

national bulletin

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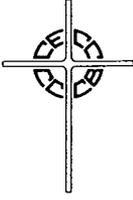
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81

ESSAYS ON LITURGY: II



# National Bulletin on Liturgy

A review published by the  
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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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## ESSAYS ON LITURGY: II

Most issues of the National Bulletin on Liturgy in the past decade have been on one topic, with occasional articles on other subjects. Every year or two, a general issue provides a chance to reflect more broadly on many aspects of our liturgy and on the prayer life and the social responsibilities of the believing community. The purpose of this issue is to help build up the body of Christ.

Liturgy committees and study groups may benefit from Bulletin 81 by using individual articles for discussion. Catechists and priests may find them helpful in their teaching.

The ideas discussed in this issue can help each Christian community to deepen its prayer, and make its life of worship and service more pleasing to our heavenly Father.

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# EDITORIAL

## CHILDREN OF OUR TIME

We are Christians of today. We are not people in the first century, nor in the time of Gregory the Great, nor in the high middle ages, nor in the Renaissance, nor in the time of the Reformation and Counter Reformation, nor in the early twentieth century. We are Christians in the final two decades of our millennium, and our task is to be witnesses to Christ in our own time.

**Recognizing our times:** Ours are strange times indeed. We live under the shadow of nuclear annihilation, and yet ours could be the first generation in history to feed the whole human race adequately — if we wanted to. Here in North America, we have a drive-in, pop-up, snap-on, show-off, throwaway, instant-on, broken-down, no-waiting, fed-up civilization. And yet, at times, we show ourselves as sincere and caring people.

**Citizens and pilgrims:** Like every Christian generation, we have to learn to live in this world and at the same time remember that we are pilgrims on the way to the eternal kingdom. Avoiding either extreme, we have to let our faith influence and guide our daily living. We seek to let Christ's values permeate our civilization through the way we live and give witness each day.

**Lord of the ages:** Christ is relevant today, as always. He lives and rules yesterday, today, and for ever (see Heb. 13: 8). He is the savior of all, the Word through whom all things were made, the light of nations, the mediator through whom we offer our praise and our petitions to the Father. In Jesus we find the "key, the center, and the purpose" of all human history (Pastoral constitution on the Church in the modern world, no. 10). Jesus is our Lord and brother, and we are the people through whom and in whom he is present. Can others see him and find him in our lives?

**A sense of direction:** In the midst of whirl and change, it is easy for us to lose our way unless we keep our eyes on Jesus as our Lord and model. He sends his Spirit to guide us — as individuals and as his Church — along right pathways. But we need to trust the Lord and accept the way along which he is guiding the Church in our days.

**Where is our life of worship?** Every generation faces the task of adapting the gospel message to the contemporary world. How do we see our worship in today's world and today's lifestyles? Is it irrelevant or a means of escape from reality? Or does it provide us with the insight, grace, and courage to go forth with Christ and his people, carrying his cross and living his life each day?

\* \* \*

**Time to reflect:** As we draw near the end of this calendar year and begin another liturgical year, it is good for us to stop and reflect: As children of our time, are we letting Jesus shine through our lives and worship? Can others see him in us, and so be led to give glory to our heavenly Father?

# PEOPLE OF GOD

## CALLED TO PRAYER

These reflections are based on Eph. 1: 3-14; Rom. 5: 5; 1 Pet. 2: 9-10; and the third eucharistic prayer.

\* \* \*

**God has chosen us to be his people:  
from East and West, North and South he has called us,  
so that we might make a perfect offering of praise  
for the glory of his holy name.**

*We praise God for his glorious grace,  
for the gifts he has given us in his beloved Son!*

In his love for us, God our Father chose us in Christ to be his people. Before he made the world, he chose us to be holy, and to live faultless lives in his presence. He brought us out of Satan's kingdom of darkness, and into God's kingdom of light.

*We praise God for his glorious grace,  
for the gifts he has given us in his beloved Son!*

We are his chosen race, his royal priests, his own people, a holy nation. In his love, he decided to make us his sons and daughters through Jesus Christ.

*We praise God for his glorious grace,  
for the gifts he has given us in his beloved Son!*

Our Father set us free by the death and rising of Christ, forgiving us our sins. He has told us about his great plan, which he wants to complete through his Son: he will bring all things together, with Christ as head.

*We praise God for his glorious grace,  
for the gifts he has given us in his beloved Son!*

God chose us to be his beloved people in union with Christ, in order to accomplish his plan. He spoke the Good News of salvation to us, and we by his grace believed.

*We praise God for his glorious grace,  
for the gifts he has given us in his beloved Son!*

He has shown that we are his by giving us the Holy Spirit, as he promised us. His Spirit brings love and freedom to all who belong to God.

*We praise God for his glorious grace,  
for the gifts he has given us in his beloved Son!*

At one time we were not God's people, but now we are his people. Once we did not know his mercy, but now we have received his mercy.

*We praise God for his glorious grace,  
for the gifts he has given us in his beloved Son!*

## A MINISTRY WE NEED

*This article is written by Rev. Leonard L. Sullivan of the Archdiocese of Regina. He served as director of the National Liturgical Office from 1969 to 1978, and is presently the pastor of St. Vincent de Paul parish in Weyburn, Saskatchewan.*

At an Edmonton meeting of the Western Liturgical Conference some years ago, one of the lay participants put this question to me: "What can I do to find a helpful father confessor? I've looked and asked and hoped, but an experienced and skilled confessor seems to be nowhere to be found."

Seminarians, sisters, brothers, and priests are more fortunate: their circle of priest acquaintances is usually large, and for them, somewhere in the region, is a confessor of value and help. But what are we to do for those active or contemplative disciples who seek more than ordinary help in the sacrament of reconciliation and the virtue of penance? Is one to think that our generation needs no such help, or has no such gifts in the clergy? Surely not.

In the ongoing process of assessing diocesan needs, it seems to me that one or several highly skilled and *available* confessors in each diocese should be considered, searched out, and appointed. Their duty is not to undertake work with the weak-brained or mentally unbalanced — society has set aside some help for these in civic clinics — their work, rather, would be with those who find great difficulty with conversion, or who wish to do greater penance and need direction, or whose lives have been marked with such a catalogue of grief that despair has set in. Such a confessor, to whom priests could refer those who need more than ordinary help, would be a blessing on the entire local Church.

Origen speaks of such a person.<sup>1</sup> He speaks of a person filled with the Spirit, filled to the point that the Spirit makes this person *recognizable*: such a spiritual director will be able to pray for the penitent, and help him or her to make acts of faith and love which lead to conversion and a new life in Christ.

Nor does Origen limit certain parts of this ministry to priests. Christians of proven holiness should be able to help a person who is searching for God's mercy. Origen defers to priests in the matter of ecclesiastical absolution, but as he points out, "the pastoral intercessory activity" is to be shared with pious laypersons "who are likewise active as directors of souls."

So it is not merely a confessor or absolver that is needed, though the absolution pronounced by the Church depends on the ministry of the presbyter and bishop: far more is required, to soften the heart, to encourage, to edify, and to stabilize the beginnings of the turning back to God. And for those who are at peace in ordinary matters with the Lord but who seek him more profoundly, who will direct them, who will take them further into the life of the disciple of the cross?

The ministry of **confessor**, the *abbas* or wise counsellor of a troubled heart, is much needed today, when so many are searching for bread and finding stones.

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<sup>1</sup> *Penance and the Anointing of the Sick*, by Bernhard Poschmann (1964. Herder and Herder, New York): see pages 71-72.

## UNDERSTANDING PRIESTHOOD

To understand priesthood in the Christian Church, we need to be familiar with our extensive heritage:

**Our Jewish background:** In the Jewish scriptures, which we accept as our Old Testament, we see that the entire community is priestly, or called to praise and serve God: they are God's possession, a kingdom of priests, a holy nation (Exod. 19: 5-6). Within this priestly people, certain tribes and families are set aside as priests in the temple.

**Jesus Christ** was a *layman* in the Jewish culture. The teaching that he is our high priest comes as a mature Christian reflection, and is based mainly on the letter to the Hebrews, written around the year 70.

**All Christians are priests:** In the New Testament, the people of God are a priestly people, called to praise and serve God. The passage in 1 Pet. 2: 9 is based on the covenant statement in Exod. 19: 5-6. Christians see themselves as the people of the new and everlasting covenant promised by the prophets.

Every Christian is a sharer in Christ's priesthood by virtue of his or her baptism, and takes part in the worship of Christ (Liturgy constitution, no. 14). The whole Church is priestly in its nature: we are all God's *laos*, his people (see Bulletin 48, pages 93-96).

**Development of a hierarchy:** Within the priestly people of the New Testament, some members are called to fulfill specific priestly functions for the benefit of all. After a certain flexibility of ministries, reflected in the pastoral epistles (1-2 Timothy, and Titus), the three orders of bishop, presbyters, and deacons seem to be standard by the time of Ignatius of Antioch (around 110). In the time of Pope Cornelius (251-253), we read of a well organized set of ministries at Rome, including presbyters, deacons, subdeacons, acolytes, exorcists, readers, and doorkeepers.

◦ *Gradual growth of the presbyterate:* In the early centuries, presbyters or elders were members of the bishop's council. With his permission, they could preside over the eucharist; as more churches were established in the cities and gradually in the countryside, presbyters were placed in charge of them by the bishop, and they celebrated the eucharist in his name. In the early middle ages, the importance of the presbyterate grew. The ordination rites came to show many Old Testament influences (in prayers, anointing, and vesture). Eventually, presbyters came to be called *priests*, a title previously reserved to bishops as high priests of the local Church. Even the office of bishop was seen mainly as a more important form of the presbyterate, with a few more additional powers.

◦ *Lessening of other ministries:* As the power of the presbyter increased, that of deacons and other ministers lessened. Gradually, the minor orders dwindled in importance, and became ritual (and usually meaningless) steps on the way to the presbyterate. Anointing of the sick was now given only by presbyters, and usually at the deathbed. Slowly, everything of importance in the Church was reserved to the priest, and gradually the view grew that the hierarchy was the Church, a view that Pius XII worked hard to eliminate.

\* \* \*

**Modern renewal:** The Second Vatican Council called us back to the images of the Church used in the scriptures: it is the living body of Christ, the vine, God's building. (See *This is the Church*, in Bulletin 73, pages 51-52.) Once more we see that we are the Church, and that the whole Church is priestly: each of us shares in the priesthood and work of Jesus Christ through the sacraments of initiation. All are called to be holy, and to be servants: we are a ministerial Church.

God calls some members of the Church to share in a special way in Christ's priesthood for the good of the whole body: bishops, presbyters, and deacons are called to serve others as Christ did (Mk. 10: 42-45). They are to be models in prayer, service, and holiness, and have the responsibility for calling forth ministries among all Church members to meet the needs of the Church and the world, so that the saving work of Christ may be continued in our generation.

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## PASCHAL MYSTERY

*Lord God, eternal Father,  
you sent your Son to redeem the world  
by his obedience to the point of death.*

*As your beloved people,  
we ask you to grant our prayer:  
teach us to crucify our flesh and its affections,  
that we may die to sin and live for you.*

*May we die to sin with Christ,  
rest with him,  
and rise again with him to new life.  
May we live with our Lord for ever.*

*Father, through Christ, our brother and our Lord,  
we offer all glory and honor to you,  
in the unity of the Holy Spirit:  
Father, listen to our song of praise.  
Alleluia! Amen! Amen!*

*Lord Jesus,  
we praise you for saving us  
by your dying and rising.  
We give you glory for being the light of the world,  
and for calling us to be your Church.*

*Deepen our faith and our love.  
Help us to obey the Father's will  
and to spread his kingdom on earth.  
Bring our praise and our petitions to our Father,  
for you are his beloved Son,  
in the love of the Holy Spirit:  
one God for ever. Amen!*

## LIVING THE PASCHAL MYSTERY

*One of the important results of the Second Vatican Council was to restore to Catholic life an understanding of the paschal mystery. This truth is the key to our living and our worshipping as Christians.*

**What is the paschal mystery?** In simple terms, the paschal mystery or the Easter mystery may be described as God's plan for saving us by the dying and rising of Jesus.

◦ *It includes* the full plan of God: to save us by the incarnation of his Son as one of us, by his life and teaching, by his suffering, dying, and rising, by his ascension, by his sending of the Holy Spirit, and by Jesus' coming again at the end of time — all seen as *one great saving act* of God's mercy.

◦ *It extends further* to our personal involvement in it through baptism, as described below.

### In Our Sacramental Celebrations

**Baptized into this mystery:** The effects of our baptism go far beyond the forgiveness of sin. *Read Rom. 6: 3-14.* Each one of us has been baptized into the death and rising of Jesus. We are buried with Jesus; we die with him to sin; the power of sin to rule over us is defeated by Jesus' death. We are brought by God from the kingdom of Satan to the kingdom of God, from the power of sin and darkness to the rule of Christ our light. With Jesus we are raised to new life for God; we are called to seek the things that are above. We live now as God's children, and give ourselves to him in love.

◦ *Baptismal covenant:* When a believing adult is initiated into the Church of God by baptism, confirmation, and eucharist, God brings this person into the new covenant he has made with us in Christ. God's promises —

*I will be your God,  
and you will be my people;  
you will keep my commandments,  
and I will save you —*

now apply fully to this new member of Christ's body. God lives in this new son or daughter of the Father, this brother or sister of Christ, this temple of the Spirit. The new Christian is swept up into the paschal mystery of Christ, and undertakes to enliven it in his or her daily life.

When a child comes to be baptized into the Church, it does not have personal faith; instead, the parents and the local Church community express their faith, and promise to share this with the child as he or she grows to maturity. By our prayer, teaching, and example, we help the child to grow in the faith until he or she is ready to accept and live the paschal mystery of Christ. (See Bulletin 73, *Baptizing Children.*)

◦ *Sharers with Jesus:* In our baptism, God our Father makes us his children. The Holy Spirit enables us to recognize God as our beloved Father (Rom. 8: 15-16). We become heirs of the kingdom, and share in the inheritance of Jesus our brother

(Gal. 4: 4-7). We share in his priesthood, and are able to offer sacrifice to the Father through him (Liturgy constitution, no. 14).

**Offering the eucharist:** St. Paul teaches us that when we celebrate eucharist, we are proclaiming the death of Jesus until he comes (1 Cor. 11: 26). In obedience to our Lord's command to do this as a memorial of him, we remember his suffering, death, and resurrection, and his entire paschal mystery. In the eucharistic prayer we thank our heavenly Father for all his works of creation and grace, done in and through his Word. We thank him for calling us to salvation in Jesus, and as the brothers and sisters of Jesus, we offer to the Father the dying and rising of Christ and our sharing in it.

In baptism we began to share in the paschal mystery, and each day we are called to continue to die with Christ to sin and to live with him for God (see 1 Pet. 2: 24). It is this constant *living sacrifice* (see Rom. 12: 1-2; Heb. 13: 15-16) that we offer to Jesus. He accepts what we do for him, and makes it part of his perfect offering to the Father; through Christ our high priest, we too are able to join in this offering (see GI,<sup>1</sup> no. 55f).

**Reconciled in Christ:** When God forgives our sins in the sacrament of penance, he does so in his free mercy and love. By the grace of his Spirit he leads us to conversion of heart once more, so that we may turn back to him with the strong intention of leading a new life. It is by the blood of Jesus, shed to forgive us and save us, that we are restored to God's love. We are led once more into participation in the paschal mystery of our Lord; once more we promise to die with him to sin, and to live with him for God.

## In Our Daily Life

The Constitution on the Church, no. 10, reminds us that all members of the Church exercise their priesthood in a number of ways, and not only in the liturgy:

**In the sacraments,** when we celebrate and receive the sacraments. (These presuppose faith and conversion on our part: see Liturgy constitution, no. 9.)

**In prayer,** when we pray and when we offer our thanksgiving to God. This is true of personal and family prayer as well as of our public worship.

**In self-denial:** When we deny ourselves for Christ and carry our daily cross with him (see Lk. 9: 23), we are showing forth his paschal victory in our lives. The world strives to avoid pain and discomfort, and seeks pleasure. We follow Christ on the narrow way, knowing that he is with us, and that he makes our sufferings of value because they share in the power and glory of his cross.

**In active love:** Jesus promised that the world would recognize us by our love for one another (Jn. 13: 35). As long as we remain in his love and share in his life, he enables us to bear everlasting fruit for the Father (see Jn. 15: 1-17). Only those followers of Christ who do the Father's will are to enter the kingdom of heaven (Mt. 7: 21). Examples of what Jesus wants us to do are clearly depicted in his description of the last judgment (Mt. 25: 31-46).

<sup>1</sup> GI: See *General Instruction of the Roman Missal*. This is a pastoral instruction and explanation of the rites of the Mass, and is contained in the beginning of the sacramentary (pages 11-54 in the Canadian edition).

**In our daily living:** Finally we share in the priesthood of Jesus when we give witness to him by a holy life (see Mt. 5: 13-16). This living sacrifice is what we offer in the eucharist.

\* \* \*

**Preaching Christ and him crucified:** The folly of the cross has always been a hard message, even a stumbling block. We who have been led by grace to Christ have embraced the cross: we have the image of the crucified Lord before our eyes (Gal. 3: 1). Right in the midst of his fine passage about our sharing in the death and rising of Christ through baptism (Rom. 6: 3-11), Paul reminds us that our old self has been crucified with Christ (Rom. 6: 6); no longer are we to let sin reign in our bodies, for we are dead to sin and alive for God in Jesus (Rom. 6: 12 and 11). We are crucified with Christ, and now he lives in us by our life in faith (Gal. 2: 20). For this reason we who belong to Jesus have crucified our flesh with its desires, which are against the Spirit of God (Gal. 5: 24 and 17). By the cross of Jesus, the world has been crucified to us, and we to the world; as Christians, we glory in the cross of our Lord (Gal. 6: 14). Through Christ's death we are made strong by God's power (see 2 Cor. 13: 4).

Christians need to be reminded of the paschal mystery and of their sharing in it. In our celebrations of the liturgy, we are confronted with this mystery in the scriptures and in the prayers and actions of the rites. In the homily also, the presiding priest can call the people to conversion in the blood of Jesus, and encourage them to live out his dying and rising in their daily life with Christ for God.

\* \* \*

*What place does the paschal mystery of Jesus hold in my life? in the life of my worshipping community? What does he want me to do about it?*

\* \* \*

**Helpful reading:** See *Paschal mystery in our devotion*, in Bulletin 62, pages 24-30.

*The Cross in English Life and Devotion*, by Gordon Huelin (1972, The Faith Press, 7 Tufton Street, London SW1P 3QD).

*Liturgy: The Holy Cross* (1980, The Liturgical Conference, 810 Rhode Island Avenue NE, Washington, DC 20018): see review in Bulletin 77, page 47.

## **NEXT ISSUE**

The January-February issue of the Bulletin will contain the papers given at the Canadian Liturgical Society's symposium, *Worship '81*. These five talks, by Bernard Cooke, David Hay, Marión Hatchett, and Monika Hellwig, provide valuable resources for personal study and group discussion on the eucharist in the life of the Church today.

Bulletin 82, *Eucharist: Worship '81*, will be ready for mailing toward the end of January. Make sure that you renew your subscription for 1982: see page 229, below, for further information.

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## **GUIDELINES FOR PASTORAL LITURGY**

The 1981-1982 edition of *Guidelines for Pastoral Liturgy — Liturgical Calendar*, is now available for \$4.25, plus 10% for shipping and handling charges for orders under \$10.00, and 5% for orders over \$10.00. Please write to the Publications Service, 90 Parent Avenue, Ottawa, Ontario K1N 7B1.

This 240-page book gives full information on the Mass and liturgy of the hours for each day, and provides pastoral suggestions for celebrating many events within the liturgy. It is the key to each day's liturgical celebrations, and enables the community to make more fruitful use of the rich options available.

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

The calendar covers the period from the beginning of Advent 1981 to the Saturday after the celebration of Christ the King in 1982.

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## **WAYS OF USING THIS BULLETIN**

Bulletin 81 may be used in a variety of ways in your parish or community:

- Use it as a means of personal study and review on various questions about liturgy.
- Encourage your liturgy committee and ministers to discuss the various questions this issue raises.
- Discuss the meaning of liturgy (pages 204-205).

Extra copies of this issue may be ordered from Publications Service, 90 Parent Avenue, Ottawa, Ontario K1N 7B1.

# WORSHIP AND PRAYER

## SOME ELEMENTS IN THE LITURGY

*It is easy to talk about the liturgy. Everyone knows what it means — so it seems.*

\* \* \*

**Second Vatican Council:** The Council described liturgy in this way (see Liturgy constitution, no. 7):

- Liturgy is *public worship* of God.
- Liturgy is an *action of Christ* our high priest *and of the Church*, which is his body.
- Liturgy *uses signs* that can be perceived by our five senses, and by them shows that we are being made holy “in a way which is proper to each of these signs.”

**Thinking about liturgy:** The diagram on the facing page shows some of the elements that enter into the liturgy. It is good for us to think about these, and to reflect on the way that the liturgies in our parish or community fit into the liturgy of the whole Church, head and members.

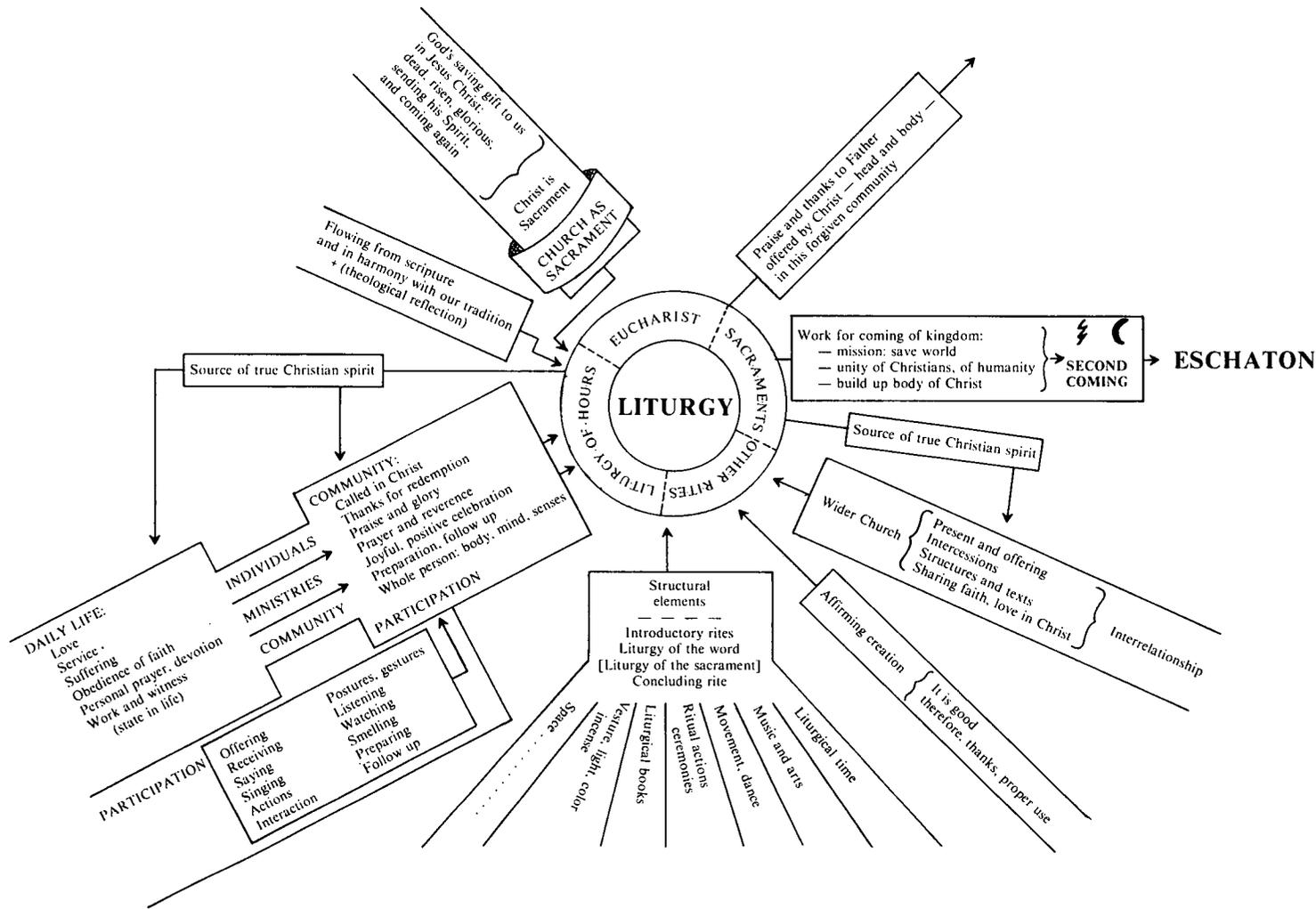
**Study the diagram:** The next page shows briefly some of the ways in which various elements in the liturgy touch and affect one another. Begin at 10 o'clock on the diagram (“Flowing from scripture”), and move clockwise around the page. The arrows indicate the directions in which God’s actions and ours are flowing.

**An aid to discussion:** This outline can provide many starting points for study and discussion about the meaning of liturgy:

- *In a liturgy committee:* Members could take part of their meeting to discuss their personal and group ideas on the meaning of liturgy. What does the way they have acted about liturgy in the past year say about their understanding of it? Are there elements of liturgy that they have neglected or overemphasized?
- *At a workshop:* Individuals or small groups may try to describe what they think liturgy means. After the answers are shared, all could discuss the diagram.
- *In class:* How does the class describe or define liturgy? Does the diagram include all the elements in this description? What is the relative importance of the various elements in the diagram?

\* \* \*

**Other elements:** Are there other elements that need to be added to the diagram? How do they fit in with all the others?



## WORSHIP OF THE ENTIRE ASSEMBLY

*This article has been prepared by Dr. J. Frank Henderson, of Edmonton, who is the chairperson of the National Council for Liturgy.*

It is the Church which offers public worship to God; it is the People whom God has called to be his own that responds to his mighty acts with praise and thanksgiving. That particular manifestation of the Church which gathers for worship at any one time and place is called the liturgical assembly, and within the assembly as a whole some have specialized ministries while most do not; this latter group usually is called the congregation.

One of the great emphases of the modern liturgical renewal is that every person present — whether a member of the congregation or some minister — is called to worship actively; this is the full, conscious, and active participation in the liturgy of which the Second Vatican Council spoke. And yet one may still ask exactly **how** this worship of the entire liturgical assembly and of each of its members is actually carried out, and by what criteria is the quality of this worship to be evaluated. It is my observation that in many places and at many times the worship of the assembly as a whole is not what it should be. Why is this and what can be done about it? <sup>14</sup>

I should like to propose a single fundamental criterion with which to deal with the several questions and concerns just raised. It is that given to us by St. Paul in his first letter to the young and struggling Church at Corinth, chapter 11, verse 29:

*A person who eats and drinks without recognizing the Body is eating and drinking his own condemnation.<sup>1</sup>*

For a long time, Roman Catholics interpreted the “body” of this passage almost exclusively in terms of the eucharistic bread and wine. While not neglecting this identification, however, we need to become aware that modern biblical scholarship now tells us that Paul was referring here primarily to the ecclesial body of Christ, the Church, the liturgical assembly. Our assemblies today, moreover, have some of the same problems that were experienced in Corinth, some of the same hindrances to the worship of the entire assembly; hence I shall use Paul’s concept of “discerning the body” as an all-inclusive criterion by which the worship of the assembly may be evaluated.

For the most part the applicability of this criterion will be indicated simply by the asking of questions which may be considered as a type of examination of conscience for local liturgy planners, liturgical ministers, and community leaders. For present purposes also this criterion has been applied primarily to the celebration of the Sunday eucharist.

### **Gathering**

The first area in which we may look for discernment of Christ’s presence — or lack of such discernment — is in the very gathering of the congregation to worship, before the presbyter, readers, and acolytes enter and the liturgical rite itself begins. Thus we may ask:

<sup>1</sup> This text is taken from THE JERUSALEM BIBLE and is used by permission of Doubleday & Company, Inc. Copyright © 1966 by Darton, Longman & Todd, Ltd. and Doubleday & Company, Inc.

Does the assembly — each member and as a whole — gather as the ecclesial body of Christ, discerning his presence among them?

Do they come, in the first place, as persons who have been conscious of being Church during the week:

- Being Church, not just in a formal and institutional sense, but also in prayer: private, in the family, with others;
- Being Church in service to the Church community, to friends and neighbors, to the many needy in our communities and the world;
- Being Church in proclaiming the Word of God who is Jesus Christ, through study, meditation, the way they live their lives, through explicit evangelization;
- Being Church in expressing praise and thanksgiving to God in all their lives?

Do they come, secondly, conscious of one another as manifestations of the presence of Christ, as gifts of God for one another? Is there a sense of cohesiveness and unity; is there joy and excitement at being together? Is there an awareness that they have already begun to worship in experiencing the presence of Christ among themselves?

Thirdly, does the community as a whole explicitly minister to this discerning of the body of Christ in the gathering? Do the architecture of the church and the type and arrangement of the seating draw people together or do they cut up the body by separating people? Do representatives of the assembly welcome and smile at all those who gather, and so indicate their place — their value — in the worship of the assembly? Do the people greet one another in the vestibule, in aisles, as they sit down; not noisily or perfunctorily, but so as to speak the message, *I am glad that we will be worshipping together*? Are the inevitable latecomers made to feel welcome while at the same time helped not to disturb the liturgy?

Finally, do the musicians who rehearse the congregation, and the ministers who make initial announcements and introductions (if this is done), discern the body of Christ in the still gathering assembly? Are they respectful of the assembled people, are they prayerful, are they aware of an obligation to facilitate unity and joy in what they have to do?

## The Little Ones

The liturgical assembly — the worshipping Church — is composed not just of adults, the healthy and vigorous, the well-educated, the bright, and the outgoing, nor are all regular members of the community. We therefore need to ask if the body of Christ is discerned in the weak and little members of the assembly, and in the stranger?

Christian tradition has always appreciated the fact that Christ often comes to us in the guise of the stranger who becomes our guest. Is the stranger (or the one who goes to church only occasionally) recognized, welcomed, valued, and helped to participate fully in the worship of the assembly? If someone can come a stranger and leave still a stranger at the end of the liturgy, then a presence of Christ has not been discerned.

We also need to be sensitive to the presence of the weak, the infirm, the handicapped. Is their presence and their participation truly valued, or are they considered to be something of a nuisance? Is there easy entrance for wheelchairs and for those who find it difficult to climb a lot of steps? Are those with impaired sight and hearing seated appropriately and provided with needed worship aids? Are those on crutches and in wheelchairs helped — and waited for — during processions? Are the mentally handicapped cared for and helped to participate in the prayer of the community?

Finally, there are the children and the parents (and others) who care for them; often they seem to be treated rather inhumanely in the liturgical assembly. While it may be true that we can cater too much to children, it is also true that they also are members of the ecclesial body.

Do we actively help them to participate to the extent that they are able? Does the preacher speak a word to them? Are we tolerant of some extra noise and distraction for the sake of the unity of Christ's body? Are we understanding of the parents whose prayer is perhaps made difficult because of their children? Having separate, sealed-off cells for mothers and children is no way to discern Christ's body.

## **Ministry**

Within the liturgical assembly, some have special ministries, and it is the basic function of these to serve the worship of the assembly as a whole. Our question must be, then, do those who have such special ministries — especially the presiding priest — discern the body of Christ in the rest of the assembly? Ministers do so when they are prayerful, when they are prepared, when they obviously care for the people, when they share themselves, when they facilitate the prayer of all, when they are with the people, when there is dialogue, when they foster discernment of the body within the assembly as a whole.

## **Praying**

Having said something about the community that has assembled to worship, we may now consider the ways in which it prays and the quality of its prayer. Here, therefore, we may ask if the entire assembly prays as the ecclesial body of Christ, discerning his presence among them? As the special ministries have already been mentioned, it seems appropriate at this point to focus on the remainder of the assembly, the congregation.

There are many obstacles — real or potential — to the prayer of the congregation and hence to the prayer of the entire assembly. Some of these may be considered internal or intrinsic in members of the congregation; we may imagine, for example, that some people may not try very hard to enter into the assembly's prayer, or that some do not come to the liturgy prepared to pray through experiences of prayer and ministry during the week, or that some have an excessively individualistic approach to worship. These obstacles are difficult to deal with, and need more space than is available here to discuss adequately.

Many other obstacles to prayer, however, are relatively easy to ameliorate, if only we are sensitive to them. Let us imagine, therefore, that most members of the congregation do come to the liturgy ready and willing to pray together. But are they **allowed** to pray fully and deeply? And are they allowed to pray in the ways that are proper to them (and which are somewhat different than those of some of the ministers)? Unfortunately, we often have to answer “no” to these questions, and it is these external obstacles to prayer which will concern us here; sometimes they arise because of the architecture of the place of worship, sometimes because of insensitivity or ineptitude on the part of those with special ministries, sometimes just because of circumstances. However, there is a failure to discern the ecclesial body of Christ whenever the people are prevented from praying as they should.

**Silence:** One of the ways in which the congregation and the assembly as a whole prays is in and through silence. Are ample periods of silence provided in the penitential rite, at the opening prayer, after the readings, homily, and communion? Is the preparation of the gifts sometimes carried out in silence? Does the priest say his private prayers in silence, so as not to intrude upon the silent prayer of the people? Are people taught the value of liturgical silence, and how to pray at these times? Do the priest and readers carry out their ministries without rushing, and in a calm manner?

**Seeing:** The congregation also prays by seeing. Are all the people able to see the altar and the bread and wine upon it, the priest at altar, chair, and pulpit, the readers and deacons? Are the liturgical symbols (bread, wine, water, oil, gestures) authentic and capable of carrying their tremendous meanings? Are the vessels, furniture, art, decoration, and other appointments of the church beautiful and worthy? (Beauty is prayerful, ugliness is not.) Is the seating arranged so that members of the congregation can see the faces of at least some of the other members, and hence discern the body visually? Is there appropriate eye contact between the congregation and the ministers?

**The body:** We pray with our whole body, and not just with our heads. Is the physical environment for worship comfortable? Do the postures adopted at different times reflect what is happening liturgically? Are the processions (especially at communion) prayerful? Are movement, dance, gestures, touch, and smell used creatively to assist prayer?

**Hearing:** Clearly, an important mode of praying for the congregation is through hearing. Do the building’s acoustics and sound system permit everyone present to hear well? Do the priest and readers speak to the people in the back pews as well as to those in the front? Do the ministers read their prayer and scripture texts so that those who only hear them will be able to enter into them prayerfully?

**Acclamations and responses:** Two spoken forms of prayer that are important to the congregation are the acclamations (before the gospel and at the eucharistic prayer) and the various responses. Is the character of the acclamations respected by allowing and encouraging these to be sung? Do the musicians use only brief introductions so that the people can enter into the acclamations immediately? Do the priest, readers, deacons, and communion ministers look at the people when speaking the verses to which there are congregational responses? Do priests let the people complete their responses before continuing on?

**Singing:** It has become an axiom that our liturgy today should be musical, and that much of the singing is to be done by the congregation. Is the singing of the congregation fostered and encouraged by priests and musicians? Is the congregation allowed to sing those parts of the liturgy which it is supposed to sing, neither having parts usurped by choir or cantor nor having to speak some of these parts? Is there a concern for quality both in the music that is chosen and in the work of the musicians? Is the planning of the music integrated with other aspects of liturgy planning, including the homily? Is there a continuous effort to expand the repertoire of the congregation? Is the teaching of new music done prayerfully?

**Spontaneous prayer and options:** Though most of our prayers at the Sunday eucharist are given to us in our liturgical books, there still is considerable opportunity to compose texts locally as well as to adapt the liturgy to local circumstances by using the many options provided in the official texts. Does the local community compose its own general intercessions (prayer of the faithful)? Are members of the congregation encouraged and permitted (and taught how) to add other intentions to these? Does the priest take advantage of the numerous occasions when the rubrics say *in these or similar words*? Are all the options which are provided used creatively?

\* \* \*

**In conclusion:** It is so important that the entire assembly enter into full, conscious, and active participation in the liturgy. We have moved a long way toward this goal in the last 15 years, but we are still on the way; we have not yet arrived (and never will this side of the kingdom). Some of the hurdles yet to cross are high and difficult, but many others are low and simple. The identification of the many specific factors involved will be an aid to achieve better and fuller liturgical prayer.

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## ADVENT AND CHRISTMAS

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

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

*Advent penance celebrations* are contained in Bulletins 36, 41, 46, 51, 55, 61, and 66; an outline is given in no. 71, page 235.

# A STUDY IN DIOCESAN MINISTRY

*This essay studies an approach to the ministry of helping people to grow in their life of worship. While written about the mythical Diocese of Euphoria, the article suggests many ideas that may be discussed and applied in our parishes and communities.*

## Introductory Notes

**1. Setting:** The Diocese of Euphoria is one in which the local Church — bishop, presbyterium, deacons, other ministers, religious, and laity — have honestly tried to put the teaching and ideals of Vatican II into practice. After some years of study and prayer, the former diocese was divided into two smaller ones (see Decree on the bishops' pastoral office in the Church, nos. 22-24); now Euphoria is small enough so that the bishop can know his people, and they can know him, in the spirit of the gospel (see Jn. 10: 14-15). The bishop is recognized as the high priest of the flock — their chief teacher, leader in prayer, and father of the diocesan family (see Constitution on the liturgy, nos. 41-42; Decree on the bishops' pastoral office in the Church, nos. 11-21). The prayer life of the people, including their liturgical worship, is a primary concern of their shepherd and chief liturgist.

**2. Ministry of liturgist:** In order to promote the liturgical apostolate, the bishop has set up an active liturgical commission, and has encouraged each parish and community to have strong liturgy committees. Three years ago, the bishop asked the diocesan commission to take a further step by laying down foundations for the selection, training, and institution of men and women as diocesan liturgists. This was done in consultation with the pastoral council and the priests' senate, and they have been kept informed of and involved in the progress of these plans.

**3. Role of liturgist:** In this diocese, the ministry of liturgist is seen as being most important for the advancement of the Church's life of worship. These ministers share with the bishop in his responsibility as chief liturgist, and work with him in the mission of Christ and his Church. Through and with the diocesan commission, they help to train and guide parish and community liturgy committees; they are concerned with the prayer life of God's people; they help to develop liturgists at the parish level. The ministers advise the bishop and his diocesan liturgy commission of liturgical needs and problems in the diocese, and work with them to solve these; at the same time, they work together to lay sound liturgical foundations for growth in worship and Christian life. While active in this way for the liturgy in the diocese, these ministers continue their work in their own parishes or communities. *Working for better liturgy* could be considered their motto.

• **Main task:** The primary concern of this ministry is the Sunday worship in the diocese. In every way they seek to promote a better celebration of the Lord's day (see Liturgy constitution, nos. 41-42; GI, nos. 7 and 74-75). Through their ministry, the bishop is able to encourage each community of faith within the diocese to do its best in eucharistic and sacramental worship. In this way he hopes to lead his people ever more fully into the primary and indispensable source of the true Christian spirit (see Liturgy constitution, no. 14).

◦ *Other concerns:* The bishop has deliberately not defined the role of the liturgist in too much detail, in order that this ministry may develop according to diocesan needs. Among the concerns of the ministry, as indicated by the bishop in discussion with his presbyterium, pastoral council, liturgical commission, and with the ministers themselves, are the following:

□ Dignity, reverence, sincerity: These qualities are essential in Christian worship if it is to be offered in Spirit and in truth (see Jn. 4: 23-24). In every way, those called to the ministry of liturgist will strive to promote this, but must first reflect such qualities in their own lives.

□ Needs of the worshipping community: The ministers will learn how to discover, recognize, and meet various needs of the diocese, and of the parishes and other communities that are part of it. The liturgists will also need to learn how to present their findings and recommendations in a diplomatic and effective way.

□ All liturgical ministries: In parishes, the ministers will promote and encourage various ministries, including acolytes, readers, auxiliary ministers of communion, servers, ushers, and musicians. On a diocesan level, the ministers may take part in the diocesan program of formation for ministry (much wider than liturgical ministry), according to their talents and availability.

□ Parish liturgy committees: One of the ministers' responsibilities will be to help develop, promote, strengthen, encourage, and revive worship committees in parishes and communities (for a useful resource, see **National Bulletin on Liturgy**, no. 35, *Parish Liturgy Committees*; no. 66, *Diocesan Commissions and Parish Committees*). When the time has come to set up such a group in a parish, or to install new members, the minister may suggest the diocesan rite of institution as a model for the local celebration of recognizing the parish ministries in liturgy.

□ Respect for tradition: By their training the ministers will be led to understand the background and purpose of the rites, the meaning of the liturgical seasons, the importance of various ministries. They will realize the chaos that develops when individuals or groups seek to do "their own thing" (instead of the liturgy of Christ and his Church) without awareness of or respect for the twenty centuries of Christian tradition, and without sufficient attention to the universal Church. As members of a diocesan ministry, they will begin to appreciate the importance of following the guidance and teaching of the Church, in order that their celebration will be the action of Christ in his people, rather than the verbal expressions of personal hangups of individual Christians. Celebration of liturgy within the tradition and liturgical principles of the Church leads to authentic and excellent liturgy; underground efforts, however brilliant, are not the liturgy of Christ and his Church. Eucharist is not authentic unless celebrated by or in union with the bishop,<sup>1</sup> for he is the principle of unity in the diocese.

These concerns or goals are reviewed prayerfully each year, and are revised and adjusted as needed.

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<sup>1</sup> See "The Epistle to the Smyrnaeans," by Ignatius of Antioch, in *Early Christian Writings: The Apostolic Fathers*, translated by Maxwell Staniforth (1968, 1975. Penguin, Harmondsworth, Mdx.): no. 8, pages 121-122.

#### 4. Extent of the ministry of liturgist:

- *Diocesan ministry:* These ministers are called by the bishop to serve the whole diocese, and are not limited to the service of the parish or community in which they work or live. (This has been made clear to all — candidates, clergy, liturgy committees, and everyone else — throughout the period of selection and preparation, and will continue to be mentioned.) The ministers are expected to think on a diocesan basis, and be ready to work in other parishes and areas, on request. By meeting and praying as a group with the bishop several times during the year, the ministers will be able to continue and deepen their sense of the diocesan Church within the wider Church.

- *Time limit:* The bishop calls the ministers to exercise their ministry for a period of three years. Toward the end of this time, he consults with them and with others about whether they should (or wish to) retire gracefully with the thanks of the diocese, or renew their period of ministry and commitment when others are being instituted into ministry. (See Bulletin 53, pages 92-93.) The important criterion will not be the length of their service but its quality — not how long, but *how well* they serve. Lifetime appointments are not to be expected by ministers; some of the ramifications of such a thought might provide material for fruitful meditation by those in other ministries.

- *Mobility:* Within the diocese, the ministers are able to function in any parish or community, as requested. If they move to another parish in the diocese, they are able to carry on their ministry, with the blessing of the local parish as needed. If there were any difficulties foreseen, the diocesan commission would naturally work them out ahead of time.

If the minister is moving to another diocese with a similar program, the liturgical commission writes to its counterpart in the other diocese, and passes on a recommendation for the minister, with the request that they ask their bishop to invite him or her to continue this ministry in the new home. (See Bulletin 53, pages 92-93.)

If the minister were to move to a diocese that has not yet instituted the ministry of liturgist, the liturgical commission of Euphoria would suggest to the other commission that they benefit from the abilities and zeal of this person, and indicate some of the ways he or she could be of value to them. (During the training period, however, the candidates are helped to understand the problems or disappointments they may have to face upon moving to other areas.) If the other diocese does not wish the newcomer to exercise this ministry, he or she would be encouraged to become active in the new parish and to share his or her ability and understanding with its members for the sake of better worship; this is much better than sitting and sulking, or wasting talents in inactivity.

At the semi-annual meetings of the episcopal conference, and at regional meetings of bishops, the Bishop of Euphoria has shared the idea and benefits of this ministry with his brother bishops; at regional and national meetings of liturgical commissions and at other conferences and gatherings, the diocesan commission has also spread the good news of their program. The national offices for liturgy and for the ministry continue to help each diocesan Church to develop or improve its ministerial programs. In these ways, a more welcoming climate is growing gradually.

**5. Selection:** A dozen men and women who have been active for some years in preparing and celebrating the liturgy in their own parishes or communities have been invited by the bishop to work with him more fully in the liturgical apostolate in the diocese. After prayer and consultation with the diocesan commission and parish worship committees, the candidates for this ministry were chosen from people who have a sense of responsibility, a basic understanding of the liturgy, and a willingness to learn more about it. Persons chosen must be men or women of faith, whose lives are in harmony with the service they are asked to undertake. They must have the respect of their local worshipping community.

**6. Program of formation:** The training given to the candidates is soundly pastoral, a happy combination of theory and practice. Within the context of the Church — universal and diocesan — they pray and work together. They study the principles and history of liturgy, and are able to use these principles and analyze them in concrete pastoral situations. Conditions and circumstances that affect the preparation and celebration of liturgy become part of their grasp of liturgical needs and style. Learning by doing is a major concern, within the rather ample boundaries of the Roman rite.

The candidates are helped to understand the Church as the people of God, to see themselves as the body of Christ. Within the fullness of the Church that is both universal and national, diocesan and local, they begin to look at its ministries. They become familiar with the Constitution on the Church and the Constitution on the liturgy. They learn about the liturgy in its many facets, both theoretical and practical, as an activity of Christ in his Church.

Some of the contents of their training may be seen outlined in Appendix II (see pages 224-225, below). The subjects are not necessarily covered in the order listed there, but rather according to needs and circumstances. Many resources are provided, especially through the liturgical books, the Council documents, and the publications of the Canadian Conference of Catholic Bishops. Practical discussions of local and diocesan needs are encouraged. Sunday worship and the normal sacramental and prayer needs of a parish are emphasized and kept in mind at all times. Learning to recognize and analyze and meet the liturgical needs of the community, parish or diocese, is an important part of their work.

Prayer — personal, group and community prayer — is a major aspect of their training. They are helped to become a prayer community whenever they are together. They are given opportunities to pray with the Church, especially in morning and evening prayer, and with the scriptures. With personal guidance, they are enabled to see and appreciate the role of prayer in their lives and in the life of their family and parish family. A warm and living love of the scriptures (see Liturgy constitution, no. 24) is one of the goals of this period of formation.<sup>2</sup> Throughout the time of their formation, they are helped to realize the role of Christ and his Spirit in the Church, so that they will never feel that it is their efforts and organizational ability alone that are achieving God's work.

During the two years of formation, the candidates have the opportunity of visiting and working with parish liturgy committees in various parts of the Church of

<sup>2</sup> Further help on prayer is given in Bulletin 44, *People of Prayer*. See also no. 49, *Blessed Be God and His Creation*; no. 68, *Family Prayer*; no. 75, *Praying the Psalms*; and no. 80, *Helping Families to Pray*. See also "Growing in Prayer." in *Sunday Mass Book* (1976, CCC, Ottawa), pages 1285-1335.

Euphoria, including the cathedral, which is the diocesan church. They begin to understand the varying needs of the parishes and communities into which the diocese is divided, and can keep a realistic perspective in all they do or propose.

The fact that their ministry is on a limited basis (see no. 4, above) is kept before them, and sensible attitudes about retirement and renewal of commitment are encouraged. Personal goal setting and self-evaluation are part of their training program.

**7. Consultation:** As the second year of training nears its end, the diocesan liturgical commission consults once again with the parish council and liturgy committee of the parishes or communities from which the candidates come, to make sure that their local work in liturgy is not only satisfactory but also showing the benefit of the formation they are receiving. If the bishop and his diocesan commission are pleased with the candidates' progress, they begin to plan the celebration for their institution into the ministry of liturgist.

**8. Preparation for the celebration:** Since the ministry of liturgist is a diocesan one, the institution is presided over in the cathedral by the bishop, surrounded by his presbyterium, his deacons, and his other ministers, as well as by the religious and lay members of the diocesan family.

- *Diocesan involvement:* In order to involve as many people as possible in the preparation and celebration, the bishop invites all members of the diocese to join him in prayer and fasting in the weeks before the institution. (This is already done in Euphoria in preparation for ordinations: see Bulletin 42, page 17.) Informative announcements are prepared by the diocesan commission for all parish bulletins for the four Sundays before the institution. Each worshipping community is asked to include all the candidates in the prayer of the faithful during this month. Appropriate announcements are prepared for the diocesan newspaper, and press releases for the papers, radio and TV stations, and cable TV outlets that are received within the diocesan territory.

- *Developing the rite:* Following the general outline of the rite of institution, the candidates work with representatives of the diocesan commission and the cathedral liturgy committee to prepare the details of the celebration. The readings are chosen carefully (see Bulletin 50, pages 239-240, 243-253), and a basic theme is worked out with the bishop. Then they go on to choose hymns and other aspects of the celebration. They may wish to suggest other forms of the prayers for the bishop's consideration. The general intercessions may be prepared by the group.

In a bilingual diocese, readings, hymns and prayers would be chosen from both languages, according to local practices.

- *Day and time:* Vatican II began to restore the Lord's day to its pre-eminent place in the week and year, as the original feast day, the day of assembly and praise and joy (see Liturgy constitution, nos. 102, 106; Bulletin 43, *Sunday Belongs to the Lord*; see also no. 45, page 214; and no. 47, pages 14-16). The reform of the rites of ordination of deacons, presbyters, and bishops has led to their being celebrated on Sunday or a holy day.

In keeping with this tradition, the Church at Euphoria celebrates the rite of institution to ministry on Sunday afternoon, so that people may gather in the cathe-

dral from the far ends of the diocese, celebrate together with their bishop, and still be able to return home at a reasonable hour.

◦ *Celebrated during the eucharist:* It is to be noted that the institution of acolytes must take place during Mass, because of the close association of this ministry with the eucharistic celebration. Readers may be instituted during Mass or a service of the word. Following this trend of thought, two choices may be considered for the institution of liturgists and other ministries:

□ Within the eucharist: The eucharist is the center and source of all the Church's life and activity (see Liturgy constitution, no. 10; Decree on the ministry and life of priests, no. 5). Sunday Mass celebrated by the bishop, surrounded by his presbyters, deacons, other ministers, religious, and people, is the normative celebration, the image of the Church (see Liturgy constitution, nos. 41-42; GI, nos. 74-75). For these reasons, it is preferred to have the institution celebrated during Mass. The Diocese of Euphoria normally does celebrate such rites of institution during Mass: the rite begins at the end of the gospel, as in nos. 9-14 of the model institution; the commission and blessings at the end of the celebration could be taken from the texts in nos. 16-18.

□ Response to one objection: One cannot allege that gathering the people for the bishop's Mass at the cathedral is destructive of parish unity or allegiance, since the parish celebration is but an extension of the bishop's high priestly role (see Liturgy constitution, no. 42), and the bishop's Mass is the norm of all Sunday celebrations (see GI, no. 74).

□ Outside a eucharistic setting: Local circumstances might urge that the institution of ministers be celebrated at the cathedral outside Mass: this would be determined by the bishop and his counsellors, after some consultation with those being instituted into the ministry.

The rite of institution on pages 218-223 is drawn up as though it were celebrated outside Mass, in order to demonstrate how such a rite could be done. If celebrated within Sunday Mass, normally the readings would be those of the Sunday. (This is in keeping with the strong thrust in Canada for the full celebration of the Lord's day liturgy.)

**9. Local follow-up:** Though these new ministers are instituted for the diocese, they are also members of a parish or community. The following Sunday, it would be good to have the parish recognize any new minister who lives there by an appropriate note in the bulletin (perhaps a sample could be prepared by the diocesan commission as a completion of the four weeks of preparation — see no. 8, above). A mention in the prayer of the faithful, a word of welcome and congratulations, or another way developed by the parish liturgy committee (without making it a new ceremony of institution) could be considered.

#### **10. Some notes on the celebration:**

◦ *Basic design:* The celebration is based on the proper and complete celebration of the word in the Sunday eucharist: see Bulletin 50, pages 250-253, for a minister-by-minister account of a full celebration. The rite of institution follows the model of the rites for readers and acolytes, with an eye on those for deacons, presbyters, and bishops. The rite is deliberately general, with a number of options suggested. Those

who use it as a model should make their own choices or find similar ones, according to local needs. Any people's leaflet could show how the celebration would look after the group has made specific options, and would include a brief introduction for the congregation.

- *Diocesan family:* The diocesan Church of Vatican II is the Church demonstrated in the rites and prayers, by word and by action. The full hierarchical nature of the local (diocesan) Church is made evident, and each ministry is fulfilled by a suitable and proper minister (see Liturgy constitution, no. 28; separate readers proclaim the lessons: see GI, no. 71); all members of the Church at Euphoria are involved as much as possible (see no. 8, above). The family spirit would be felt even more fully and would be continued if all who were present for the celebration were invited to an informal gathering over coffee and a chance to meet the new ministers, the bishop, and others assembled from various parts of the diocese.

- *Comments on some of the rites:*

- Normal lay clothing (rite, no. 1) is used by the ministers when carrying out their ministry, whether in the sanctuary, at meetings, or in individual prayer and study. No need for special uniform is felt in the diocese at this time. It is considered locally that “the mantle does not make the minister.”

- Prayers: All prayers and introductions are composed for this particular service. According to the mind of Vatican II (Liturgy constitution, no. 24), the actions, signs, and prayers are derived from and based on the scriptures: this aspect could be developed further. In future celebrations, these may be taken as models, or used as they are, according to the needs felt at that time. Prayer endings are varied within the normal Roman rite pattern in order to help people “hear” what is being said in the prayer conclusions, to teach a Christian attitude and approach in prayer, and — in the long run — to pave the way for similar prepared action by those who preside at liturgical services.

- Readings: Other suitable texts may be chosen, such as 1 Cor. 12: 4-11 (lectionary, no. 67); Eph. 1: 3-14 (no. 105); Mt. 5: 1-12 (no. 71); Mt. 25: 14-30, or 14-15, 19-21 (no. 158, adding verse 21 to the shorter version).

- Common psalms (rite, no. 6): The use of the common or seasonal psalms and refrains is one of the ways that the diocesan liturgical commission hopes to provide the first steps in psalmody throughout the parishes. (See also CBW II, choir edition, no. 85.)

- Instruction (rite, no. 10): This is addressed to the candidates, but in a manner that all may be helped to understand their ministry. While the candidates already know these facts, it is good for others to hear about their ministry in an official, dignified, and solemn manner, within the context of a sacred celebration. These and similar instructions may be used by the candidates during their period of preparation as a means of instruction and as something to pray about: in this way, they are enabled to grow into the stature to which Christ calls them.

- Prayer before institution (rite, no. 11): A *berakah* format is used here (see Bulletin 49 on the use of this prayer form at a parish and family level); this prayer contains an *epiclesis*, asking for the Spirit of **reverence** and **service**.

# Rite of Institution

## Entrance Rite

### 1. Entrance procession

- \* Hymn or psalm
- \* Candidates: normal clothing, suits or dresses; walk in pairs before the deacon who carries the book.
- \* Entrance song concludes when all are in their places.

### 2. Greeting

Bishop:

**Mercy, peace, and love to you  
from God the Father and our Lord Jesus Christ.**

All answer *And also with you.*<sup>3</sup>

### 3. Prayer

Deacon:

**Let us pray for God's guidance on our community:**

All pause for a moment of silent prayer.

Bishop:

**Loving Father,  
you have called us to worship you  
in Spirit and in truth.  
Guide us as we praise you  
by our liturgy and by our lives,  
and make us always pleasing in your sight.**

**We ask this grace, Father,  
through our Lord Jesus Christ, your beloved Son,  
in the communion of your Holy Spirit in your Church:  
all glory and praise be yours for ever and ever.**

All answer *Amen!*

## Liturgy of the Word

**4. Introduction:** This introduction will depend on the scripture texts chosen for this service. The introduction may be given for all three readings now, or it may be given before each reading.

### 5. First reading

- \* Brief introduction, if not already given

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<sup>3</sup> English translation of the response to the *Dominus vobiscum*, both here and on page 221, by the International Consultation on English Texts (ICET).

- \* Reading — some suggested texts:
 

Is. 11: 1-4a	Lectionary, no. 763 (1)
Is. 42: 1-3	763 (2)
Is. 56: 1, 6-7	119
During the Easter season:	
Acts 1: 3-8	764 (1)
- \* The readings begin and end as at the Sunday eucharist.

### 6. Response to the word of God

- \* Silent prayer and reflection; if desired, the bishop may introduce this silent prayer in words like these:

**We have heard God speaking to us.  
Let us think about his words,  
and answer him in silent prayer.**

- \* Responsorial psalm — one of the following may be sung: Ps. 122; Ps. 145; Ps. 34; or another appropriate psalm. Other seasonal psalms may be chosen; or a meditative hymn may be sung by the choir.

### 7. Second reading

- \* Brief introduction, if not given at the beginning of the liturgy of the word.
- \* Reading — some suggested texts:
 

Eph. 4: 11-16	Lectionary, no. 801 (1)
Phil. 2: 1-4	485 (11)
Col. 3: 12-17	440 (1)
- \* Silent prayer and reflection.

### 8. Gospel

- \* Sung acclamation
- \* Gospel procession, with candles and incense
- \* Reading — some suggested texts:
 

Mt. 5: 13-16	Lectionary, no. 74
Lk. 4: 16-21	39
Jn. 17: 11b, 17-23	804 (2)
- \* The refrain of the gospel acclamation may be repeated.
- \* Silent prayer and meditation.

## Rite of Institution

- 9. **Call to ministry:** After the bishop and all the assembly have listened to the proclamation of the gospel, they are seated. The bishop wears his miter as the deacon calls the names of those who are to be instituted:

Deacon:

**These men and women are being called to serve  
the Church of God at Euphoria  
in the ministry of liturgist:**

He reads their names. Each answers, *I am here*. The candidates stand before the bishop, and bow to him in reverence.

**10. Instruction:** The candidates take their seats in the sanctuary, and the bishop, seated on his presidential chair, preaches the homily, beginning with the message of the scriptures. (An outline of the homily is suggested in Appendix I.) At the end of the homily, the bishop speaks to the candidates in these or similar words:

**My friends,  
you have been chosen with care  
to serve the Church of God at Euphoria  
in the ministry of liturgist.**

**Your ministry will be to work with your bishop,  
and with the priests and ministers and liturgy committees  
throughout our diocese,  
promoting worship in Spirit and in truth.  
You will be ready to work with many people  
in order that the Sunday liturgy  
in every church and chapel  
will give true honor and glory to God,  
and bring his saving grace to his beloved Church.  
Be prepared to help all the people of God  
to understand that they are chosen:  
a royal priesthood, a nation set aside to sing his praises.**

**As you strive to improve the liturgical life in our Church,  
remember to seek the true and indispensable source  
of the true Christian spirit  
by full participation in the eucharistic life  
of the Church.**

**Beloved friends,  
you must be men and women of prayer.  
Your lives are to be rooted in love  
for God and neighbor.  
The word of God must be in your hearts,  
and charity for all, in your lives.**

**11. Prayer:** All stand. The bishop removes his miter and invites the assembly to pray for the candidates:

**My brothers and sisters,  
pray with me that God will give his blessing  
to these men and women he has chosen  
for the ministry of his liturgy.  
Let us ask him to grant them his Spirit,  
that they may be faithful in their ministry for his Church.**

All pause for a moment of silent prayer.

Bishop:

**Blessed are you, Lord God, our Father,  
king and ruler of all creation:  
you have chosen us to be your Church,  
your beloved sons and daughters in Christ,  
temples of your Holy Spirit.**

**Look with love upon these servants of yours,  
who wish to dedicate their talents and zeal  
to assist your people as they worship you  
in Spirit and truth, in love and sincerity.**

**Father,  
send your Spirit of reverence and service  
upon these chosen sons and daughters of yours,  
and purify their hearts and their lives.  
Bless + them in your mercy and love.  
Let them always work for your greater glory  
and for the salvation of your people.**

**Father,  
may all honor and praise come to you  
through the Lord Jesus  
in the unity of your Spirit, in your holy Church,  
for you are one God, for ever and ever.**

All answer *Amen!*

**12. Institution:** One by one the candidates go to the bishop, who hands each one a symbol<sup>4</sup> of his or her ministry as a liturgist. To each the bishop says:

*N.,*  
**take this sign of your ministry as a liturgist.  
Be faithful in your service to the Church of God,  
and let your daily life  
reflect your love of God and neighbor.**

The new minister answers *Amen!*

**13. Kiss of peace:** The bishop gives the kiss of peace to the new ministers after they have received a symbol of their ministry. He invites the entire assembly to share in the sign of peace as at the Sunday eucharist:

Bishop:

**May the peace of Christ our Lord  
be with you always.**

All answer *And also with you.*

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<sup>4</sup> A number of symbols may be used, particularly books that the new ministers will be using in their ministry. Since they have been preparing for this ministry by actual practice over the past two years, it may be desirable to hand them their own choice of symbol from their personal library of resources. Among these signs of ministry could be included: bible, New Testament, lectionary, sacramentary, hymnal, *Jerome Biblical Commentary*, a copy of *National Bulletin on Liturgy*, or a musical instrument.

Deacon:  
**Let us offer one another  
the peace of Jesus Christ.**

All exchange the kiss of peace as usual. The bishop may wish to give the kiss to the spouses and families of the new ministers.

**14. Communal prayer:** The bishop introduces this prayer, inviting the Christian community to join him in asking the Father for the needs of all. A deacon or another minister makes the petitions, and the community responds by a brief prayer, or in silent prayer. In this rite, it would be quite fitting to have one of the newly instituted ministers read the petitions.

Bishop:  
**As God's beloved people in the Church at Euphoria,  
let us turn to our heavenly Father in prayer,  
and ask him for the needs of all the world:**

Deacon or minister:  
**Father,  
send your Spirit to guide your Church in all places:  
help us to be faithful servants of all people  
for their salvation and for your glory.**

All answer *Listen to us, Lord, we pray.*

**Teach our civil leaders to act on right principles,  
and bring your peace into the world.  
Help our nation to show true concern for others  
by sharing our wealth with those in need. R.**

**In your consoling mercy,  
be near to all who are crushed by troubles.  
Have pity on sinners,  
and lead them back to your love in your Church. R.**

**Bless those you have called to serve you in your Church.  
Look with love on those chosen to prepare your liturgy,  
and help them to bring you greater glory. R.**

**Be kind, Father, to our diocesan family:  
bless our bishop, priests, deacons and other ministers,  
parents and children, and all who work for your glory. R.**

All pause for a moment of silent prayer.

Bishop:  
**Father in heaven,  
listen to the prayers we offer  
for your Church and for the world.**

**We pray to you through Jesus Christ our Lord.**

All answer *Amen!*

## Concluding Rite

15. **Lord's prayer:** The deacon or bishop invites all to pray:

**God has called us to praise him  
by our words and our works.**

**Let us join with Jesus and his Church as we sing:**

**Our Father . . .**

16. **Commission:** The bishop stands, with miter and crozier, and sends his new ministers to their responsibilities in various parts of the diocese:

**Go forth, servants of the Lord,  
in the name of God the Father, who created you;  
in the name of his Son, who redeemed you;  
in the name of their Holy Spirit, who has made you holy.  
Go forth, and help the people of God  
to offer worship in Spirit and in truth.**

17. **Blessing of new ministers**

Bishop:

**God our Father has chosen you in love:  
may he shine his light upon you,  
and help you to worship him in Spirit and in truth.**

All answer *Amen!*

**The Lord Jesus has chosen you to serve with him:  
may he lead you to deeper love and reverence,  
and guide your hearts in his service.**

All answer *Amen!*

**The Spirit of God is ever with you  
to guide and enlighten you,  
to deepen your zeal and your prayer:  
may he help you to lead his people in worship.**

All answer *Amen!*

18. **Blessing of the community**

**And may God — Fa + ther, Son, + and Holy + Spirit —  
bless you in his love for ever.**

All answer *Amen!*

19. **Concluding hymn and recessional**

\* Hymn or psalm

\* The new ministers join the recessional, carrying their symbols of ministry.

\* \* \*

After the celebration, an informal gathering is held for all in the parish hall.

## Appendix I: Homily outline

### \* Readings:

Is. 42: 1-4, 6-7	Lectionary, no. 21
1 Cor. 12: 4-11	67
Mt. 25: 14-15, 19-21	158

After listening to the scripture readings with his people, the bishop gives the homily — rite, no. 10. He speaks to them of God's great works:

God loves his people throughout the world, and has called them to be his Church, for his glory and for their salvation. Our loving Father guides his Church by giving us his Spirit, who shares his gifts with us. By his varied gifts, the Spirit builds up his Church, the body of Christ, and helps it to carry out the work of the Lord.

God chose Jesus to be his servant, to bring his peace to the nations. The Lord Jesus has given us his Spirit, to carry on his work through many ministries. In recent years, the Church has recognized many ministries to which God is calling his people.

In the ministry of liturgist, these twelve men and women are being called to work with their bishop. (He explains their ministry briefly.) They come to share their gifts and talents so that we may all be able to worship God in Spirit and in truth, to live our lives in his service, to let his light shine in the world through us.

These new ministers — and all other ministers — need prayer, co-operation, assistance by all members of our diocesan family. We have fasted and prayed with them in preparation for this celebration. We pray for them today. We continue to pray for them and with them, and to work with them in the three years ahead. Through their efforts, with the grace of God, we will be more open to the work of the Spirit, leading us forward in the work of Christ. We will work with the Lord so that the kingdom may come, and God's will be done, in Euphoria and throughout the earth, as it is in heaven.

Then he turns to the candidates, and speaks to them — rite, no. 10 — in a way that all in the Church may hear about their ministry.

(Other ideas for the homily may be found in the Liturgy constitution, nos. 41-42, and in GI, nos. 7, 74-75.)

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## Appendix II: Training in liturgy

As well as a sound formation in the meaning of Church and in the practice of prayer, the candidates study the liturgy from both a theoretical and practical approach (see Introduction, no. 6, above). Some areas of liturgy and suitable resources are listed below; further resources are mentioned in these publications:

<b>Area of liturgy</b>	<b>Resources</b>
Introduction to liturgy and underlying principles	Bulletin, <sup>5</sup> most issues; see no. 45 Guidelines, <sup>6</sup> pastoral notes
Parish life and liturgy	Bulletin, most issues; see nos. 35, 66
Parish liturgy committee	Bulletins 35 and 66; most issues
History of liturgy	Bulletin, most issues; see no. 47
Prayer, liturgy of the hours	Bulletins 44, 49, 58, 68, 75, 80 Guidelines, pastoral notes
Eucharist	Bulletin, most issues; see nos. 54, 60, 71, 77, 69, 83 Guidelines, pastoral notes
Other sacraments	Bulletin, most issues; see nos. 52, 57, 59, 64, 73 Guidelines, pastoral notes
Weddings and funerals	Bulletins 40 and 59 Guidelines, pastoral notes
Ministries in the liturgy	Bulletins 53, 56, 79
Bible and liturgy	Bulletin, most issues; see nos. 50, 56, 75, 77
Liturgical year	Bulletin, nos. 36, 37, 41, 42, 43, 47, 55, 57, 70 Guidelines, pastoral notes and calendar
Call to penance	Bulletins 37 and 42 Guidelines, pastoral notes
Liturgical books	Bulletins 50, 57, 58, 59, 69, 75, 49 Guidelines, pastoral notes Introduction to each liturgical book
Music	Catholic Book of Worship II Bulletin, most issues; see no. 72 Guidelines, pastoral notes
Blessings	Bulletin 49 A Book of Blessings
Liturgy and life	Bulletin: most issues.

<sup>5</sup> *National Bulletin on Liturgy*.

<sup>6</sup> *Guidelines for Pastoral Liturgy* — annual liturgical calendar issued by the Canadian Conference of Catholic Bishops. Some fifty pages of pastoral notes at the beginning provide summaries of the various liturgical directives, and encourage good celebration of liturgy.

## DESIGNING A BIBLE SERVICE

*This article is a slightly revised and updated version of "Preparing a bible service," from Bulletin 34, pages 140-143. It is included here as a further resource for liturgy committees.*

How do you prepare a bible service? What is the secret of a good celebration? A few suggestions are outlined here briefly, but the best teacher is the experience of doing your own, and learning from practice.

Ideally, a bible service for the whole parish or community should be part of the liturgy committee's plan for the year of worship. A number of services such as penance celebrations before Christmas and Easter, or services to prepare for special feasts or civic occasions, can be helpful in leading members of the community to a deeper understanding and love of God's word. Services of the word are also beneficial to specific groups in the parish. Where possible, these groups should be involved in their preparation and celebration. The liturgical calendar offers a number of suggestions for these bible services at various times during the year.

### Team Effort

While some communities have individual members who are quite capable of developing a bible service, it is better to do it as a team. Several (or all) members of the worship committee, the music leader, the one who presides: these are the people who should be involved in working out the details of the service. Persons with a special interest in the theme or knowledge of the bible may be invited to take part in the preparations.

**Resources:** A bible, lectionary, *Sunday Mass Book*, and CBW II (choir edition) are useful when you are preparing a service. Most important of these is the bible.

### Steps to Success

Steps that some find useful in preparing a celebration of the word are these:

**1. Determine the occasion:** What is the occasion or event that is being celebrated? For whom is the celebration being prepared? Where will it take place? How solemn or informal is it to be?

**2. Decide on a theme:** What is the basic idea on which the celebration is built? If for example a service were developed around Sunday as the Lord's day, it might be better to pin it down to something more specific: Sunday as a day to celebrate God's love, or as a day to praise God, or as a day when God assembles his people to teach them.

**3. Choose the readings:** Look for two or three readings on the theme you have chosen. Try to find a suitable gospel passage first, and then one or two other readings to lead up to it (as at Sunday or weekday Masses). While choosing the readings, you may decide to change the theme, or make it more specific.

**4. Plan other material:** The psalms, hymns, responses, and periods of silence should lead people to respond with faith to the word they have heard. As far as possible, everything in the service should be relevant to the theme.

**5. Homily points:** While the homily or reflection is the responsibility of the leader, those working with him or her to develop a bible service should feel free to share their insights into the readings, the psalms, and the theme. The leader should be pleased to have the Spirit active in this group, and be ready to improve the homily and its impact in this way.

**6. Prayer of the faithful:** The petitions for the general intercessions may be developed by those who plan the service; some prefer to prepare several petitions, based on the readings and theme, and invite others present at the service to add spontaneous requests. The leader should prepare the invitation and the concluding prayer, keeping in mind the theme of the service. The other planners may have suggestions to offer for these.

**7. Sacred action:** It is good to do something during the celebration to bring home the theme in a practical way. This may be a gesture, a prayer in common, a blessing, a group resolution, an offering, a symbolic action. The natural drama of the moment should not be obscured by haste or overacting. Coming after the homily and prayer of the faithful, just before the service ends, it sends the group forth with a vivid reminder to live according to the faith they have heard proclaimed in this service.

**8. Beginning and ending:** Before the service, the organ may play or the choir may sing to help create a suitable atmosphere. A commentator may explain the theme just before the service opens, or after the opening hymn. The first hymn should be familiar and strong, and help to form the people present into one worshipping family. The hymn may be seasonal, on the theme, or a general hymn of praise.

- *The opening rites* need not be elaborate. A procession in a more formal service (when held in church, for example), placing the bible in a place of honor, a few words of welcome if visitors are present, a brief explanation of the theme, a gathering prayer: these are enough.

- *At the end of the bible service*, the leader should seek to close on a high note. An atmosphere of faith is nourished by the readings and homily, put into word in the intercessions and into deed in the sacred action, and builds up to the fervent praying of the Lord's prayer by the assembly. When possible, this should be sung.

A quiet prayer and blessing close the service, and a final hymn or organ recessional crowns it with music.

An informal gathering (such as coffee and cookies, potluck supper or picnic) will let the effect of the service seep in slowly, and may reinforce it by friendly discussion of ideas aroused by the readings and homily.

**9. Participation:** In designing a service of the word, the liturgy committee must make sure that every member of the assembly is able and encouraged to take a full and active part in the celebration.

The people in the congregation are invited to participate by listening in faith while the word is proclaimed, and to respond by psalms and antiphons, by acclamations and responses, by singing, by actions, gestures and bodily gestures, and at times by silent meditation (see Liturgy constitution, no. 30).

Readers carry out their role as usual. At times the choir may sing alone, or alternate with the congregation, as well as singing with the people. The choir may sing a psalm, for example, while the congregation sings the refrain.

When the congregation uses the pew edition of the Canadian hymnal, it does not need to have extra leaflets or sheets with the order of service.

## **Preparation, Celebration, Evaluation**

Some thoughts to consider:

**Preparation:** The text itself is to be prepared, following the suggestions given above. In preparing for the celebration, copies of the text should be available for those who need it: leader, commentator, the persons in charge of musicians and readers. It is not necessary for everyone else to have a complete copy of the service.

Readers must be helped to understand the context of their selection from God's word, and how it fits into the service and develops the theme.

The choir and other musicians will help bring out the fullness of the service when they too are prepared. They need to understand the theme, its relevance and importance. A little help and discussion along these lines while they are practising will lead them to a better celebration.

Banners and posters can provide visual emphasis of the theme. These may be prepared by other parish groups or organizations, working with the committee. The more people become involved in preparing for the celebration, the more they will benefit from it. (See *A fresh look at banners*, in Bulletin 48, pages 108-113.)

**Celebration:** When the time and place are suitable, the setting prepared, the leader and all his or her assistants are involved in the theme, the service will be well celebrated.

The choir and musicians by their enthusiasm can make the service live. The homily should capture the teaching of the Lord on this issue, and bring it to the minds and hearts of this assembly.

While the bible celebration is a service of worship, it may be more or less formal, according to the circumstances. Even when celebrated in church, a less solemn — but totally respectful — approach may be useful. Particularly in congregations where bible services are not frequent, it may be useful to explain the role of some parts of the rite: of the readings, the homily, the general intercessions, the sacred action, for example.

And don't forget the people. As mentioned in step no. 9, full participation should be encouraged in order to bring the assembly into the action of worship and to help them to go out and live it in their lives.

**Evaluation:** Shortly after the celebration, even that same day, the group which designed it should criticize the service constructively, seeing both the strong and weak points, where they did well and where they should improve. An added benefit of an informal gathering of the congregation after the service will be the comments and ideas of the people.

If we learn by our experiences, we can go on to do even better in praising the Lord and teaching his people through bible services.

## Spin Off

This is a term describing the civilian side effects of space technology. In preparing a bible service, many extra benefits can come to a community:

□ Prayers, ideas, thoughts brought up in preparatory sessions may be shared with others through the parish bulletin.

□ People who take part in the service may show greater interest in being involved in other activities. (For this reason, it is always good to involve someone outside the core group or liturgy committee in the planning of a service.)

□ Those who take part in the planning develop a deeper awareness of the role of God's word in their lives. Priests and leaders should not hesitate to lead them to a more fruitful and prayerful reading of the bible.

□ Ideas for posters and banners for use at various times of the year may be sparked during the planning stages. These ideas should be followed up by action.

Plan for several bible services in your community, let the Lord speak to you, and watch him lead you along his paths.

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## BULLETINS FOR 1982

In consultation with the National Council for Liturgy, these topics are planned for volume 15 of the **National Bulletin on Liturgy** in 1982:

• No. 82, January: *Eucharist: Worship '81*. This issue contains the papers given at the Canadian Liturgical Society's symposium, *Worship '81*. These talks by Bernard Cooke, David Hay, Marion Hatchett, and Monika Hellwig, provide valuable resources for personal study and group discussion.

• No. 83, March: *Steps to Better Liturgy*. These steps are actions involved in every good celebration of community worship. This issue offers a simple means by which we can assess and improve our Sunday eucharist and so offer greater praise to God.

• No. 84, May: *Funeral Liturgies*. In the light of our Christian tradition, we look at the liturgies we celebrate after a believer dies. Our faith is expressed in the rites and texts of our worship, and is in turn shaped by our celebrations.

• No. 85, September: *Advent in Our Home*. This issue provides a simple booklet designed for family use each year. The spirit, prayers, and practices of Advent help us to prepare for Christmas.

• No. 86, November: *Lent in Our Home*. Bulletin 86 is another booklet for families to use each year at home. Daily readings, prayers, and practices help us to celebrate Lent well and prepare for Easter.

Each issue will contain 48 pages. Subscriptions for 1982, from January to December (nos. 82-86), are \$6.00 in Canada; \$8.00 (U.S. funds) outside Canada; by airmail outside Canada, \$7.00 extra (U.S. funds). Send your cheque or money order to Publications Service, 90 Parent Avenue, Ottawa, Ontario K1N 7B1 Canada.

## PRAYER LIFE OF RELIGIOUS COMMUNITIES

*In this brief article, Dr. J. Frank Henderson, chairperson of the National Council for Liturgy, raises some questions that members of religious communities might be asking themselves. These could form the basis of several days of recollection as well as offering ideas for personal reflection during retreat.*

These are some questions regarding prayer in *our* community.

### **Prayer and the Rest of Life**

We pray because the way we live our daily Christian lives requires that we pray, and leads us to prayer.

**Corollary:** The way in which we pray is a reaction to and reflection of the way in which we live.

Therefore, our prayer should express:

- \* Our experience of God
- \* Our response to our experience of God
- \* Our notion of who God is
- \* Our notion of who we are
- \* Our experience of life.

Our lives — prayer and everything else — should be a unity.

\* \* \*

**Kinds of prayer:** What kinds of prayer:

- \* Does your communal life lead you to and require?
- \* Does your individual life lead you to and require?
- \* Best leads to and prepares you for daily life?
- \* Revives and refreshes you after a hard day's work?
- \* Provides a response to what has happened in your day?
- \* Reflects your daily experience of God?
- \* Provides the best use of your limited time?

### **General Characteristics of Prayer**

Is it an experience of God? Does it heighten and intensify your experience of God in the rest of life?

Does it respect and reflect the multiple presences of Christ: in the community, in scripture, in the eucharist, in people, in events?

Is it prayer of your whole person: intellect, body, imagination, feelings . . . ?

Does it respect and reflect the flow of time in your lives:

- \* Past, present, future
- \* Feasts and seasons
- \* School or work year
- \* Civic holidays
- \* Sunday and weekdays?

Can you bring to it your past experiences, acknowledge your present situation, and be led into the future?

Is your prayer outgoing? for others?

Does it foster unity while respecting individuals: unity in the community, congregation, Church?

Does it allow reflection? Does it lead to response and to renewed commitment and engagement?

Does it respond to the needs and experiences of the moment? Does it respond to those who are hurting, tired, joyful, who have special needs, who are coming and going, to anniversaries, to blessing and affirming one another?

Is there a suitable variety in your prayer?

- \* Private and community, individual and collective
- \* Formal and informal, fixed and variable
- \* Verbal and silent prayer?

Does your prayer contain non-verbal elements?

- \* Music
- \* Ritual elements
- \* Visuals and audio
- \* Movement
- \* Touch and posture?

Is there a balance among different types of prayer:

- \* Praise, thanksgiving, intercession, confession . . .
- \* Are praise and thanksgiving primary, or is something else? Why?

## **Specific Forms of Prayer**

**Private prayer:** What priority do you give to the following, and why?

- \* Meditation
- \* Prayers during the working day
- \* Prayerfulness in your apostolic work and home life
- \* Reading scripture
- \* Spiritual reading?

**Meals:** Are your meals (or at least some of them) truly sacred actions and times of prayer?

Are good meal prayers said? Are they composed or spontaneous?

Are your meals related to the eucharist? Do they in some way derive from and lead to the eucharist?

Are your meals unifying, reconciling, sharing events, with an element of praise and thanksgiving?

**Liturgy of the hours:** To what extent are the hours celebrations of the word, requiring attentiveness to the texts?

To what extent are the hours celebrations of time, emphasizing just being there?

Is the ebb and flow of time and your life reflected in how the hours are celebrated?

Do you take your time, and have ample silence?

Are the hours sung, at least partially?

Is there a homily? How is this responsibility shared?

Is there shared reflection on the word?

Do you adapt the official rite, if this seems appropriate?

Is the office neglected on Sunday, or emphasized?

**Informal community prayer:** Has your community developed its own, perhaps less formal types of communal prayer?

What about shared prayer, rosary, other special devotions?

**Eucharist:** Is the eucharist central in your life and in community life? Is it really source and summit?

How frequently is the eucharist celebrated? Is this too often? Not often enough? Why?

Is there active participation in the daily eucharist, or is it mainly the priest's service?

Are music and other non-verbal matters attended to appropriately at daily eucharists?

Is the structure of daily eucharists exactly the same as Sunday, or adapted?

What aspects are emphasized: word, eucharistic prayer, community? Why? Are they always the same, or varied? Why?

Is there always a homily? Who preaches?

Is there shared reflection on the word by the community?

Is the priest a good leader in celebration?

In place of daily eucharist, is there:

- \* Nothing
- \* Liturgy of the hours
- \* A service of the word
- \* Reception of communion outside Mass?

Why?

## **Some Final Questions**

What are your present priorities regarding prayer? Do you see these changing in the near future?

Are certain forms of prayer satisfying or not satisfying? Which ones?

What types of participation in communal prayer do you find most satisfying?

Why?

## **SOME QUESTIONS ABOUT OUR SUNDAY LITURGIES**

*These questions may be discussed by the liturgy committee, clergy, ministers, and people in a parish or religious community.*

**What does Sunday mean for us as individuals?** What does it mean for our families? What does Sunday mean for our community?

**How do our Sunday liturgies reflect the meaning of the Lord's day?** From the way we celebrate, would anyone suspect that Christ has risen and is living among us?

**How seriously do we take God's word?** How well do we prepare it? How carefully do we listen? Do the lectern and book reflect our faith and our respect for God's word?

**What kind of preaching are we receiving?** Are the homilies carefully prepared? How well do we listen? What steps can we take now to improve this area of our celebration?

**Do we know how to celebrate the eucharistic prayer?** Does everyone in the assembly — priest, ministers, people — understand what he or she should be doing during the eucharistic prayer? How can we help all the members of the community to do better?

**Do we use authentic symbols and signs in our liturgy?** Do we help everyone to come to deeper personal faith through authentic signs? Does our bread look and taste like real food? (See GI, no. 283.) Is it broken for communion? Do we all drink the blood of the Lord in each celebration? Is the book of the word a proclamation of our faith in God? Are the vestments and furnishings worthy of our worship?

**Do we express our worship in action and gesture?** Do we worship God by our movements, actions, and gestures? Do we understand the meaning of standing, bowing, greeting, and moving in procession? Are there sufficient pauses for silent prayer and reflection in our liturgy?

**Is our liturgy joyful?** Do we celebrate Christ's victory over death and sin? Are we filled with hope by his presence among us? Do we lift our hearts to the Lord when we celebrate together?

## BRIEF BOOK REVIEWS

*Talking with Adults: Practical Suggestions for Preaching, Teaching, Evangelizing*, by Eugene A. Walsh, SS (1980, Pastoral Arts Associates, 4744 West Country Gables Drive, Glendale, AZ 85306): paper, 191 pages. \$7.95.<sup>1</sup>

Fr. Walsh addresses this book first of all to those who preach in the liturgy, but it is also of great value to all working in Christian adult education. As well, it is intended for all adults who take part in Sunday Mass regularly, for they too are called to share the gospel with others.

Dividing this material under three main headings (*Why do we preach? What? How?*), he helps us to look at important concerns in our daily life and our need for good, simple preaching in these areas. The language of preaching should be simple and concrete, as in the gospels, using plain Anglo-Saxon words and avoiding the clutter of jargon or technical terms. (Reviews of earlier books by Fr. Walsh are given in Bulletin 68, pages 93-94, and no. 71, page 238.)

Recommended for clergy, liturgy committees, adult educators, seminarians, and all active parishioners.

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*Liturgy Made Simple*, by Mark Searle (1981, The Liturgical Press, Collegeville, MN 56321): paper, 95 pages. \$2.95.

Four clear chapters explain the meaning of liturgy, the service of the word, the liturgy of the eucharist, and planning. Written for parishioners, this book provides a clear and penetrating introduction to the Sunday liturgy. Theory and practice are smoothly blended. (Other books by Dr. Searle, who teaches liturgy at Notre Dame University, Indiana, were reviewed in Bulletin 78, page 94, and no. 80, page 191.)

This is a book everyone can enjoy. Highly recommended to parishioners, ministers, liturgy committees, catechists, religious, and clergy.

\* \* \*

*Worship in Action: A Parish Model of Creative Liturgy and Social Concern*, by John Maxwell, SDB (1981, Twenty-Third Publications, PO Box 180, Mystic, CT 06355): paper, 139 pages. \$4.95.

The pastor of St. Andrew's parish in West Oakland, California, shares the experiences, joys, pains, efforts, and prayers of ten years in the life of a praying community. Conscious of the social dimensions of the gospel, they have tried to grow in faith and love through celebrating the liturgy in the context of their neighborhood and its life.

While at times the book suggests practices that are not in keeping with the liturgy, most of its ideas and thoughts can be of value to any parish that wants to live its liturgy seriously. Recommended.

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*Mosaic: Preparing for Marriage* (1980, Novalis, 375 Rideau St., PO Box 9700, Terminal, Ottawa, Ontario K1G 4B4):

- Leader's Guide: 8¼ x 10½ inches, illustrations, 32 pages, \$3.45.
- Couple's booklets: 5 booklets, 8¼ x 10½ inches, illustrations, 16 pages each, plus *His* and *Hers* workbook inserts. \$3.00 a set.

This program of marriage preparation has been sponsored by St. Paul's University and its predecessors for many years. Thoroughly updated and presented in accordance with modern techniques of adult education, the program invites couples preparing for marriage to explore individually and together. The five sessions are on exploring backgrounds, sexual intimacy, creating a family, creating a home, and marriage as a covenant. Material is also provided in the final booklet for interfaith marriages. The couple's books are practical and well organized, and the leader's guide offers a variety of ways of presenting the material in the program.

Recommended for parishes, dioceses, and communities who wish to help couples to prepare well for their marriage.

<sup>1</sup> Prices for U.S. publications are given in U.S. dollars, unless otherwise noted.

*Redemptive Intimacy: A New Perspective for the Journey to Adult Faith*, by Dick Westley (1981, Twenty-Third Publications, Mystic, CT 06355): paper, 176 pages. \$5.95.

Since the days of the first Christians, we have been struggling to accept the reality of the incarnation: God's Son is one of us; God lives in our flesh. The author of this helpful book shows us how we can follow Jesus with his Church and grow toward a realistic and adult faith in today's world. It concludes with suggestions for developing a dialogue group as one form of basic community in our parish.

Practical, sensitive, and up-to-date, this book is recommended to all who wish to grow further into the full stature to which Christ is calling us.

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*Liturgy: The Calendar*, edited by Rachel Reeder (1980, The Liturgical Conference, 810 Rhode Island Avenue NE, Washington, DC 20018): paper, 8½ x 11 inches, illustrations, 96 pages. \$7.95 (less for Conference members).

This valuable resource on the liturgical year is the second issue of a quarterly (see Bulletin 77, page 47). Brief but informative articles look at different seasons and feasts of the year among Catholics, Anglicans, and Lutherans, and share helpful ideas about present celebrations and possible future developments. Recommended for parents, catechists, liturgy committees, clergy, and ministers.

\* \* \*

*Write for the Religion Market*, by John A. Moore (1981, ETC Publications, Palm Springs, CA 92263): hardcover, selected bibliography, index, 128 pages. \$9.95.

In offering advice to people who would like to become freelance writers in the field of religion, the author shares his thirty years of experience. Hard work, discipline, and constant rewriting are demanded. Much of the advice is on writing for newspapers and magazines, but the book also discusses radio, TV, and drama. Practical advice on modern style and on marketing manuscripts concludes the book.

Recommended as a useful guide for those who wish to write or write better in this field.

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*The ABC's of Faith . . . for Children: Book Four, The Seven Sacraments*, by Francine M. O'Connor (1981, Liguori Publications, Liguori, MO 63057): paper, illustrations, 31 pages. \$1.50.

This booklet is not as successful as earlier ones (see Bulletin 72, page 46, and no. 75, page 192). It might be termed a Vatican One and a Half version of the Baltimore Catechism.

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*The Psalm Locator*, by Anthony Lawrence (1980, Resource Publications, PO Box 444, Saratoga, CA 95070): paper, 8½ x 11 inches, 55 pages. \$9.95.

After brief notes on the psalms and on ways of singing them in the renewed liturgy, Mr. Lawrence has compiled the titles and sources of many versions of each psalm. The Hebrew numbering is used throughout. The listings and sources are helpful, but it is unfortunate that he has limited himself to U.S. publications as sources. CBW II and other international hymnals would have given him a lot more good references for his list.

Recommended as a resource for musicians and liturgy planners.

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*Comunidades Eclesiales de Base: Experiencia en los Estados Unidos/Basic Ecclesial Communities: An Experience in the United States* (1980, Liguori Publications, Liguori, MO 63057): paper, a few illustrations, 160 pages. \$2.95.

Prepared by the National Secretariat and Spanish Teams/Secretariado Nacional y Equipos Hispanos, this book speaks of basic ecclesial communities as pioneered by Jesus, and offers guidance on beginning them. The first 116 pages are in Spanish. The final part of the book summarizes nine of the fourteen chapters in English.

Helpful to parishes and communities that wish to explore this approach to Christian living.

\* \* \*

*Goal Setting for Liturgy Committees*, by Stephanie Certain and Martin Meyer (1981, Liturgy Training Publications, 155 East Superior Street, Chicago, IL 60611): 32 pages. \$4.50.

This is a workbook, 8½ by 11 inches, intended to help liturgy committees in their process of setting their goals and choosing the means to reach them. It is directed to new and established committees. The process, which takes about eight hours, may be done on a weekend or over several meetings. Eight exercises are grouped under three main headings: Picture the best, Examine the real, and Create the plan. A set of exercise sheets is included, and all pages are perforated for easy removal.

Committees which are interested in carrying out their task better will find this booklet quite useful. Recommended.

\* \* \*

*Prayers of Those Who Make Music* (1981, Liturgy Training Publications, 155 East Superior Street, Chicago, IL 60611): 4 by 5 inches, paper, illustrations. 47 pages. \$1.50.

This delightful booklet gathers short texts from across the centuries, and presents them in an attractive way. It provides helpful prayers and thoughts for musicians at various seasons and events.

A parish would do well to give one to each of the musicians in the community, and to have a good supply for future members of the choir. Recommended.

\* \* \*

*The Priest: An Intimate Portrait of the Life and Work of a Parish Priest*, by Don Gold (1981, Holt, Rinehart and Winston, 55 Horner Ave., Toronto, Ontario M8Z 4X6, and 383 Madison Ave., New York, NY 10017): hard cover, 293 pages.

A journalist spends six months with a New York City priest, ordained eight years, in order to understand the link between faith and action. The parishioners and the realities of parish life in a changing world come through clearly. Many of the questions being asked in today's Church are looked at in brief vignettes. The writing is crisp, and easy to read. A pleasant book that shares many insights into the life of a priest in a parish today.

\* \* \*

*Divine Rest for Human Restlessness: A Theological Study of the Good News of the Sabbath for Today*, by Samuele Bacchiocchi (1980, Rome; order from the author at 230 Lisa Lane, Berrien Springs, MI 49103): paper, 319 pages, illustrations. \$8.95.

The Jewish scriptures — our Old Testament — present the Sabbath in varying lights: a day of cessation from work, a day of rest, a day holy to the Lord, a sign of the perpetual covenant. The different editors of the Pentateuch emphasized different points according to their underlying theology. In *Divine Rest*, the author sets out to explore these meanings in the scriptures.

As an appendix (pages 227-252), he includes a synopsis of his earlier work, *From Sabbath to Sunday*. In both books, he is seeking to emphasize the importance of the Sabbath (Saturday) instead of Sunday. As he openly states at the beginning of the book, he is a Seventh-Day Adventist. The virtues he claims for the Sabbath are also true of the Christian Sunday, whenever its nature is understood.

He seeks to undermine Sunday by insisting that it is established to counteract the Jewish Sabbath and pagan sun worship. Mainline Christians accept Sunday as the Lord's day because it is the day of the Lord's resurrection. Very early in the Church's history we see references to the first day of the week (see Acts 20: 7; 1 Cor. 16: 2; Rev. 1: 10; *Didache*; Ignatius of Antioch). There have indeed been periods in our history when Sunday became more like a Sabbath, but the main thrust has been that of a day of light, of prayer, of public worship, of joy, of rest. Sunday, not Saturday, is the holy day for Christians.

This book will be of interest to students of liturgy.

\* \* \*

*For Better and for Ever: The Sponsor Couple Program for Christian Marriage Preparation*, by Robert Ruhnke, CSSR (1981, Liguori Publications, Liguori, MO 63057): illustrations.

- *Dialogue Packet*: 34 perforated pages, with *his* and *hers* copies for the engaged couple. \$3.75.
- *Manual*: 32 pages, for the sponsor couple. \$3.95.

These booklets help a parish community to move ahead in responsible assistance to couples planning marriage. By encouraging Catholic married couples to work with engaged couples, this program provides an opportunity for sharing of faith, values, concerns, and prayer. The dialogue packet contains forms and questionnaires for the engaged couple to fill out and discuss, along with home assignments. The manual is for the sponsor couple and the clergy, and offers practical suggestions for preparation and discussion.

Recommended to every parish that wishes to help young couples to prepare well for marriage, and to encourage married couples to share their faith with others.

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*God's Word — Thanksgiving — Communion: with Laypersons Presiding*: study edition for interim use (1981, Western Liturgical Conference, 3225 — 13th Avenue, Regina, Sask. S4T 1P5); paper, two colors, 45 pages. \$2.50 plus \$1.00 postage; \$2.50 postpaid in orders of six or more copies to one address.

This book provides directions, advice, and liturgical texts for lay persons called on to lead a community in worship when no priest is present for Sunday or weekday celebrations. It has been put together with care by an archbishop, a lay liturgist, and two priests who are well trained in pastoral liturgy. Many of the rubrics and standard texts are taken from the sacramentary, enabling the community to maintain its link with the Church's eucharistic tradition. One rite of thanksgiving is given in place, along with two more in an appendix: one for Advent, and one that may be adapted locally.

A good introduction, clear rubrics, and encouragement to adapt according to local circumstances make this a useful book for community leaders. Along with Bulletin 79, *God's Word* is a welcome addition to the type of publication needed for communities where lay persons lead public worship. Recommended as a useful resource and good model.

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*Teaching Children to Care*, by Dorothy Dixon (1981, Twenty-Third Publications, PO Box 180, Mystic, CT 06355); 8½ by 11 inches, spiral bound, illustrations, pages not numbered. \$19.95.

A program for groups of children, from pre-school to grade three, provides 80 sessions. They last 20 minutes, and deal with self-esteem, empathy, and caring behavior. Parts of this program were tested in Montréal.

Teachers may find this book a useful resource in helping children to develop their own personal and social awareness.

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*The Liturgical Year: Its History and Its Meaning after the Reform of the Liturgy*, by Adolf Adam (1981, Pueblo Publishing Company, 1860 Broadway, New York, NY 10023); paper, xv, 308 pages.

The history of the liturgical year and its meaning in the faith and life of Christians can provide a fascinating study for preachers, students, and ordinary believers. This book, translated from the German, provides an interesting and readable visit to our Jewish background, and to the paschal mystery as the heart of the year. Sunday is seen as the original celebration of the death-resurrection of Jesus. The Easter and Christmas cycles, ordinary time, and feasts of the saints are also described, and their meaning explored. The liturgy of the hours and the question of a perpetual calendar conclude this book.

Recommended for clergy, catechists, students of liturgy, and for all who want to explore and celebrate the liturgical year more fully.

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*Aids to Adult Scripture Sharing: Resources for Effective Bible Study*, by Loretta Girzaitis (1981, Twenty-Third Publications, PO Box 180, Mystic, CT 06355); paper, 8½ by 11 inches, 42 pages. \$3.95.

The National Conference of Diocesan Directors of Religious Education in the U.S. commissioned this book. It applies adult learning principles to bible study, and offers guidelines for studying God's word and praying with it. Diocesan programs, correspondence courses, and some books on scripture are described. This book will be useful to anyone planning a program of bible study for adults. [Our review copy had pages 5-6 and 39-40 tucked in loosely rather than bound in place.]

\* \* \*

*The Christian Search for Meaning in Suffering*, by Paul A. Feider (1980, Twenty-Third Publications, PO Box 180, Mystic, CT 06355): paper, 96 pages. \$3.95.

Fr. Feider is a young priest who seeks to help us to understand what suffering means in the life of Jesus and his followers, and how God's love can heal us. Many will find this a helpful reflection on faith and prayer.

\* \* \*

*Understanding Symbolism in the Liturgy*, by Michael Sequeira (1981, The Antilles Liturgical Commission, St. Michael's Seminary, PO Box 198, Golding Avenue, Kingston 7, Jamaica, West Indies): paper, 108 pages, illustrations. \$5.00.

Fr. Sequeira is a priest of Kingston, Jamaica, and secretary of the Antilles Liturgical Commission. In this work he describes the reality, meaning, and importance of symbolism in our liturgy. The final section discusses eleven areas of the liturgy where we can open our minds and hearts to the richness of its symbolism in our worship.

A careful study of this book will reward liturgy committees, catechists, students of liturgy, seminarians, and clergy. Recommended.

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*Guide to the Lectionary*, by John H. Fitzsimmons (1981, Mayhew-McCrimmon Ltd., Great Wakering, Essex, England): limp cover, 108 pages.

Articles on the lectionary by Fr. Fitzsimmons appear in *Bulletins* 56 and 60. He is a Scottish scripture scholar who is the present chairman of ICEL's Advisory Committee. This book explores the principles on which the Roman lectionary is based, and then looks at the seasons and the scriptures for each Sunday. In ordinary time, he describes year A as the year of Matthew, year B as the year of Mark, and year C as the year of Luke.

We recommend that each parish and religious community should have one or more copies available for preachers, readers, and catechists.

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*Roles in the Liturgical Assembly*: The Twenty-Third Liturgical Conference at Saint-Serge (1981, Pueblo Publishing Co., 1860 Broadway, New York, NY 10023): paper, xi, 343 pages. \$12.95.

Papers by eighteen distinguished liturgists are included in this translation of *L'assemblée liturgique et les différents rôles dans l'assemblée*. The Christian assembly in history and present reforms, the roles and ministries in different Christian Churches, and current needs and trends are discussed in useful detail.

This study will be helpful to students of liturgy and theology, diocesan commissions, and Christian clergy. Recommended.

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*Celebrating Forgiveness: 15 Penance Celebrations*, by William J. Koplik and Joan Brady (1981, Twenty-Third Publications, PO Box 180, Mystic, CT 06355): 8½ by 11 inches, 2 colors, 94 pages. \$7.95.

These celebrations are intended as examples of what one parish has done; others are invited to use them as models. In this publication scripture readings tend to be submerged in a lot of other words by the readers. The book would seem to set out to replace the bible or lectionary in the celebrations. Other prayers and examinations are given in an appendix, along with a history of the sacrament of reconciliation. Liturgy committees may find this a useful resource in planning penance celebrations.

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*Comunidades Eclesiales de Base: Encuentro Nacional — Conclusiones: Chicago/Guidelines for Establishing Basic Church Communities in the United States*, National Secretariat and Hispanic Communities (1981, Liguori Publications, Liguori, MO 63057): paper, 160 pages. \$2.95.

The full Spanish text (to page 98) and an English summary (pages 99-160) present the background and meaning of basic Church communities. Their relationship to liturgy and ministries is also spelt out briefly but well. Recommended for study by pastors, parish councils, and diocesan pastoral councils.

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*La Morenita: Evangelizadora de las Américas*, by Virgilio P. Elizondo (1981, Liguori Publications, Liguori, MO 63057): paper, 96 pages. \$2.95.

This Spanish pamphlet about Our Lady of Guadalupe is written for people of Mexican descent. It describes the culture of America before and after the Spanish conquest, the appearances of Mary to Juan Diego in December 1531, and the religious, social, and political impact of this devotion in Latin American life today and in the years to come. Of interest to students of popular religion and to all of Latin American origins.

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*How to Be a Better Parent: 10 Steps for Family Living*, by Ralph F. Ranieri (1981, Liguori Publications, Liguori, MO 63057): paper, 64 pages. \$1.50.

This booklet helps parents who want to do better at their vocation of showing God's love by the way they love each other and their children. Filled with practical advice in day-to-day situations, this book is helpful for parents. It would have been good to have another chapter on integrating prayer, worship, religious practices, and devotions into daily family living. Recommended.

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*Spotlight on Liturgy*, by Anthony M. Buono (1981, Catholic Book Publishing Co., 257 West 17th Street, New York, NY 10011): paper, 192 pages. \$2.95.

Written by the chairman of a parish liturgy committee, this book contains 46 brief articles on the liturgy of the Mass. These deal with the topics clearly and simply. The book could be a useful reference for liturgy committees, catechists, clergy, and all who want to begin or deepen their knowledge and appreciation of the liturgy.

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*Council Digest: The Basic Message of Vatican Council II*, arranged by Pericle Cardinal Felici, edited by John E. Rotelle, OSA (1981, Catholic Book Publishing Co., 257 West 17th Street, New York, NY 10011): paper, 228 pages. \$4.95.

Humanity's vocations, God's saving will, duties of Church members, our sanctification, apostolate, and ecumenism: under these headings 198 passages from Council documents are arranged. A brief two-page index is provided. Every Council document is quoted except the one on Oriental Churches.

As far as it goes, the book is useful, but it is disappointing from the liturgical viewpoint: only articles 5-11 are quoted from the Liturgy constitution. This is a serious lack in the light of the Council's purpose, as described in the two opening paragraphs of the Constitution on the liturgy, for it is through the renewal of the liturgy that the Church intends to deepen and renew all its life. With the addition of an adequate chapter on the liturgy, this would indeed be a fine book.

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*Catholic Living Today: Hope from Vatican II: Spiritual Life for Adults and Youth*, by Raymond B. Fullam, SJ (1981, Catholic Book Publishing Co., 257 West 17th Street, New York, NY 10011): paper, 252 pages, illustrations. \$3.95.

While working with high school students, the author has put together a book of 20 chapters on the teaching of Vatican II. The four main parts speak of renewal of Catholics for Christ's goals, commitment to his cause, unity by his ways, and witness in his world. Liturgy is treated in only eleven pages in chapter 11, "Growing in Jesus through Mass, communion, and all sacraments." The book includes 154 passages from Vatican II documents, and has a 16-page analytical index.

The dynamic power of the liturgy to be the source of the true Christian spirit (Liturgy constitution, no. 14) does not seem to come forth as strongly as would be desired. More emphasis on the liturgical year and on daily prayer in the life of the Christian people would also be helpful.

As it stands, the book is a helpful study of Council documents, but should not replace them as a source book. It could be helpful to catechists and pastors who know the Council documents.

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*Helps for the Separated and Divorced: Learning to Trust Again*, by Medard Laz (1981, Liguori Publications, Liguori, MO 63057): paper, 64 pages. \$1.50.

This booklet offers help to those undergoing divorce, guiding them to see their way through this death to a resurrection into new life. A series of topics, based on a program known as "The Beginning Experience," is offered for reflection. Helpful for persons undergoing the experience of divorce and for pastors.

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*The Proud Tree*, by Luanne Roche, illustrated by Jim Corbett (1981, Liguori Publications, Liguori, MO 63057): paper, illustrated, 63 pages. \$1.95.

A fable for children about a tree that is cut down and made into a cross for Jesus. One wonders if it wouldn't be better to stick to the gospel story and not add to the apocrypha.

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## PRAYER TO KNOW MY VOCATION

A prayer for a young person who wants to follow the Father's will. The text invites a deeper commitment to his ways. Each person who uses this prayer may adapt it as desired.

*Blessed are you, Lord God,  
creator of the universe  
and king of all creation:  
you have chosen us in Christ before you made the world,  
and call us to live pure and holy lives in your sight.  
Glory be to you, Father of love!*

*Give me help to live for you, Father,  
in the footsteps of Jesus your Son,  
and guided by your Holy Spirit.  
I am sorry for my sins and faults:  
help me to turn away from them and to walk in your ways.  
Let me mature in wisdom, age, and grace  
before you and all your people.*

*Help me to know the way of life you are calling me to follow.  
Teach me to listen to your voice,  
and to carry my cross daily with Jesus.  
If it is your will, call me to be a priest [or: a religious].  
Help me to be obedient in faith,  
and deepen my love for others,  
so that I may use the talents you have given me  
for your glory and for the good of your people.*

*Bless my family and friends, my teachers and priests,  
and help us to be your holy people.*

*All praise and glory are yours, Father,  
through Jesus Christ your Son,  
in the Holy Spirit,  
one God, for ever and ever. Amen!*