebration is planned by the musicians in cooperation with the leader and others (see page 104, above). Planners use the choir edition of CBW II in order to take advantage of its extensive indexes, guidelines, seasonal information, helpful advice, wide variety of musical styles, and many cross-references.

Evaluation: A review of the musical dimension of the community's worship should also be included in the leader's evaluation (page 105, above).

Parts of a Celebration Fit Together

Leaders and planners need to understand the shape of a liturgical service and how its parts fit together into a whole.

Basic structures: When we analyze many of our liturgical celebrations, we see that they follow these outlines:

- Mass:
  - Introductory rites
  - Liturgy of the word
  - Liturgy of the eucharist
  - Concluding rites.

- Sacramental celebrations:
  - Introductory rites
  - Liturgy of the word
  - Liturgy of the sacrament (Liturgy of the eucharist)
  - Concluding rites.

- Bible services:
  - Introductory rites
  - Liturgy of the word (Sacred action)
  - Concluding rites.

  Morning and evening prayer:
  - Introductory rites
  - Psalmody
  - Liturgy of the word
  - Praise and intercession
  - Concluding rites.

A Sunday celebration fits in the category of a bible service. After the introductory rites and the liturgy of the word, we have the prayer of thanks and praise [and communion], and then the concluding rites.
**Relative importance:** The introductory and concluding rites are brief. The liturgy of the word is important, and leads us into the main part of the celebration.

The introductory rites do not call much attention to themselves, but prepare us to hear the word. The liturgy of the word is reflective, with sufficient time to listen to God's word and think about it prayerfully. Thus prepared, we are ready to take part in the main section of the service. After this, we conclude our service quickly and return to the work of living out our liturgy through the week.

**Flow:** The rites should flow and move smoothly from one part to the next, building up to the climax in the main section of the service, and leading us back into daily life. Abrupt changes, distracting elements, and disturbances should be avoided. Prolonging the introductory or concluding rites usually breaks the flow of a celebration.

**Creativity:** In modern liturgical books, we often see the suggestion, "in these or similar words." We are being invited to compose other prayers or texts according to sound liturgical principles:

- *Follow the models:* Examples and models of introductions, greetings, invitations, instructions, and prayers are given in liturgical books. These give specific examples of what can be done in style and length. The invitation to pray the Our Father, for example, is usually two or three lines; we do not need a paragraph or two at this point. Brevity is a mark of the Roman rite: see "Soberness and sense," in Bulletin 62, page 46.

- *Alternatives and options:* These are included in modern liturgical texts to enable leaders and other ministers to adapt the celebration more fully to the needs of the worshipping community, and to provide a welcome variety. It is desirable to vary texts and not always use the same ones in every celebration. Prayers and rites may also be adapted to the needs of the different seasons of the liturgical year.

- *Music:* Much scope for creativity is available in the choice of times for singing by the people or the choir, and in the variety of psalms and hymns that may be selected. A good balance is to be maintained between stability and variety (see Bulletin 72, pages 14-15).

- *Like for like:* We replace an element in a liturgical celebration with a similar one: one reading from scripture replaces another; one hymn for another hymn; one prayer of petition for another. We do not replace the prayer of the faithful with a prayer of thanks, or a reading from God's word with the life of a saint or a secular reading. Within this broad framework, there is scope for great creativity by all who plan and celebrate liturgies.

Today the Church is encouraging us to explore the fullness of the liturgy and to use it more effectively in the service of the Lord and his people.

**Practical Points**

**Posture:** Following the guidance of GI, nos. 20-21, it is suggested that the community follow these postures in its Sunday celebrations:

- *Introductory rites:* All stand until the end of the opening prayer.
○ *Liturgy of the word*: All sit before the first reading begins, and stand for the gospel acclamation and gospel. They sit for the homily or reflections, stand for the prayer of the faithful and sign of peace, and sit for the collection.

○ *Prayer of thanks and praise*: All stand.

○ *Communion rite*: When communion is to be distributed, all remain standing after the prayer of thanks and praise. After communion, individuals may kneel or sit. All may stand for the song of praise; all do stand for the prayer after communion.

○ *Concluding rites*: All may sit for any necessary announcements, and stand for the concluding rites.

**Vesture**: A number of observations may be made here:

○ *Deacon*: When a deacon presides over the celebration, it is normal for him to wear alb and stole.

○ *Religious*: When a brother or sister presides over the celebration, an appropriate form of religious habit is suitable.

○ *Lay leader*: In some places, a man would wear a suit, and a woman a dress or a two or three-piece ensemble. Reasonable consideration is given for the climate and the time of year. In some parishes or dioceses, it may be preferred that the minister wear an alb (see GI, nos. 81c and 298), although some fear that this could be a first step toward a new clericalism.

In some communities, it may be considered appropriate to have the leader wear a cross or medallion on a cord around the neck as a sign of service.

The diocesan liturgical commission may wish to suggest some general and positive guidelines in this area. Common sense and good taste will resolve most problems before they occur. Ministers should make sure that their appearance and dress reflect their respect for the people of God gathered for worship in this celebration.

**Voice**: The advice given to priests and others in Bulletin 40 applies also to leaders of celebrations:

“A truly living and communal celebration requires the president and all other ministers to examine carefully different forms of verbal communication with the congregation; this refers to the readings, homily, admonitions, introductions, and similar parts.

“When the priest says a prayer, especially a eucharistic prayer, he should not only avoid a dry, monotonous style of delivery, but an overly subjective and emotional way of speaking and acting as well. As he presides over the liturgical action, whether by reading, singing, or use of gestures, he should carefully help the participants achieve a true sense of community as they celebrate and live the memorial of the Lord.”

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Books that proclaim our faith: The books used in the liturgy tell the world what our faith means to us.

- **Lectionary**: The word of God is proclaimed to his people from a worthy book. The use of a leaflet or pamphlet is unworthy of a celebration of faith.

- **Sacramentary**: The leader may use the sacramentary or the “chair book” (see review in Bulletin 60, page 256) to read the opening prayer and the prayer after communion, and other special prayers. In some places, *Sunday Mass Book* could be used for these prayers.

- **Leader’s book**: While this issue of the Bulletin is designed so that it may be used both for planning and leading celebrations, good taste and respect for the community would strongly urge leaders to provide a special cover for it similar to the covers on their liturgical books. Some leaders may feel more comfortable with a form of loose-leaf binder.

   It is desirable to avoid loose pages, sheets, cards, and slips of paper. Everything should be in order in the book, so that the leader can preside well and lead the people in a good celebration of praise to God.

NEXT ISSUE

Bulletin 80, *Helping Families to Pray*, considers the prayer needs that Christian families feel today. This issue looks at traditional prayer forms and at new forms which are in the spirit of the renewing Church and its prayer of the hours. It also suggests practical ways of helping families who wish to grow spiritually by following the principles of the Church’s liturgy in their prayer.

This issue will be ready for mailing early in September.

MARIAN ANTHEM

*Blessed are you, mother of my Lord,*
*for you have believed the word of God.*
*In faith and love,*
*you have pondered the words and actions* *of God in your life.*

*With Jesus we call you mother.*
*Pray for us,*
*and ask your Son to lead us to the Father.*

*Amen!*
COMMUNITY CELEBRATIONS

BEFORE WE CELEBRATE

Preparations

When everything is prepared with care beforehand, the celebration will be much smoother. The following checklist is suggested here. Leaders of each community may adapt it to meet their needs.

At the place where the procession begins:
* Lectionary for reader
* Processional cross, candles, matches
* Hymn books for all but those who carry the cross and candles

At the leader's place in the church:
* Leader's book of prayers

When communion is to be distributed:

- At the place of reservation:
  tabernacle veil
  lighted sanctuary lamp
  2 lighted candles
  corporal spread
  key
  water and towel for purifying fingers [or near altar]

- Near the altar
  2 lighted candles
  corporal (to be spread on the altar before the Lord's prayer)

Further thoughts are discussed in Immediate preparations, in Bulletin 77, pages 43-44. The leaders and liturgy committee may wish to look at them and see how they apply to their situation.

Punctuality

Respect for the community of God's people and for the task of leading them in worship urges the leader and the liturgy committee to see that all services begin on time.

Where punctuality has not been a noticeable virtue, it is never too soon to begin observing it.

On time, every time, all the time is a good motto for all who lead God's people in worship.
BEGINNING THE CELEBRATION

The opening rites of the celebration are brief, and help the members of the community to become united in their prayer and worship. Care should always be taken to keep these rites brief, and to avoid too much singing at this point.

Procession

Singing: The celebration begins with a hymn or psalm sung by everyone. The music should be familiar to all, and not pitched too high. It is desirable to have the singing continue during the procession and until the leader and the other ministers come to their places.

Ministers: The ministers who take part in the celebration are normally in the procession:

cross
two candles
musicians,
two by two
other
servers
other
ministers
reader
with lectionary
leader

a simpler form:
two candles
servers,
two by two
other
ministers
reader
with lectionary
leader

People: Sometimes it is good to invite all the people to enter the church together in the opening procession. In this case they come in two by two, after the two candle-bearers.

Route: The ministers come in procession through the gathered community. It is better when the processional route is long enough to allow several verses of the opening hymn to be sung.
Greeting

1. Sign of the cross: The celebration has already begun with the entrance procession and the singing. The leader may lead the community in making the sign of the cross:

   Leader:

   **In the name + of the Father, and of the Son,**
   **and of the Holy Spirit.**

   All answer *Amen!*

2. Greeting: The leader may greet all in these or similar words:

   a  **Grace and peace to you**
      **from God our Father**
      **and from our Lord Jesus Christ.**

      All answer *And also with you.*

   **Leader:**

   b  **May the grace of God be with you.**

      All answer *And also with you.*

   **Leader:**

   c  **May your hearts be cleansed by the word of God,**
      **and may all happiness be with you.**

      All answer *And also with you.*

   **Leader:**

   d  **Greetings to you,**
      **and peace in the name of the Lord Jesus, who loves us.**

      All answer *And also with you.*

   *A deacon* greets the people in this way:

   e  **The Lord be with you.**

      All answer *And also with you.*

---

1 The first two greetings above are based on scripture: see Gal. 1: 3 and Col. 4: 18. The third form is based on the letters of St. Ignatius of Antioch, and the fourth on the Epistle of Barnabas in the second Christian century.

2 English translation of the *Dominus vobiscum* and its response by the International Consultation on English Texts (ICET).
Other Rites

3. Other rites: It is usually best to have no more than one brief rite between the greeting and the opening prayer. The introductory rites should remain short and relatively bare. One of the following may be chosen:

a  Water in memory of our baptism: The use of water reminds us that in our baptism, God made us his children, brothers and sisters of Jesus and of one another, and temples of the Spirit. Through our baptism Jesus has invited us to share with him in the work of praising God, praying for the world, and working for the salvation of all.

• Invitation: The leader may use these words:

My brothers and sisters in Jesus Christ, let us praise God our Father, who called us in baptism to be his people.

All may pause in silence for a brief moment of personal praise to God.

The leader continues:

Blessed are you, Lord our God, Father of all and creator of the universe: through the waters of our baptism, you have raised us to new life in Jesus.

Let this water remind us of your love shown to us when we were baptized. Help us, Father, to live this week in your service.

Blessed are you, Father, for ever and ever.

All answer  Amen!

If desired, the leader may dip his or her hand in the water, or sprinkle it on the people; on occasion, the people may come forward to dip their hand in the water and make the sign of the cross.

Then the celebration continues with the collect: see pages 118-119.
Acclamations to Christ: The leader invites all to join in asking for God's help and mercy:

God has called us to be his people, and has saved us through Jesus. Let us pray to our Lord and ask his help.

Leader:

Lord Jesus, you are the Son of God. Lord, have mercy.

All answer Lord, have mercy.

Christ, you are our Lord and savior. Christ, have mercy.

All answer Christ, have mercy.

Lord Jesus, we glorify your name. Lord, have mercy.

All answer Lord, have mercy.

or:

Son of God and king of glory: Lord, have mercy. R.

Savior of all and Lord of nations: Christ, have mercy. R.

Jesus, our brother and our Lord: Lord, have mercy. R.

or:

Lord Jesus, you are the light of the world: Lord, have mercy. R.

You are our savior and the Lord of glory: Christ, have mercy. R.

You are the bread of life: Lord, have mercy. R.

Then the celebration continues with the collect: see pages 118-119.
Prayer for forgiveness: The leader invites all to remember that they are God's people, and to ask Jesus to forgive them their sins.

People of God,
let us remember that we are called to be holy,
and ask the Lord Jesus to forgive us our sins.

All pause for a moment of silent prayer.

Savior of the world, you died to save us from sin:
Lord, have mercy.  R.

Hope of sinners, you are risen to give us new life:
Christ, have mercy.  R.

Son of God, you are with the Father in glory:
Lord, have mercy.  R.

or:

Good shepherd of all and Lamb of God:
Lord, have mercy.  R.

Living vine and bread of life:
Christ, have mercy.  R.

Word of God, sent to save us all:
Lord, have mercy.  R.

or:

Lord Jesus, light in our darkness:
Lord, have mercy.  R.

Christ, strength in our weakness:
Christ, have mercy.  R.

Lord Jesus, helper in our time of need:
Lord, have mercy.  R.

The leader concludes with these or similar words:

The Lord Jesus died to save all sinners
and was raised to bring us the life of grace.
May he forgive us our sins
and let us share in his glory for ever.

All answer  Amen!

Then the celebration continues with the collect: see pages 118-119.
Collect or Opening Prayer

This moment provides a time for the whole community to join in silent prayer. The leader gathers the petitions of all in the collect, which concludes the introductory rites of this celebration.

The prayer is said in this way:

• **Invitation:** The leader invites all to pray to the Father in silence.

• **Silent prayer:** All spend a moment or two in silent prayer. (This time of silent prayer should never be omitted.)

• **Prayer:** The leader uses the opening prayer for the day from the sacramentary, or may use one of the prayers given below.

• **Conclusion:** All show their agreement to this prayer by their *Amen!*


* * *

4. Collect or opening prayer: One of these prayers is chosen:

a  **Prayer of the day:** The leader says the opening prayer or the alternative opening prayer for this Sunday. The text is given in the sacramentary.

\[\text{or:}\]

b  **Let us ask God our Father**

**to make us grow in his love.**

All pause for a moment of silent prayer.

Loving Father,
we praise you for calling us to be your people.
Listen to the prayers of your Church.
Grant that we will grow in love
and continue to serve you by helping others.

Father,
we ask this grace through Christ our Lord.

All answer  *Amen!*

\[\text{or:}\]

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c We bow our heads in prayer,
and pray to God for peace.

All pause for a moment of silent prayer.

Father of our Lord Jesus Christ,
have mercy on all the world.
Pour the Spirit of peace into the hearts of all,
and help us to be peacemakers
who work for harmony and love.

Grant us this gift
through Jesus our Lord.

All answer  Amen!

or:

d Let us pray to God
and ask him to save us all.

All pause for a moment of silent prayer.

Heavenly Father,
we are your beloved people, your Church on earth.
Keep us safe in your love,
help us to keep your commandments each day,
and bring us into your unending joy.

Father,
we ask this grace
in the name of Jesus our Lord.

All answer  Amen!

* * *

The celebration continues with the liturgy of the word.
LITURGY OF THE WORD

In the service of the word, God the Father speaks to his people, and helps us to know his love for us. We hear of his wonderful deeds among us, and learn what God wants us to do.

God Speaks to His People

The leader may sit with the community members for the readings from God's word or may sit near the lectern.

5. First reading: The reader goes to the lectern and proclaims the first reading from the lectionary:

Reader:

A reading from the . . .

When the reading is ended, the reader looks at the people, pauses, and says:

This is the word of the Lord.

All answer Thanks be to God.

6. Silence: All pause for a moment of silent prayer and reflection, letting the Spirit speak to their hearts. During this time, the reader may remain standing at the lectern with bowed head.

7. Responsorial psalm: The psalm provides a time for the community to respond to God's word in the first reading by prayer and song:

- Method: The responsorial psalm is prayed in this way:
  - Refrain: The cantor sings the refrain, and all repeat it. [Where it is not yet possible to sing it, the cantor or reader reads the refrain, and all repeat it.]
  - Psalm: The cantor sings a verse of the psalm, and all repeat the refrain. [Or the cantor or reader reads the verse, and all repeat the refrain.] The people do not read the text of the psalm: this is to be sung by the cantor.
  - This alternation of verse and refrain continues until the end of the psalm, when the refrain is repeated once more.

- Common or seasonal psalms: A proper psalm and refrain is provided for each Sunday in the year. In order to help people to sing the psalm each week, the lectionary also contains seasonal responsorial psalms which may be used for several weeks or for a whole season. (See Catholic Book of Worship II, choir edition, no. 85. The psalms and refrains for the seasonal psalms and for each Sunday are given in CBW II, pew edition.)

1 It is sufficient to use the heading in the lectionary, such as "A reading from the book of Ezekiel." [There is no need to elaborate with extra words, such as: "The first reading from God's word this fine sunny morning is taken from . . . ."]

2 The cantor or reader simply begins the refrain. There is no need to surround it with excess words, such as "The responsorial psalm: The refrain today is . . . ." The community knows enough to repeat the refrain when the cantor or reader sings or says it after the period of silent prayer.
8. Second reading: It is better to have a second person read this reading from the lectionary:

Reader:

A reading from the . . . .

When the reading is ended, the reader looks at the people, pauses, and says:

This is the word of the Lord.

All answer  Thanks be to God.

9. Silence: All pause for a moment of silent prayer and reflection, letting the Spirit speak to their hearts. During this time, the reader may remain standing at the lectern with bowed head.

10. Gospel acclamation: This is a greeting to Christ, who speaks to us in the gospel reading. All stand.

• Acclamation: The cantor sings Alleluia, and all repeat it. The cantor then sings a verse, and all repeat the Alleluia (CBW II, nos. 351-358).

During Lent, Alleluia is replaced by another acclamation: see CBW II, nos. 359-364.

• Singing: The acclamation is intended by its nature to be sung. If not sung, it may be omitted, but it is better to sing it: see CBW II, choir edition, no. 86.

• Procession to the lectern: While the acclamation is being sung, the servers carry their candles and accompany the one who is to proclaim the gospel.

11. Gospel: When the gospel reading is proclaimed to the people of God, it is Jesus who is speaking to his brothers and sisters. We stand in reverence as we listen with faith to our Lord and our brother.

• Introduction: The reader chosen to read the gospel (or the leader) prays in silence for a moment, and then goes to the lectern while the community is singing the gospel acclamation.

A deacon begins:

The Lord be with you.

All answer  And also with you.3

A reading from the holy gospel according to N.

All answer  Glory to you, Lord.

3 English translation of the Dominus vobiscum and its response by the International Consultation on English Texts (ICET).
○ *Crosses:* As the gospel begins, all make a small cross on their forehead, lips, and heart: as Christians, we are to keep the Good News of salvation in our minds and hearts, and are to share it in our daily contacts and conversations with others.

○ *End of the reading:*

□ The one who reads the gospel says:

**This is the gospel of the Lord.**

All answer *Praise to you, Lord Jesus Christ.*

□ Or the reader may hold up the book reverently as all sing the *Alleluia* or the lenten acclamation once more.

○ *Kiss:* Then he or she kisses the book as a further sign of respect for the Lord’s word, and leaves the book open on the lectern.

12. **Reflection on the word of God:**

○ *Silence:* All sit and remain in silent reflection and prayer for a few moments.

○ *Talking about the word:*

□ Written homily on the word by the bishop or pastor. This is read from the lectern by the leader.

□ Reflection shared by all: Individuals may share their reflections with those sitting nearby. In some communities, these may be said aloud for all to hear. The leader and members of the assembly need to use great care and good sense in this situation.

□ The leader may share his or her prayerful reflections on the word, where this is permitted by the bishop as beneficial to the people of God in this community.

○ *Silence:* A moment of silent reflection and prayer may follow.

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**Blessings:** Sometimes it is appropriate for the community to celebrate certain blessings at this moment. Examples of these would be: blessing of children, mothers on Mother’s day, fathers on Father’s day, teachers and students at the beginning of the school year; or the blessing of seed before planting, or the first fruits of the harvest; or new hymnals or prayer books.

Suggestions for celebrating these blessings are contained in *A Book of Blessings*, published by the Canadian Conference of Catholic Bishops, 90 Parent Ave., Ottawa, Ontario K1N 7B1.
We Respond to God's Word

God's people listen to his word in faith, and respond to it in prayer and action during the celebration and throughout the week.

13. Prayer of the faithful: In baptism God has called us to be his people of prayer, and to share with Jesus in praying for all the world (see 1 Tim. 2: 1-4). The prayer of the faithful (or general intercessions) is an opportunity for all to join with Christ in his prayer.

The prayer is prepared carefully beforehand to express the needs of this community and of the Church and the world. The steps of the prayer follow this order:

- **Invitation:** The leader invites the community to pray for the Church and the world. These or similar words may be used:

  Let us join with all the people of God and pray for all the world:

  or:

  With Jesus and all the people of God we pray to our heavenly Father:

  or:

  Let us pray for the needs of the Church and the world:

- **Petitions:** As God's people of prayer, we show our concern for all. Among our petitions we include:

  - The needs of the Church throughout the world;
  - Those who govern our country and other nations;
  - The salvation of the whole world;
  - Those crushed by troubles and needs;
  - Our local community.

  These petitions should be simple and uncomplicated, and should express the prayer of this community within the universal Church. Examples are given in the sacramentary (Canadian edition, pages 1040-1052).

  It is preferable to have the petitions said or read by the reader or another minister, rather than by the leader.

- **Response:** The members of the community respond to each petition in silence or with a common response, which may be sung: see CBW II, no. 89.

- **Concluding prayer:** The leader says a brief prayer to the Father or to Christ, summing up the petitions of the community and asking that they be heard. Examples are given in the sacramentary (Canadian edition, pages 1040-1052).

  The people show their assent by their *Amen!*

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14. Sign of peace: By this sign we show that we are led by Christ's love and that we share it with others.

In these or similar words, the leader or another minister invites the community members to share the sign of peace:

Let us show that we are the people of God by sharing the sign of peace with one another.

Each person shares a sign of peace with those nearby, by shaking hands or in another customary way.

[When communion is to be distributed during the celebration, the community may wish to share the sign of peace before communion: see page 131, below. In this case, the sign is not given after the homily.]

15. Collection: The members of the believing community share their gifts with others. The collection is intended for the poor and needy in the community and elsewhere, and for the Church of God here and around the world.

• Timing: After the prayer of the faithful (and the kiss of peace), the ushers move through the congregation and receive their gifts.

• During the collection, the choir may sing, instrumental music may be played, all may sing, or all may remain in silent reflection.

• After the collection has been made, the ushers may leave the baskets on the floor near the altar, or in another suitable place.

[It is not our Catholic tradition to place the collection on the altar, or to “offer it up” or dedicate it by prayer or gesture.]
PRAYERS OF THANKS AND PRAISE

People of praise: From all eternity, God our Father has loved us and has chosen us in Christ to be his beloved people (see Eph. 1: 3-10). In our baptism, we were made sharers in the priesthood of Jesus Christ, and dedicated to the praise and glory of God. We join with Jesus in giving honor and praise to the Father by our lives and by our prayer.

When we gather in prayer, Christ is among us (Mt. 18: 20), and offers our thanksgiving to the Father. We praise and thank God for his creation, and for his gifts of grace through our Lord’s saving death and resurrection. The Holy Spirit stirs up our faith, and enables us to voice the praise of all creation. We offer our adoration to the Father, through and with Christ our Lord, in the Holy Spirit.

Three forms of the prayer of praise are included here for variety, but only one is used in a service. It is proclaimed by the leader while all listen in silence.

- Singing: The people’s response may be sung; an example of music for this is given in the first prayer. At the end of the prayer of praise, all may sing the great Amen (CBW II, nos. 384-395).
- Gesture: All remain standing throughout the prayer. The leader (and all members of the community, if so desired) may use the traditional orans or praying position.

16. Prayer of praise: After the collection has been made and the music or singing is completed, all stand with the leader for the prayer of praise.

Leader:

a Let us give praise and thanks to God our Father for all his gifts to us.

All pause for a moment of silent prayer.

Blessed are you, Lord our God, maker of the universe and Father of all: you are our Lord most holy, and so we say (sing):

And so we sing:

All: Father, we praise you for your love.
You have shown your love for us
by making this wonderful world,
and by sharing its gifts and joys with us;
and so we say (sing): R.

Because of your great love for us,
you have sent your Son to be one of us.
We thank you for our Lord Jesus Christ,
for his dying and his rising,
and so we say (sing): R.

In your Son you have chosen us to be your people:
we are your children, your Church, your chosen family.
You have called us to be your people of praise,
and so we say (sing): R.

Father,
look upon your Church with love,
and help us work with Jesus to build your kingdom.
Guide our pope, N., and our bishop, N.
Bring your salvation to us and to all the world
so that we may join together in worshipping you.

Blessed are you, Father most holy.
We give you all honor, worship, and glory
through Jesus Christ, our Lord and our brother,
in the love of your Holy Spirit.
Blessed are you for ever and ever.

All answer Amen!

• If communion is not distributed in this service, turn to the concluding rites on page 133.
• If communion is distributed during this celebration, turn to the communion rite on page 130.
Holy Father, 
almighty and loving God, 
we give you all praise and glory. 
You are all-holy and eternal, 
our creator and our ruler, 
and so we give you our praise:

And so we give you our praise:

All: Holy God, we praise your name.

Father, we praise you for making this world 
and all its beauty and goodness. 
You have made us many nations and races, 
and call us to be one 
in loving you by serving others, 
and so we give you our praise: R.

You have loved us as our Father, 
and sent your Son to save us: 
by the power of your Spirit 
he became one of us, and was born of the Virgin Mary. 
Like us in all things but sin, 
Jesus grew in wisdom, age, and grace, 
keeping your law and obeying your will; 
and so we give you our praise: R.

Father, we thank you for your Son Jesus: 
he obeyed your will to the end, 
accepting death on the cross for us. 
You raised him in glory, 
and now he is seated at your right, 
interceding for us and offering you our worship; 
and so we give you our praise: R.
Bless us, Father, as we come together in the name of your Son Jesus. Have mercy on all the people of this world: grant us peace and tranquility, and help us all to work for the good of others.

If communion is to be distributed during this service, the leader may add:

Father,
we thank you for the many times you have nourished us with the body and blood of your Son. Once again you show this sign of your love for us: make us one with Jesus and with your holy people everywhere as we give you our praise:  

R.

Look with love on your Church, guide our actions by the light of your Spirit, and help us to build your kingdom on earth. Let the love of Jesus grow in our community, so that we may continue to work for your honor and for the salvation of all.

Holy Father, we give you all honor, worship, and glory through Jesus Christ, our Lord and our brother, in the love of your Holy Spirit, for ever and ever.

All answer  Amen!

- If communion is not distributed in this service, turn to the concluding rites on page 133.
- If communion is distributed during this celebration, turn to the communion rite on page 130.
Let us praise God our Father, who has blessed us with many gifts in Jesus Christ.

All pause for a moment of silent prayer.

All thanks and praise and glory are yours, Father, for you have chosen us in Christ to be your people, holy and spotless, walking in your love.

All:
We give you thanks, O Lord our God.

Through Christ you have made us your own children, forgiving our sins through the blood of your Son and calling us to sing your praises. R.

In Christ you have called all things to be one. From the beginning you have made us your own beloved people, chosen to live for your greater glory. R.

You have sealed us with the Spirit of your Christ, giving true freedom to your children and calling us to praise your glory. R.

Loving Father, look upon your Church with love. Strengthen N. our pope and N. our bishop, and guide the people of this community in your love. Fill us with your Spirit of love and accept the praise we offer to you. R.

Blessed are you, Father most holy. We give you all honor, worship, and glory through Jesus Christ, our Lord and our brother, in the love of your Holy Spirit. Blessed are you for ever and ever.

All answer Amen!

• If communion is not distributed in this service, turn to the concluding rites on page 133.

• If communion is distributed during this celebration, turn to the communion rite on page 130.
COMMUNION RITE

When communion is distributed during this service, those who take part are joined in spirit with the Lord Jesus and with all his people throughout the world.

17. Bringing the sacrament to the altar: All remain standing in silence. The leader or a server spreads a corporal on the altar. Then, with two servers carrying lighted candles, the leader goes to the tabernacle or other place where the sacrament has been reserved with honor. Taking the ciborium or vessel which contains the Lord’s body, the leader and servers return to the altar. The leader places the container on the altar, and genuflects.

18. The Lord’s prayer: This is the communion prayer of the people of God. It may be sung or said, but should always be carefully prayed by each believer.

• Invitation: In these or similar words, the leader invites the community to pray:

With all the people of God,
let us pray together in the words of Jesus:

or:

We join with Jesus and all Christians
as we pray in the words he gave us:

• Prayer: All join together in singing or saying this prayer:

Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.

• Acclamation: Where customary, all may sing or say:

For the kingdom, the power, and the glory are yours,
now and for ever.

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1 English translation of the acclamation For the kingdom by the International Consultation on English Texts (ICET).
19. **Sign of peace**: By this sign we show that we are led by Christ's love and that we share it with others before we come to receive communion.

- **Invitation**: In these or similar words the leader or another minister invites the community members to share the sign of peace:

  *As God's holy people,*
  *let us share the sign of the peace of Christ with one another.*

  Each person shares a sign of peace with those nearby, by shaking hands or in another customary way.

  [*When this sign has already been made at the end of the liturgy of the word, it is not repeated at communion time: see page 124, above.*]

20. **Communion**: The minister genuflects, and then takes a particle from the container.

- **Invitation**: Facing the community, he or she shows the particle while saying these or similar words:

  *This is the Lamb of God*  
  *who takes away the sins of the world.*  
  *Happy are those who are called to his supper.*  
  
  or:

  *These are God's holy gifts to his holy people:*  
  *receive them with thanksgiving.*

  All who are to receive communion say:

  *Lord, I am not worthy to receive you,*  
  *but only say the word and I shall be healed.*

- **Communion of the minister**: As the minister prepares to receive communion, he or she may say this prayer in silence:

  *May the body of Christ bring me to everlasting life.*

- **Communion**: The minister gives communion to the ministers and the rest of the community. Other ministers may assist the leader in distributing the body of the Lord.

  As the minister gives communion to each person, he or she raises the particle slightly above the container, and says:

  **The body of Christ.**

  Each communicant answers *Amen*, and receives the body of the Lord.

- **Communion procession**: During the communion procession the choir or people may sing, or instrumental music may be played. See CBW II, no. 99.

- **After communion**, the leader consumes the remaining particles or returns them to the place of reservation.
21. **Silent prayer:** After receiving communion, each member of the community is invited to spend some moments in quiet personal prayer. The opportunity for such prayer should be given in each celebration. During this time, all are kneeling or seated.

22. **Song of praise:** The whole community may conclude the time of silent prayer by singing a hymn or psalm of praise. All may stand for the singing.

23. **Prayer after communion:** The leader expresses this prayer in the name of all. The prayer is said in this way:

- **Prayer:** The leader uses the prayer after communion for this day from the sacramentary, or may use one of the prayers given below.

- **Conclusion:** All show their agreement to this prayer by their *Amen!*

* * *

One of these prayers is chosen:

a  ○ **Prayer of the day:** The leader says the prayer after communion for this Sunday. The text is given in the sacramentary.


or:

b  **Heavenly Father,**  
    we praise you for your loving care of us.  
    Nourish us with the body and blood of Christ,  
    fill us with the grace to love you more,  
    and lead us to everlasting life.  
    We ask this grace through Christ our Lord.  
    All answer *Amen!*


or:

c  **Loving Father,**  
    you have saved us from sin by the death of Jesus,  
    and have raised us to new life by his rising.  
    Let us share in his life by this communion,  
    and help us to live each day for you.  
    Father,  
    we ask this grace  
    through Jesus Christ our Lord.  
    All answer *Amen!*
CONCLUDING OUR CELEBRATION

The final rites are brief. Filled with a spirit of love and praise, we are sent out to continue to build up the kingdom of God by our daily lives.

Necessary announcements: If any announcements are necessary for building up the believing community, they may be made at this time. It is often better to use other means in order to avoid verbal announcements at this point: a printed bulletin or notices on a bulletin board will usually be adequate and effective.

24. Blessing: Using these or similar words, the leader invites all to receive God’s blessing:

Let us bow before the Lord our God, and ask him to bless us.

• Simple blessing:

a May our all-powerful God — the Father, the + Son, and the Holy Spirit — bless us and keep us for ever.

All answer Amen!

• Another form of blessing:

b May God our Father bless us in all our prayers.

All answer Amen!

May God the Son, Jesus Christ our Lord, strengthen us in his love.

All answer Amen!

May God the Holy Spirit guide us in all our deeds.

All answer Amen!

May our all-powerful God — the Father, the + Son, and the Holy Spirit — bless us and keep us for ever.

All answer Amen!
Another form of blessing:

c The Father, Son, and Spirit live
in the hearts of those who love God and neighbor.
May God remain with us this week
and guide us in our works of love.
All answer Amen!

May our all-powerful God
— the Father, the + Son, and the Holy Spirit —
bless us and keep us for ever.
All answer Amen!

The solemn blessings and prayers over the people may also be adapted from the forms given in the sacramentary (Canadian edition, pages 625-640).

25. Dismissal: The leader sends the community forth to continue the work of the Lord during this week.

Leader:
a Go forth in peace and love,
and praise God by your lives this week.
All answer Thanks be to God.

b People of God in this parish, [in this community,]
go and serve the Lord.
All answer Thanks be to God.

c Go in the peace and love of Jesus
to serve and praise the Lord our God.
All answer Thanks be to God.

26. Final procession: At the end of the celebration, all may sing a hymn, or instrumental music may be played. During this the leader and the other ministers go out in procession in the same way that they came in at the beginning (see page 113, above).

27. Cleansing the vessels: After the celebration has ended, the leader cleanses any vessels used to hold the body of the Lord.

Informal gathering: After the celebration, members of the community may gather to eat or share refreshments, to exchange news, to discuss local needs, or to carry on other meetings as required.
CELEBRATIONS DURING THE LITURGICAL YEAR

As well as helping the people of the community to worship on Sundays, leaders may also serve them by preparing and leading other prayer services and celebrations in tune with the liturgical seasons. Some examples are described here.

General resources for celebrations throughout the year may be found in these books, which should be available to those who lead others in prayer and worship. Most are available from Publications Service, Canadian Conference of Catholic Bishops, 90 Parent Avenue, Ottawa, Ontario K1N 7B1.

• Guidelines for Pastoral Liturgy — Liturgical Calendar: The current issue of the calendar provides information on the feasts and celebrations of each season and gives references to the sacramentary and lectionary for each day. It is issued each fall in time for Advent.

• Lectionary: The readings for all Sundays and weekdays, as well as for sacramental celebrations and feasts of the saints. Study editions of the Sunday and weekday lectionaries are also available.

• Sacramentary: The prayers for Masses throughout the year. The leader may find the opening prayer and prayer after communion useful for celebrations on Sundays and weekdays. The acclamations to Christ (pages 418-420) and the solemn blessings (pages 625-635 — but changing the final part to “May almighty God bless us”) and prayers over the people (pages 636-640) may also be used or adapted for various celebrations. There are sample prayers of the faithful on pages 1040-1052.

• Christian Prayer: This one-volume edition of the liturgy of the hours provides prayers and psalms for each day of the year. Not available from the CCCB, but may be ordered through Catholic bookstores. (Various editions are reviewed in Bulletin 58, pages 117-120.)

• Catholic Book of Worship, choir edition: Music, references, and guidelines for celebrations throughout the year. Bulletin 72, Music in Our Liturgy, also includes many suggestions for music.

• Sunday Mass Book: As well as being a Sunday missal, this useful book provides introductions to the liturgical seasons, extensive notes on the sacraments, and helps for growing in prayer.

• National Bulletin on Liturgy: Many past issues provide rich resources for prayer and celebration. Specific seasonal celebrations are referred to in the following pages.
Advent


Seasonal resources: Liturgical calendar, notes on Advent; lectionary, nos. 1-12 and 176-202; sacramentary: prayers, pages 84-117; solemn blessing, page 625; Christian Prayer, seasonal pages; Sunday Mass Book, pages 36-87; National Bulletin on Liturgy, nos. 36, 41, and 55; other references are given in Bulletin 61, pages 305-306; no. 67, pages 22-24; and no. 70, pages 167-169.

Music: See CBW II, choir edition, nos. 109-123; other references to the liturgical index are given in no. 109.

Bible services are encouraged during Advent (Liturgy constitution, no. 35: 4). These may be celebrated several times during the season. They lead us to deeper prayer and renewal in keeping with the spirit of the season: to make ready the way of the Lord.

○ Designing a bible service: See Bulletin 34, pages 140-143.

Morning and evening prayer: The celebration of these hours is encouraged, especially on Sundays and greater feasts (Liturgy constitution, no. 100). Clear outlines and celebration notes are found in CBW II, nos. 62-79; the choir edition suggests further development for these hours of prayer.

Penance celebrations: These are encouraged in every community during the year, but particularly in communities where a priest is not available to give absolution in the sacrament of reconciliation. See Rite of Penance, nos. 36-37; models are given in the Rite (Canadian edition, pages 113-159). Celebrations with prayers, examinations of conscience, and other resources are also given in Bulletin 36, 41, 46, 51, 55, 61, 66, and 71; see also Sunday Mass Book, pages 1108-1112.

Other notes: On the Advent wreath, see Bulletin 70, page 168. A blessing is given in Bulletin 55, page 210.1

Christmas Season

Meaning of the season: See Bulletin 70, pages 170-172; Sunday Mass Book, pages 89-91.

Seasonal resources: Liturgical calendar, notes between Dec. 24 and the Baptism of the Lord; lectionary, nos. 13-21 and 203-219; sacramentary: prayers, pages 118-153; solemn blessings, pages 626-627; Christian Prayer, seasonal pages; Sunday Mass Book, pages 92-139; National Bulletin on Liturgy, nos. 36, 41, and 55; other references are given in Bulletin 61, pages 306-307; no. 67, pages 24-25; and no. 70, pages 170-172.

Music: See CBW II, choir edition, nos. 124-132; other references to the liturgical index are given in no. 124.

1 Many blessings for use during the year, including those mentioned in this article, are included in A Book of Blessings (1981, CCCB, Ottawa). These are designed for celebration by a priest, deacon, or other leader of the community.

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Bible services: One or more may help people to reflect on the meaning of the season. On designing services, see Bulletin 34, pages 140-143.

Morning and evening prayer: See notes on Advent, above.

Other notes:

- Crib: A blessing is given in Bulletin 55, pages 211-212; on the positive use of cribs, see also no. 36, pages 262-264; no. 41, pages 312-313.


Feast of the Holy Family: Blessings may be given to children after the homily: see Bulletin 49, page 174; blessings for children and for families are contained in A Book of Blessings.

- New Year's: A prayer service for New Year's eve is outlined in Bulletin 36, pages 267-268. Suggestions for blessings and for a service for peace are given in Bulletin 36, pages 268-271; see also Bulletin 67, page 6; and no. 61, page 350.

Lent


Seasonal resources: Liturgical calendar, notes between Ash Wednesday and Holy Thursday; lectionary, nos. 22-36 and 220-257; sacramentary: prayers, pages 154-201; prayers over the people, pages 636-640; Christian Prayer, seasonal pages; Sunday Mass Book, pages 252-338; National Bulletin on Liturgy, nos. 37 and 42; other references are given in Bulletin 61, pages 307-308; no. 67, pages 26-27; and no. 70, pages 152-157.

Music: See CBW II, choir edition, nos. 133-151; other references to the liturgical index are given in no. 133.

Bible services are encouraged during Lent (Liturgy constitution, no. 35: 4). These may be celebrated several times during the season. On designing services, see Bulletin 34, pages 140-143.

Morning and evening prayer: See notes on Advent, above.

Penance celebrations: These can help the people of a community to deepen their sorrow for sin, and to prepare for the sacrament of reconciliation before Easter. See Rite of Penance, nos. 36-37; models are given in the Rite (Canadian edition, pages 113-159). Celebrations with prayers, examinations of conscience, and other resources are also given in Bulletin 32, 37, 42, 47, 52, 56, and 67; see also Sunday Mass Book, pages 1108-1112.

Other notes:

- Ashes: When Mass cannot be celebrated on Ash Wednesday, a celebration of the word is held: see sacramentary, page 157. A fuller outline of this celebration is given in the calendar for Ash Wednesday (1980-1981 edition, page 111). The formula from Mk. 1: 15 in the sacramentary is more in accord with the meaning of lenten renewal.
**Stations of the cross:** If a celebration of the way of the cross is planned, the leader should consult the pastor for a suitable form. See also *Paschal mystery in our devotion,* in Bulletin 62, pages 24-30.

**Encouraging lenten activities:** The primary activities for Lent should be a more careful reading of God’s word, more frequent and fervent prayer, deeper penance, and a fuller participation in the liturgy and prayers of the Church: see Liturgy constitution, nos. 109-110; Bulletin 42, *Call to Penance,* no. 70, pages 153-157.

## Holy Week and Easter Triduum

**Meaning of this week:** See Bulletin 70, pages 158-162; *Sunday Mass Book,* pages 339-341 and 421-423.

**Seasonal resources:** Liturgical calendar, notes from Passion (Palm) Sunday to Easter Sunday; lectionary, nos. 37-43 and 258-260; sacramentary: prayers, pages 202-275; solemn blessings, pages 627-628; prayers over the people, pages 636-640; *Christian Prayer,* seasonal pages; *Sunday Mass Book,* pages 342-476; *National Bulletin on Liturgy,* nos. 37 and 42; other references are given in Bulletin 61, pages 308-310; no. 67, pages 26-29; and no. 70, pages 158-163.

**Music:** See CBW II, choir edition, nos. 152-197; other references to the liturgical index are given throughout this section of the hymnal. See also *Holy Week with CBW II,* in Bulletin 72, pages 28-32.

**Penance celebrations, bible services:** See notes on Lent, above.

**Holy Week celebrations:** The Holy Week liturgies are the most important of the Church year, and should be the highlight of our community worship. In a community without a priest, the following services may be celebrated under the direction of a lay leader:

- **Passion Sunday:** Procession with palms, as in sacramentary; liturgy of the word, including the passion narrative, as in the lectionary; prayer of thanks and praise; (communion rite) and concluding rites. Morning or evening prayer may be celebrated at the appropriate hours.

- **Monday, Tuesday, Wednesday:** Penance celebrations or bible services; morning and evening prayer: see Bulletin 72, page 31.

- **Holy Thursday:** Communion is given outside Mass only to the sick today. Other members of the community may take part in one or more of these celebrations:
  - Morning prayer (see Bulletin 72, page 31).
  - Service of the word, using the readings from the evening Mass, and including the washing of the feet. This could be preceded or followed by a community meal or *agape.*
  - Eucharistic holy hour or bible service: with readings from the day; or from those listed in Bulletin 69, pages 110-115. With permission from the ordinary, a lay person may expose and repose the blessed sacrament (but not give benediction): see Bulletin 69, pages 104-106. Other celebration outlines are given in that issue, pages 118-122.
• **Good Friday:** Communion is given only to the sick today. Other members of the community may take part in one or more of these celebrations:

  □ **Morning prayer:** See Bulletin 72, page 31.

  □ **Service at 3:00 o'clock:** This could include the service of the word (lectionary) and the veneration of the cross (sacramentary), without communion.

  □ **Evening service:** Evening prayer, if the afternoon celebration was not held; some communities may wish to celebrate the way of the cross.

• **Holy Saturday:** Communion is given during the day only in the form of viaticum for the dying. The people of God may be invited to take part in these celebrations:

  □ **Morning prayer:** See Bulletin 72, page 32.

  □ **Evening prayer,** especially if no vigil service is being held. See Bulletin 72, page 32.

  □ **A form of vigil service:** If possible, the community should gather for a service of readings and prayer during the night, in union with the Church around the world. Elements that may be chosen from the Easter vigil service are: light service, nine readings and psalms; sprinkling with water and renewal of promises; a prayer of thanks and praise may be prayed; communion; concluding rites.

  □ **Blessing of festive foods:** Where this custom is common, foods may be blessed during the day, or during the Easter season. (See *A Book of Blessings* for suggested celebrations.)

• **Easter Sunday:** A full celebration is desirable: introductory rites, liturgy of the word (lectionary), renewal of baptismal promises (sacramentary), prayer of thanks and praise, communion if possible, and concluding rites. Morning and evening prayer may also be celebrated with solemnity.

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**Easter Season**

**Meaning of the season:** See Bulletin 70, page 164; *Sunday Mass Book*, pages 421-423.

**Seasonal resources:** Liturgical calendar, between Easter Sunday and Pentecost Sunday; lectionary, nos. 44-64 and 261-304; sacramentary, pages 276-335; solemn blessings, pages 628-629; *Sunday Mass Book*, pages 477-573; *National Bulletin on Liturgy*, nos. 37 and 42; other references are given in Bulletin 61, pages 310-311; no. 67, pages 27-29; and no. 70, pages 164-166.

**Music:** See CBW II, choir edition, nos. 198-222; other references to the liturgical index are given in no. 198.

**Morning and evening prayer:** See notes on Advent, above.

**Bible services:** One or more may help people to reflect on the meaning of the season. On designing services, see Bulletin 34, pages 140-143.
Other notes:

- **Prayers for vocations**: See liturgical calendar, for fourth Sunday in the Easter season; Bulletin 67, page 7; no. 61, pages 329. A prayer for vocations to all ministries is given in this issue, page 101.

- **Novena for Pentecost**: Following the example of Mary and the apostles (Acts 1: 14), the Church prays during the days between the Ascension of the Lord and Pentecost. No fixed form of prayer is required: any prayers asking for the coming of the Spirit may be used. Some suitable prayers are given in *A Book of Blessings*. A community may have a bible celebration on the coming of the Spirit, or pray morning and evening prayer with the readings, collects, and intercessions of the season.

**Ordinary Time**

This season extends from the Baptism of the Lord in January until the day before Ash Wednesday, and resumes again on the Monday after Pentecost until the day before the first Sunday in Advent.

**Meaning of the season**: See Bulletin 70, page 173; *Sunday Mass Book*, pages 141-143 and 717-719.

**Seasonal resources**: Liturgical calendar for the two parts of this season; lectionary, nos. 65-173 and 305-509; sacramentary, pages 336-411; solemn blessings, pages 630-632; *Sunday Mass Book*, pages 144-248 and 720-1063; *National Bulletin on Liturgy*, no. 67, pages 30-32; no. 70, pages 173-176; other references are given in Bulletin 61, pages 307 and 311.

**Music**: See CBW II, choir edition, nos. 229-330 and 223-228; other references to the liturgical index are given in no. 229.

**Bible services**: One or more during this season may help members of the faith community to reflect on God's love for them. On designing services, see Bulletin 34, pages 140-143.

**Morning and evening prayer**: See notes on Advent, above.

**Other notes**: The leader may be asked to prepare and preside at a number of other celebrations during the year. These may include:

- **Week of prayer for unity among Christians**: Usually held around January 18-25, this week may be observed at Pentecost or another suitable time. A bible service on the theme of Christian unity is appropriate; or morning and evening prayer may be celebrated with texts concerning unity. See lectionary, nos. 811-815; sacramentary, pages 973-978; *Guidelines for Pastoral Liturgy — 1980-1981 Liturgical Calendar*, page 88; “Week of prayer,” in Bulletin 67, pages 6-7. A good background resource is Bulletin 78, *Ecumenism and Liturgy*.

- **Eucharistic devotions**: A bible service celebrating God's gift to us in the eucharist. Bulletin 69 provides good help: see the readings listed on pages 110-115; antiphons and responsories, pages 116-117; celebration outlines, pages 118-122. With permission from the ordinary, a lay person may expose and repose the blessed sacrament (but not give benediction): see Bulletin 69, pages 104-106.
• Secular celebrations: The community may wish to make a suitable observance of celebrations such as Mother's day or Father's day, Canada day, Labor day, Thanksgiving, and Remembrance day. Positive suggestions are offered for these days in the liturgical calendar, and in Bulletin 67, pages 9-10. These days may be mentioned in the homily, prayer of the faithful, morning and evening prayer intercessions, and in bible celebrations.

Saints

Place in our life and liturgy: See Bulletin 70, pages 178-183; Sunday Mass Book, pages 1182-1185.

Resources: Lectionary, nos. 510-742; sacramentary, pages 641-866; solemn blessings, pages 632-634; prayers over the people, page 640; Christian Prayer: proper and common of saints; National Bulletin on Liturgy: no. 62, pages 47-54; no. 70, pages 178-183, Mary and the saints; other references are given in no. 61, pages 347-348.

Music: See CBW II, choir edition, nos. 331-337, and index, nos. 830, 793, 768, and 784.


Bible celebrations: Readings from the lectionary, intercessions from the liturgy of the hours, and appropriate collects may be used in preparing these celebrations for parish patrons, and for other saints popular in the devotion of the community.

UNLESS . . .

Unless we are growing,
we are becoming stunted.

Unless we are vibrant,
we are dead.

Unless we are open,
we are closed.

Unless we are a door,
we are a barrier.

Unless we are gathering with Jesus,
we are scattering his work.

Unless we are building up,
we are tearing down.

Unless we decrease,
Christ cannot increase.
A QUESTION TO BE ASKED

When thousands of parishes and communities around the world are without Sunday eucharist because there is no priest to preside at its celebrations, we have to ask: *What can we do about it?*

- *Redistribution of clergy* is one temporary answer, but not a complete one, for it alleviates the problem rather than solving it.
- *Praying and working for more local vocations* is certainly part of the answer. What are we doing about this in our parish or community?
- *Helping more lay people* to develop leadership qualities and skills in the life of each parish will help them to take an active part in the local Church. What are we doing about this in our parish or community?
- *Other solutions?* In each country where there is a severe shortage of priests for communities, the people with their bishops need to ask themselves about their situation. What can be done?

One question that is beginning to be asked more frequently is this: Should we consider changing some of the present requirements, and seek out leaders in each community who have the necessary charisms from the Holy Spirit and the approval of the people, and ordain these persons?

There is no simple or quick answer, but the Church of today and tomorrow needs to be searching for it.

Helpful reading:


“Protestantizing the Church,” in *Emmanuel* (vol. 86, no. 10, November 1980, 194 East 76th St., New York, NY 10021): pages 545-547. The title does not do justice to this article, which proposes some good ideas for further discussion.

*Right of the Community to a Priest*; see review on page 144.

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*

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 K1N 7B1.

In the solid introduction, Dr. Allen shares his careful study of the lectionary and calendar. Christians have developed both weekly and yearly celebrations, and at once celebrate past, present, and future, for Christ is the Lord of all time. After exploring the ways in which the different seasons and emphases of the liturgical year have grown, he studies the place of the calendar in the liturgy and preaching of the believing community. He notes the strong impact of the 1969 Roman lectionary, used by Catholics and, with adaptations, by a growing number of other Christians in the U.S. and Canada.

For each Sunday in the three-year cycle he presents the Presbyterian lectionary, giving a collect for the day, summaries of the three readings, and the psalm, and suggests suitable hymns and anthems. Everyone involved in the liturgy could benefit from a study of the excellent introduction. In communities where clergy and laity from different Churches come together to share reflections regularly or on occasion, Catholics could use this book as a helpful guide. Students of liturgy and theology and diocesan commissions will find it of use in studying Reformed worship today. Recommended.


The quotations and the illustrations are often modern, but somehow many of the pages seem to spend more energy on the example than on the message. Liturgy is used as a basis of much of the teaching, but seems overwhelmed as this book tries nobly to summarize scripture, tradition, and Vatican II in a relatively brief presentation. It could be used as a supplement in a discussion group.


Exploring the Church's tradition of ritual movement, the author helps us to see how we can express our worship through gesture and action. This manual teaches us to appreciate and enjoy the poetry of motion in public prayer and the photographs show many people learning to do this. If we can be open to its lessons, this book has much to teach us. Recommended for diocesan commissions, parish liturgy committees, and catechists.


In this booklet Fr. van der Peet offers practical, concrete, and useful advice on personal and liturgical prayer. While one could have done without ten of the eleven photographs of the author, the book is useful for individual and group reflection during retreats, days of recollection, and other times. Recommended.


An earlier book by this author was reviewed in Bulletin 70, page 188. She invites us to see the beatitudes as our Lord's plan for us now, his way of bringing us happiness, joy, and peace. The brief chapters reflect on the sermon on the mount in Matthew.

Recommended for all Christians who want to live the gospel each day.

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1 Prices for U.S. publications are given in U.S. dollars, unless otherwise noted.
A set of 1981 publications on evening prayer, from Liturgy Training Publications, 155 East Superior Street, Chicago, IL 60611:

- **Evening Prayer in the Parish**, by Laurence Mayer and Alan Scheible: illustrations, paper, 36 pages. $2.40 (five or more copies, $1.90 each).

  This booklet provides some practical articles on the shape of evening prayer and on how it may be begun in our parishes, with brief notes for the one who presides. These pages are sensitive to the spirit and flow of evening prayer in the prayer life of the community. They provide good background catechesis and positive suggestions for introducing the celebration of evening prayer in parishes.

- **Evening Prayer: The Leader’s Book**: paper, 8½ x 11 inches, Cerlox binding, 2 colors, 24 pages. $6.50 (three copies for $15.00).

  Intended for use by the leader, cantor, organist, and guitarist, this book provides texts and alternatives, and music for the celebration. Large print, clearly presented, and easy to use.

- **Evening Prayer**: card, 5½ by 8½ inches: 10 cards, $1.50 (100 for $12.00).

  This card for the people contains words for three hymns and words and music for two responses.

Where *Catholic Book of Worship II* is being used, the explanatory booklet, *Evening Prayer in the Parish*, will be a useful resource for all involved in planning and celebrating evening prayer, and is recommended. CBW II provides a much wider variety of psalms and hymns for use by all.

Where CBW II is not in use, the two books and card will be found useful for introducing and celebrating evening prayer.

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This is the first American edition of a guide that has been published in England each year since 1957. Its entries are well researched, and are concise and frank. The maps are clear and easy to use. This book will soon save the user the price of purchase. Recommended for those travelling about in England, Scotland, Wales, Channel Islands, Isle of Man, or Ireland this year.

* * *


The believing community has a right to leaders; these leaders, selected and approved by the community, are the normal leaders of the eucharist, which is the heart of the Christian community. The authors look at various parts of this statement in the Church's practice, theology, and law in four main periods: the New Testament communities, the rest of the first millennium, the second millennium to Vatican II, and the present.

Though brief, the editorial and articles do provide some helpful insights into the Church's tradition and its historical development. Some might gain more from this book by reading the last five articles first, as a context for the lighter ones reflecting current and local experiences.

The twelve contributors to this volume present statistics, experiences, or theological studies. A few articles are limited in scope and value, but most contribute to a broadening of thought and investigation into the meaning of priesthood and the possibilities that the Church faces today and tomorrow. Recommended for further study by all concerned about the right of local communities to a priest.