national bulletin
on
liturgy

volume 16

january-february 1983

87

TWENTY GOOD YEARS
This Bulletin is primarily pastoral in scope. It is prepared for members of parish liturgy committees, readers, musicians, singers, catechists, teachers, religious, seminarians, clergy, and diocesan liturgical commissions, and for all who are involved in preparing, celebrating, and improving the community liturgy.

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Published five times a year
Appears every two months, except July and August

In Canada:
○ Subscription: $6.00 a year
○ Price per copy: $1.50, plus 21¢ postage

Outside Canada:
○ Subscription: $8.00 a year (U.S. funds);
  $15.00 by airmail (U.S. funds)
○ Price per copy: $2.00, plus 28¢ postage (U.S. funds)
TWENTY GOOD YEARS

Twenty years ago, on December 4, 1963, the Second Vatican Council issued its *Constitution on the liturgy*. This issue of the Bulletin marks this anniversary:

- By recalling the great steps forward that have taken place over the past two decades, and
- By pointing out many positive steps that remain for our communities, parishes, and individuals to take now and in the years to come.

As we praise God in the liturgy, we continue to benefit from this primary and indispensable source of the true spirit of Jesus Christ.
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EDITORIAL

Thanks be to God!

We look back at Pope John XXIII, and say:
*Thanks be to God!*

We think about the meaning of Vatican II for the Church, and say:
*Thanks be to God!*

We reflect on the Constitution on the liturgy, and say:
*Thanks be to God!*

Through the work of the bishops gathered in Council, the Spirit has guided the Church to take a fresh look at itself. We have been led to look at the world and at the Church’s call to serve God in the modern world. We have been helped to see how the Church must adapt and change in order to attract the people of today to Christ. These changes have not been easy for the people of God, but we have entered into new ways of worship, lifestyle, and attitudes for the sake of the gospel. We have been disturbed from comfortable routines, and have grown in our love and service.

Twenty years after the Constitution on the liturgy, the work of liturgical renewal is still a challenge for parishes, dioceses, religious congregations, families, and individuals. This issue of the Bulletin invites us to see where we are and where we should be going in our public worship and personal prayer. It asks us how we are adapting the liturgy to our Canadian culture.

Vatican II is not over. Its purposes — clearly outlined in paragraph one of the Constitution on the liturgy — are still the work of our Church. In its renewal, the Church is offering us a program for decades to come, beginning now.

* * *

*Father,*
we give you thanks and praise
for calling us to be your holy people
and for choosing us to sing your praise.

*Guide us by your Spirit to follow Jesus in our daily life,*
*and to give you glory in our loving service to others.*

*All glory and praise are yours, holy Father,*
*now and for ever. Amen!*

3
Most people involved in the liturgical renewal are familiar with the Constitution on the liturgy as a document issued by the Second Vatican Council on December 4, 1963. This article reminds us of how this document came to life, and of the part played in its formation by some members of the Church in Canada.

Background: The Constitution on the liturgy did not grow in a vacuum, but rather in a field well prepared to bear this rich harvest. The modern liturgical movement traces its origins to developments in the nineteenth century, and to Pius X at the beginning of the twentieth. During the 1920s, the liturgical movement was deeply involved with the social teachings of the Church and with the deepening interest in the scriptures as a source of spiritual life. Under Pius XII came the renewal of scriptural studies among Catholics, a return to the biblical image of the Church as the body of Christ, approval of the liturgical movement in Mediator Dei in 1947, a renewed Easter vigil and Holy Week, and a call to full participation by all in the Sunday liturgy.

Announcement: On January 25, 1969, the newly elected Pope John XXIII was at St. Paul’s Outside the Walls for a celebration. There, to everyone’s surprise, he announced that an ecumenical Council would be held. Speaking of this announcement at the opening of Council on October 11, 1962, he said: “It was completely unexpected, like a flash of heavenly light, shedding sweetness in eyes and hearts. And at the same time, it gave rise to a great fervor throughout the world in expectation of the holding of the Council.” His inspiration led to a new springtime in the life of the Church.

Preparation: Gradually, in the three and a half years between the announcement and the opening of the Council, extensive preparatory work was done. The approach of this Council was to be positive, placing emphasis on the truth, on mercy, and on unity rather than on condemnations. Bishops around the world were consulted on topics for the Council to discuss; their replies filled twelve volumes, and about one-quarter of them were about the liturgy.

A preparatory liturgical commission worked out details of a document, which was sent to each of the Council fathers for study and consultation before they came to Rome. Two Canadian priests were among the consultors of this preparatory commission: Rev. Marcel Dubois, CSsR, of Montréal, and Rev. Vincent Kennedy, CSB, of the Pontifical Institute of Medieval Studies, Toronto.
Shortly after the Council began, elections were held for the commissions assigned to transform the discussions into what would become the Council documents. Bishop Albertus Martin of Nicolet, Québec, was elected as one of the 25 members of the liturgy commission.

Council discussion: The Council fathers discussed a proposed constitution on the liturgy at general congregations between October 22 and November 13, 1962, and then voted on the introductory paragraphs and chapter I. Between the 1962 and 1963 sessions of the Council, the liturgy commission worked on amendments proposed by individual bishops. In the fall of 1963, each chapter was voted on, and further amendments were suggested. When the final vote was taken on the full document, 2158 were for it, and only 19 voted against it. On December 4, 1963 — 400 years to the day after the closing of the Council of Trent — the Constitution on the sacred liturgy was confirmed by Paul VI and the Council fathers.

Follow-up: In January 1964, Pope Paul issued a document to begin the work of applying the Liturgy constitution throughout the Latin rite. The international Consilium (commission) for implementing the Constitution began to provide directives, and episcopal conferences made local applications and gave further guidelines. Official documents, adaptations, wider use of the vernacular, new texts, new liturgical books in Latin and then in the language of the people: all these were steps along the way to liturgical renewal after the Constitution on the liturgy was promulgated.

Other developments: In 1963, ICEL (the International Committee on English in the Liturgy) was formed. Canada was one of the ten founding countries, and still remains a strong supporter of its work. In January 1966, Bishop Albertus Martin of Nicolet, Québec, and Bishop G. Emmett Carter of London, Ontario, were named as members of the international postconciliar liturgy commission. In April 1965, the National Bulletin on Liturgy was begun. A month later, Rev. Bernard Mahoney of Toronto was named first director of the National Liturgical Office, and the first members of the National Council for Liturgy were appointed.

Helpful reading:


Changes, developments, new rites, and responses to questions are contained in *National Bulletin on Liturgy* (1965- ).

Continuing to bring results

During the summer of 1982, we asked three questions of a number of Canadians who are working to promote good liturgy. The questions are given on pages 23, 37, and below. A wonderful variety of responses and some reflections on them fill most of this issue.

First question: What two or three points from the Constitution on the liturgy do you see as continuing to bring great results in the life of the people of God?

Assembly

Responses: Two persons mentioned the point of assembly or community:
- "Renewed theology of assembly."
- "The growth of a sense of community within parishes (end of article 42)."

Reflection:
- A sense of being called: In the third eucharistic prayer, we remember that God our Father has called us together as beloved people of praise:

  From age to age you gather a people to yourself,
  so that from east to west
  a perfect offering may be made
  to the glory of your name.¹

  This is a prayerful reflection on the teaching of Eph. 1: 3-14, which is also brought out in prefaces 29, 36, 39, 40, and 52.

- We are God's assembly: We have grown up in the tradition of assembly. The word we know as "Church" is a translation of the Hebrew qahal and the Greek ekklesia and synagoga: these are words that mean "assembly" or "gathering." We are the people whom God calls together for the purpose of giving praise and glory. We come together each Sunday in response to our Father's invitation.

¹ Excerpt from the English translation of The Roman Missal, © 1973, International Committee on English in the Liturgy, Inc. All rights reserved.
A celebrating assembly: One of the great insights that has come in the years after Vatican II is the realization that it is the whole Christian assembly that celebrates liturgy. All are celebrants, for all are given this privilege and responsibility when they are baptized into the priestly people of God (1 Pet. 2: 4-5, 9; Liturgy constitution, no. 14). We are all called to sing, to praise, to give thanks, to hear God’s word, and to be nourished with the bread of life and the cup of salvation. The presbyter, acting in the name of the bishop, presides over this assembly’s celebration (Liturgy constitution, nos. 41-42).

Constitution on the liturgy: This document speaks of the liturgy as the public worship of the community and of the whole body of Christ, head and members (nos. 7, 26). Communal celebrations are more desirable than semi-private ones (no. 27). Participation by all members of the assembly is required according to the nature of the liturgy (nos. 29-31; see pages 14-16 and 33, below).

Some questions: Does the arrangement of your parish or community church suggest that the people are an audience? Do they get the feeling that the action takes place in the whole assembly, or only in the area around the altar? (See Place of the community, in Bulletin 74, pages 112-120.) Do people understand that they — and not things — are holy? Do they realize that we are the priestly people of God in this place?

Action: Help people to grasp the truth: we are the holy people of God! Invite them to be involved in the parish council, its committees, and in the various ministries in the liturgy and life of the community. Encourage them to express their opinions and to share their talents for the good of the parish community (Constitution on the Church, no. 37). Remind them that they are the people chosen by God in Christ from all eternity (Eph. 1: 4).


This is the Church, in Bulletin 74, pages 51-52.


Celebration

Responses:

□ “A change in the concept of celebration.”

□ “The introduction of flexibility and creativity into the liturgy has been of great help to all. The phrase ‘in these or similar words’ was a parole we all needed, after the strictures of the Tridentine missal.”
Reflection:

○ Looking back: Throughout the first sixty years of the twentieth century, a gradual development was taking place in the Roman Catholic way of “going to Mass” or “assisting at Mass” or “hearing Mass.” Pius X taught people to sing during the celebration, and encouraged earlier and more frequent communion. The dialogue Mass began in Europe and gradually penetrated into North America. In 1947, Pius XII promoted the liturgical movement by his encyclical letter, *Mediator Dei*, and during the 1950s, began the liturgical reform with the Easter vigil and Holy Week. One of his final works, in September 1958, was to emphasize the importance of participation in the Mass through singing and responding. These reforms were in progress at the time of the Council opening in October 1962.

○ A changed concept: In the early centuries of the Christian era, those who assembled for the eucharist and other liturgical celebrations took a full part. In the middle ages and until the beginning of this century, celebration meant that the ordained priest carried out this role while the people in the congregation occupied themselves with personal devotions or other pastimes. In some periods of history, the rood (cross) screen blocked the people’s view of the altar.

The Second Vatican Council called people back to full participation in the liturgy. No longer were they to be idle or mute spectators. Now they are to be taking an active and understanding part (Constitution, nos. 11, 14). The liturgy is not something that the priest does by himself: it is the action of the whole assembly, led by the priest, and in union with Jesus Christ our high priest.

The change that was far-reaching and most notable was from Latin to the language of the people: see pages 21-22, below.

○ Flexibility and creativity: In the years immediately before Vatican II, the rubrics laid down in great detail what the priest was to do with his hands, voice, eyes, and body; little was said about the people. In theory, few of the priest’s movements or words were left to chance or whim or local variation. Today, communities and clergy are encouraged to be more creative, with a greater variety of texts and more times for music available for their planning. “In these or similar words” is the rubric which gives an opening to greater freedom in liturgical celebrations. Priests and ministers are encouraged to adapt introductions and invitations: those in the liturgical books are seen as models for their guidance. Every community is able to prepare the prayer of the faithful in each Mass and the intercessions in morning and evening prayer.

○ Constitution on the liturgy: Some important ideas on celebration of the liturgy are described: celebrating the paschal mystery (no. 6), various presences of Christ (no. 7), faith needed for celebration (no. 9); renewal of our baptismal covenant in the eucharist (no. 10), participation flowing from our baptism (no. 14), importance of God’s word in the liturgy (no. 24); worship as public celebration (no. 27), many ways of participation (no. 30), rites to be simple and uncluttered (no. 34).

○ A spirit of celebration: What are we celebrating in the liturgy? The dying and rising of Jesus, his victory over sin and death, and our sharing in this victory through baptism and the eucharist. We celebrate because God has made us sharers in the life and priesthood of Jesus, our Lord and our brother.
Some questions: In our community, do people understand the meaning of celebration in their daily lives and in the liturgy? Do the priests and other ministers use the freedom encouraged by the rubrics, while remaining faithfully within the general guidelines of the Roman liturgy? Is creativity encouraged in the prayer of the faithful at Mass and in the intercessions in morning and evening prayer? Where a variety of texts is provided, are they chosen and used creatively?

Action: Members of the liturgy committee may learn more about the variety and creativity possible in our liturgy by studying some of the references mentioned below. They may reflect on the reasons why Christians celebrate in the liturgy, and share this with all the members of the believing community.

Helpful reading:


Guidelines for Pastoral Liturgy — Liturgical Calendar: Each year, the current liturgical calendar offers 50 pages or more of pastoral notes on creative celebration of the eucharist, sacraments, liturgy of the hours, and other rites. In the 1982-1983 edition, see pages 7-56.

Eucharistic prayers, in Bulletin 40, pages 197-203, offers many positive points about creativity and variation in the presidential prayers.

Detailed notes on celebrating the Sunday eucharist are contained in Bulletins 71 and 77, and in no. 83, Steps to Better Liturgy.

Further notes on celebration are contained in Bulletin 89, Children Learn to Celebrate.

Eucharist

Responses:

- “Renewed theology of eucharist.”
- “The centrality of the eucharist in the life of the Church: see nos. 10, 11, 12, 13.”
- “Arising out of article 50, continued research, experimentation, contributions from liturgists, musicians, dramatists, anthropologists, catechists, into the rite of eucharist — with the Sunday assembly in mind.”

Reflections:

- Many changes: Some of the changes are evident in many areas, including God's word (pages 20-21, below), ministries (pages 13-14), vernacular (pages 21-22), participation (pages 14-16), and assembly (pages 6-7), above). These changes, however, reflect a more basic development, changes in our theology of Jesus Christ, the Church, and the sacraments. Vatican II has brought about important changes in our understanding and outlook, and these are reflected in our practices in the liturgy and in our daily living.

- Renewal of our baptismal covenant: When we understand that the sacraments of Christian initiation — of becoming a full and active member of the Church — are baptism, confirmation, and eucharist, we begin to realize that the eucharist is

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our weekly renewal of our baptismal covenant (Liturgy constitution, no. 10). Our life through the week is a living out of last Sunday's celebration, and a preparation and offering for next Sunday. In this way the eucharist comes to be at the center of our life, and our life is offered to the Father in union with Jesus Christ, our Lord and our brother.

Many other reflections on the eucharist are included in the Constitution on the liturgy, and are mentioned throughout this issue of the Bulletin.

○ Basis of renewal: The basic changes in the eucharist are described in the Constitution on the liturgy, nos. 50-57. These changes have helped the people of God to grow in their celebration of the eucharist as the central act of the Christian community's worship.

○ Constitution on the liturgy: In chapter 2 (nos. 47-58), the eucharist is described and its rites reformed. We need to remember the many aspects of the eucharist: it is the celebration of Christ and this community, in union with the Church in heaven and around the world. It is a living memorial of the dying and rising of the Lord Jesus. It is a pledge of the glory that our Father has prepared for us in the kingdom. Our celebration is a sacrifice and a banquet. The eucharist is a call to unity, an invitation to share and to be concerned with social justice for all. Jesus calls us to be saints, and makes us holy as long as we are open to the action of his Spirit.

Some questions: Do the people understand the meaning of offering themselves with Christ and his Church in the eucharist? Do priests in your community still think of the eucharist as “my Mass” instead of as the celebration of the whole assembly? Are some members of the congregation still happily indulging in private devotions during the Mass? In what ways can the people, the musicians, the readers, the communion ministers, and the clergy grow in their celebration of the community eucharist on Sunday?

The Sunday eucharist is the time when most Catholics gather to worship. Are we meeting their needs as a people of praise?

Action: Discuss this in your liturgy committee: In our community, two positive steps that we can take now toward improving our Sunday liturgy are . . . .

Helpful reading: On the developing theology of the eucharist, see Bulletins 82 and 76. On steps toward improved celebration, see Bulletins 71, 77, and 83.


Eucharistia, by Dennis C. Smolarski, SJ: see review on page 46, below.

See also Eucharist for a New World, and The Eucharist and Justice, listed on page 42, below.
Liturgical Year

Response:

- "Revision of the liturgical year (no. 107)."

Reflection:

- **Paschal mystery:** The Easter mystery that we celebrate and share in through the liturgy is the dying and rising of Jesus. Through our baptism we are plunged into the death of Christ to sin, and raised with him to new life for God our Father. The celebration of this mystery is the heart of our liturgy (Liturgy constitution, no. 6).

- **A liturgy of time:** We use the gift of time and of seasons in praising God. Each morning we offer praise and glory to God in union with Jesus our risen Lord; each evening we give thanks to our Father for the good works achieved in us and through us by grace and love. Each week on the Lord's day, we celebrate the dying and rising of our savior by our praise and our prayer, especially in the eucharist. Each year we celebrate Easter as the greatest Sunday of all. Our entire liturgy is a celebration of the paschal mystery of Christ: we praise our Father for calling us to share in Jesus' glorious death and resurrection.

- **Seasons of grace:** All through the Church's year of praise and prayer, God is calling us to return to our baptismal fervor: each day in morning prayer; in each eucharist; in Lent's call to believe and to repent; in Advent's invitation to make straight the ways of the Lord. Each day we are invited to follow Christ by carrying our cross with him (Lk. 9: 23). In the liturgy and the liturgical year the Spirit of God is attracting us to the way of light, and urging us to walk in the paths of Jesus, our brother and our Lord.

- **Mary and the saints:** On Sunday and every day we celebrate the mystery of Jesus our savior. On many weekdays we also honor Mary and the saints as glorious examples of Christ's power to save us and to bring us into the Father's kingdom.

- **Constitution on the liturgy:** The liturgical year is discussed briefly but thoroughly in chapter 5 (nos. 102-111). Everything is centered on the paschal mystery of Jesus Christ, for his saving action is what we celebrate and share both in our liturgy and in our life.

**Some questions:** How well do the members of your community understand the meaning and flow of the seasons of the Church's liturgical year? How important is Sunday in your life of prayer and worship? Is the work of conversion and renewal — personal and community — seen in relation to the day, the week, the year?

**Action:** Read and reflect on some of the references below, and take some action to make Sunday the central day of your community's worship. Try to understand the simple spirituality of each liturgical season, and put it into practice in your daily living.

**Helpful reading:**


On the history of the liturgical year, see Bulletin 47, *Year of Praise*; on its spirituality, see no. 70, *Liturgical Year and Spirituality*; on the paschal mystery and devotion to Christ and the saints, see no. 62, *Liturgy and Devotion*; on planning, no. 67, *Planning Our Year of Worship*.

On Sunday, see Bulletin 43, *Sunday Belongs to the Lord*. Lent and Easter seasons: see Bulletins 37 and 42; and no. 86, *Lent in Our Home*. On Advent and Christmas seasons, see Bulletins 36, 41, 55; and no. 85, *Advent in Our Home*.

**Liturgy**

**Responses:**

- "Renewed theology of liturgy."
- "Liturgy as the means by which Christians express the mystery of Christ in their lives and proclaim it to others (no. 2)."
- "Simplification and revision of the rites (nos. 34, 50)."

**Reflection:**

- *What is liturgy?* Liturgy is the public worship offered to the Father by the whole Christ, head and members. Through this worship, Jesus Christ our high priest involves us in his paschal mystery and makes his members holy through sensible signs (*Liturgy constitution*, no. 7). Liturgy is the action of Christ and his Church. In baptism we are given the privilege and responsibility of taking part in the liturgy (no. 14).

- *Our liturgy includes* the eucharist, sacraments, liturgy of the hours, and other rites and celebrations (such as funerals, blessings) celebrated in the name of the Church, the body of Christ on earth. The seasons, the week, and the time of day are also lifted up into the action of the liturgy.

- *Primary and indispensable source:* Full and active sharing in the liturgy is the "primary and indispensable source" of the true spirit of Christ for every believer and community (no. 14).

- *Presence of Christ:* The Council opened up our understanding of liturgy by showing us that Christ is present in the liturgy in many ways: in the word, in the people, in the ministers, in the sacraments, and in the eucharistic food (no. 7).

- *Living the Christian mystery:* Through the liturgy, we are able to share more fully in the paschal mystery, the dying and rising of Jesus Christ. Each celebration of the liturgy is a sharing in this mystery, and helps us to enter it more completely in our life and worship.

- *Renewed theology:* These points are signs that the Church has a renewed theology of liturgy. No longer is the liturgy seen as the rites contained in liturgical books, or as what the clergy do with vestments on. Liturgy is the work of the whole Church, and is an essential part of its life and work on earth.

- *Simplification:* During the centuries, the Church's liturgical celebrations had become encrusted with many additions, duplications, and explanatory rites. The Council called for "a noble simplicity" in the liturgy, with rites that are short, simple, clear, and needing little explanation (no. 34). This simplification has been part of the renewal of the rites.
• **Constitution on the liturgy:** The whole document is on the subject of liturgy and its renewal. It would be a positive and useful action for each person involved in planning and celebrating liturgy to read the Constitution over carefully during this year. It continues to challenge the people of God to do much better in our community worship.

**Some questions:** Do the ministers and people in our community understand liturgy in the ways described above? Are they limited to the externals and texts, or do they enter into the spirit of the liturgy?

**Action:** Liturgy is a celebration by God's people, not a performance done by a few in the area around the altar. How can your community's members come to realize the importance of their part in the worship assembly? Liturgy is prayer: what can be done to help people to prepare for liturgy and continue its action in their personal and family prayer? Liturgy goes far beyond the celebration of Mass: what can your community do to share in the riches of other liturgical celebrations?

**Helpful reading:**


*Some elements in the liturgy,* with diagram, in Bulletin 81, pages 204-205.

**Ministries**

**Responses:**

- "Greater strides in ministries of the laity."
- "Restoration of liturgical ministries for lay people (nos. 28-29)."
- "People are becoming much more aware of the individual gifts which they have to share with the parish community, and recognize the need of education and ongoing formation (e.g., readers, eucharistic ministers, musicians). In parishes, those charged with discerning and affirming these gifts are looking much more seriously at their responsibilities, and are not taking anyone who happens to volunteer. (At least we are beginning to move in this direction!)"

**Reflection:**

• **Ministries of the laity:** Since Vatican II, we have seen a broad and dramatic development in ministries of the laity. As well as the liturgical ministries mentioned below, we are witnessing a surge of ministries called forth by the Spirit and recognized by the Spirit-filled community. This development is still in its early stages of growth, and needs to be encouraged by all as a direction in which Jesus is moving his Church today. Such ministries are to be seen as flowing from our sharing by baptism in the priesthood of Christ: all are called to share in his work of praising God (liturgy and prayer) and of saving the world (ministry).
Ministries in the liturgy: The Council has restored a number of ministries to lay members of the assembly. These ministries include reader, minister of communion, musician, server, and commentator. Ministers are to be formed so that they may carry out their ministries in the spirit of the liturgy, and trained in these tasks done for the people of God (no. 29).

Limited ministries: Ministers are to do their own work, and are not to take over other ministries as well (no. 28). In the years before the Council, presbyters (priests) were exercising many ministries in the liturgy, including those of reader, commentator, and minister of communion. Now we see liturgy as an orchestration of many ministries under the leadership of the presiding bishop or priest.

For the good of the community: Not everyone is to be chosen for a liturgical ministry. Those who serve as ministers need to be people who are trying to live for God and to pray. They also need to have a talent or aptitude for this ministry, and be formed in the principles of liturgy and the skills of this ministry. Not everyone who volunteers to read, for example, is qualified to read the word of God in public worship. Those who cannot read well should be invited to retire, so that God's people may not be prevented from hearing the word clearly. Other ministries — such as caring for the sick, working with children, visiting the needy or lonely — may be open to the generosity of those willing to serve the community.

Some questions: How well are ministers serving in the liturgy? Do they need further development and formation? Is it time for some to retire and let others take their place? Does your community have a system for developing new ministers and allowing others to retire with the gratitude of all?

Action: The parish liturgy committee needs to take a look at the state of liturgical ministries in the community this year, and move toward further improvement and development.

Helpful reading:

Ministries of the Laity, by J. Frank Henderson (1978, CCCB, Ottawa): A helpful 33-page booklet on the meaning and importance of lay ministries in today's Church.

Ministries and Liturgy: Bulletin 53 (March-April 1976) was reissued in a second and updated edition in 1982. Both liturgical and other ministries are discussed, and many helpful references are included. See also Many possibilities of service, in Bulletin 53, pages 115-119, for a view of many more areas of concern.

Other issues on particular ministries: Bulletin 56, Training Readers; no. 73, Baptizing Children; no. 72, Music in Our Liturgy; on parish or community liturgy committees and diocesan liturgical commissions, see Bulletins 35 and 66.

Participation

Responses:

- "The revision of Mass (no. 50) and sacraments (no. 59) to facilitate greater participation."

- "Full, active, conscious participation of all, flowing from baptism and confirmation (no. 14)."
"Involvement of the people and especially of lay ministers in the liturgy is enhancing their Christian life."

"The restoration of the cup, and the gradual disappearance of the private Mass: both these events helped restore a semblance of good order to our eucharists."

"Continued research and education developing out of articles 30 and 31, with focus on the essence of active participation of the assembly in singing, gesture, bodily attitudes, and silence as integral to the rites. (We still operate out of an attitude which equates rite with words said or read.)"

"I feel that this more active participation (no. 30) in the different liturgical ministries by the laity is creating a new people of God — a people that want to become more involved in our public prayer, want to do their role well, want to learn more about the evolution of their specific ministries in the Church. More and more this is deepening their faith and their awareness that this is our Church, our parish, and that we must become involved if we want our parish to be an exciting and living community. I am seeing and experiencing what can happen within a parish when a sincere effort is being made consistently to see that people are trained to carry out their ministries well (no. 29). It is by creating the atmosphere and experience in the liturgy that people come to ‘touch God’ in their lives. What is expressed in nos. 28-30 has done much to bring about positive results in the lives of God’s people."

Reflection:

- Greater participation: The liturgical rites and books were revised in order to promote a fuller sharing by all in the liturgy. By doing this, the Church has laid greater emphasis on the fact that liturgy is the worship of the entire assembly in union with Jesus Christ our high priest. (See nos. 50, 59, 31, 14.)

- Means of participation: The Council suggested these ways of taking part in the liturgy: making or singing responses and acclamations, singing psalms, doing actions (such as processions), making gestures and postures, keeping silence (see Liturgy constitution, no. 30).

- Leading to renewal: Participation by song and gesture and silence is but the beginning. Our actions and words flow from and express our faith and devotion, and in turn deepen them. Gradually we take liturgy more seriously, and enter more fully into its spirit. The Spirit of God touches the lives of those who share thus in the liturgy and helps them to take a greater part in the self-offering of Jesus Christ to the Father.

- Constitution on the liturgy: The rites of the Mass (nos. 47-58), sacraments (nos. 59-82), and liturgy of the hours (nos. 83-101) are reformed so that all the members of the assembled community may take part with faith and grow in the true spirit of Jesus (no. 14).

There are five important ways in which participation is to be improved:
- Opening up the treasures of God’s word (no. 51; see also pages 20-21, below).
- Restoring the homily (no. 52)
- Restoring the prayer of the faithful (no. 53)
— Returning to the vernacular (no. 54; see pages 21-22, below)

— Distributing and receiving communion from elements consecrated in this Mass, and restoring communion from the cup for all (no. 55).

Some questions: What is the true state of participation in your worshipping community? Do people go beyond the level of words? Do members of the parish share by preparing, praying, helping others to come? Is there a tendency to seek novelties instead of depth of participation? What areas need improvement?

Action: Consider one or two practical steps that your parish liturgy committee can take in the next year. (See Bulletin 83, Steps to Better Liturgy, for many useful suggestions.)

Helpful reading: As well as Bulletins 71, 77, and 83 on the Sunday eucharist, the following are practical references:

Taking part in the eucharist, in Bulletin 62, pages 31-39; eleven ways of participating are discussed in detail.


Silence is necessary! in Bulletin 71, pages 204-205.

See also Bulletin 67, Planning Our Year of Worship, and no. 70, Liturgical Year and Spirituality.

Resources for Sunday Homilies: One each for years A, B, and C (CCCB, Ottawa K1N 7B1).

Presence of Christ

Response:

□ “The multiple presence of Christ in his Church” (no. 7).

Reflection:

○ Presence: Before Vatican II, most Catholics were conscious of only one way in which Jesus was present — in the eucharistic elements. Many saw the Mass as a means of adoring Christ and praying to him. Now we see it as a way of joining Christ in adoring the Father.

○ Constitution on the liturgy: The Council opened our vision to the variety of ways in which Jesus is present in the liturgy. Our Lord is present in the assembly, in the word of God, in the ministers, in the sacraments, and in the eucharistic species (no. 7).

○ Purpose: Christ is present in the Church’s worship so that his people may celebrate their sharing in his paschal mystery and give thanks to the Father for saving us in Christ (no. 6). Without Jesus we are unable to offer pleasing or worthy worship to our God. Every celebration of the liturgy is the action of Jesus and of his people, of the whole Christ, head and body (no. 7).

○ Effect: In the liturgy, we are taking part with Jesus and his Church in the one great act of worship to the Father. Liturgy is not just what we do on Sundays in church: it is the action of the whole Christ. As a community celebrates liturgy, the Church becomes clearly visible in this place (see Liturgy constitution, nos. 41-42; General Instruction of the Roman Missal, nos. 74-75). Liturgy is much more than our efforts to celebrate: it is Jesus who celebrates in and through us in this community and in every gathering of his faithful brothers and sisters.
Some questions: How well do the members of our community recognize the presence of Jesus in the liturgies we celebrate? How can we share a deeper understanding of liturgy among the people of God in our parish?

Action: Work this year to let Christ's presence shine out more clearly in his word and in the assembly.

RCIA

Response:

☐ “Gradual implementation of RCIA, initiation practices and disciplines.”

Reflections: The RCIA is the *Rite of Christian Initiation of Adults*. Its importance extends far beyond its nature as a way of forming new members of the believing community: the *Rite* is seen as involving all members of the parish in the ongoing process of conversion, and in the renewal of their own baptism and Christian living in faith, hope, and love.

- Catechumenate: The process of forming catechumens over a period of a few years is described in no. 19 of the *Rite*, and will be unfolded in more detail in Bulletin 91. During this period, catechumens are given the opportunity to grow gradually and experientially in the Christian faith and life by the help of liturgical celebrations, in accord with the seasons of the year. Members of the Christian community share their love, faith, and concern with the catechumens, and invite them to share in their way of life and in their apostolic works.

- Part of the liturgical year: The meaning of the year as a celebration of the paschal mystery of Christ becomes more evident when it is seen in relation to the catechumenate. Especially during Lent and the Easter season, the catechumens and the neophytes — and all the members of the Christian community — are called to relate their renewal to the baptismal and sacramental process.

- Constitution on the liturgy: Reform of the rites of initiation is outlined in nos. 64-66 and 71. Renewal of the covenant in the eucharist (no. 10) and the baptismal features of Lent (nos. 109-110) are also mentioned by Vatican II. See also the Decree on the Church's missionary activity, no. 14.

Some questions: Do members of your community realize that they are the Church, the sacrament or sign of Christ in the world? Do they reach out by their faith, hope, and love to others outside the Church? Are they trying to live as the light of the world (Mt. 5: 14-16) at home, at work, at play? Do they understand that the Church is missionary by its nature, and therefore that they ought to be reaching out to touch the lives of others?

Action: Explore the need for a catechumenate in your parish or in the parishes of your area. Work on ways of helping parishioners become more welcoming in their attitudes toward people who have no Church affiliation. Encourage all members of the believing community to work for the foreign and domestic missions, and help them to realize that they too are missionaries here at home in this community. Share ideas about Christian initiation and the process of the catechumenate.
Helpful reading:


**Sacraments**

**Responses:**

- "Greater power and clarity in the seven sacraments (no. 7)."
- "Revision of each of the sacramental rites (no. 62)."
- "A coming to life of revised rites of sacraments, especially penance and anointing of the sick. A tremendous breakthrough in the sacramental life of the Church."

**Reflection:**

- *A new outlook*: Before the Council, Catholics saw the sacraments as things, which is where the 1917 code of canon law filed them ("de rebus"). Then we began to see them as encounters with the living Christ. The Second Vatican Council took us further: Jesus Christ is the sacrament (sign) of God’s saving love for us, and the Church is the sacrament (sign) established by Christ in the world (Constitution on the Church, no. 1). In this perspective, the seven sacraments are signs which signify and cause the Church to be the abiding community of love in Christ. Through the sacraments, Jesus builds up the faith community and makes it one, thus enabling it to be the light of the nations. The sacraments are for the people of God, so that we will be the true and abiding sacrament to the human race, a sign and light for all (see Mt. 5: 14-16; Bulletin 52, pages 14-15).
• **Sacraments of faith:** We need faith in order to celebrate the sacraments (Liturgy constitution, no. 9). Faith is God's gift to us, giving us the power to believe and accept our God. We come to the sacraments with faith, and through them our faith is made stronger and deeper. We believe that Jesus is present in the sacraments by his power (no. 7), and open ourselves to his love through the action of his Spirit.

• **More vivid symbolism:** When we poured a few drops over a baby's forehead, we were content with considering baptism as a washing away of sin. Now that we may immerse adults and children in the baptismal bath, we are coming to a fuller vision of God's strong action in this celebration of faith: we die to sin and are buried with Christ, and we are raised to new life with him for God. Bread that looks like actual food is being used in the eucharist, and people are drinking from the cup once again. Anointings are more generous, the laying on of hands is firm and prolonged, the moments of silent prayer are intense.

• **Constitution on the liturgy:** The renewal of the sacraments is described after the eucharist, in nos. 59-82. Simple strokes apply the general principles of liturgical renewal (nos. 21-40) to the liturgy of the sacraments.

**Some questions:** In our parish community, do we understand baptism, confirmation, and eucharist as the sacraments of initiation? Do we see the sacrament of reconciliation as a sacrament related to the reconciliation effected in baptism and eucharist? (See Rite of Penance, no. 2; Bulletin 88 is on Reconciliation in Our Life.) Anointing has been restored as the sacrament for those who are seriously ill, and viaticum is the sacrament for the dying. Do the members of our community understand the Church's present attitudes about sacraments?

**Action:** During this coming year, help members of the parish community to grow in their knowledge and faith about the sacraments of the Church, and about the Church as sacrament.

**Helpful reading:**

* Toward a Renewal of Sacramental Theology: see page 13, above.


Scripture

Responses:

- "The greater use of scriptures." "The greater emphasis on scripture in the liturgy." "Moving toward a strong and abiding love for God's word." "Article 24 is our future" (no. 24).

- "The creative, fuller use of the bible." "Sacred scripture and the liturgy." "The opening up of the treasures of the bible" (no. 51; no. 35: 1-2, 4).

- "The new three-year lectionary (1969) has given all preachers a valuable tour of the Old Testament, and has afforded all — on Sundays and also on weekdays — a truly rich memorial of God's interventions in our daily life."

- "The faithful will catch on to the bible, resulting in a growth in biblical spirituality, bible studies, interest, and scriptural values."

Reflection:

- Vatican II led Catholics to a much deeper grasp of the importance of the scriptures in our lives. All the Council documents used the scriptures as a source of living guidance. Both in the Constitution on the liturgy (see nos. 24, 35, 51, 78, 90-92, 121), and in the Dogmatic constitution on divine revelation, the scriptures are the living source of light for God's people today. In no. 19 of the Constitution on revelation, we have an explanation of what the gospels are about, one which many still do not grasp.

- Place of the scriptures: In churches, the lectern has become the place from which the scriptures are proclaimed (see Bulletin 74, pages 128-131). The ministry of readers has been restored to the life of each believing community.

- Lectionary: The lectionary has been carefully prepared. In the Sunday section (nos. 1-175), the readings are arranged in cycles of three years. In year A, the gospel passage is usually taken from Matthew, whose gospel guides us through the year. Similarly, year B is the year of Mark, and year C the year of Luke. John's gospel is used each year in the seasons of Christmas, Lent, and Easter. (See The Church's catechism, in Bulletin 56, pages 293-295; also no. 60, pages 221-244.)

- Book of God's word: The reverent use of a special book is one of the ways we express our faith in God's word.

Some questions: How well do our readers proclaim the word in our Sunday celebrations? Is the lectern reserved for God's word and the homily, or do we use it for proclaiming everything from the gospel to the hymn numbers to the amount of the prizes at this week's bingo? Do we proclaim the word with faith from a worthy book? Have we learned to listen in faith? Do we help people to prepare during this week for the Sunday readings?

Action: Work to improve the proclamation and the hearing of God's word in your community.
Helpful reading:

*Lectionary for Mass: Sunday and Solemnities:* The CCCB has published two editions, one for proclamation and one for home use by readers (study edition).

Bulletin 50, *Reading God's Word: The Lectionary*

No. 56, *Training Readers*

No. 71, *Sunday Eucharist: I* (on the liturgy of the word); see also Bulletin 83, pages 62-68.

Vernacular

Responses:

□ “The use of the vernacular language” (nos. 36, 39, 54, 63, 101).

Reflection:

• *Whose liturgy?* We realize of course that God, to whom liturgical worship is directed, understands all languages, as does Jesus Christ, whose liturgy it is. But the liturgy is also the liturgy of the whole body of Christ, of people from every nation and race and language (see Rev. 7: 9-10). Jesus has died for all, and has swept us up into his act of worship. The use of the language of the people is required if we are to be able to understand what is being said to us, by us, and in our name. This is based on the pastoral and educational nature of our liturgy (Liturgy constitution, nos. 33-36).

• *Translation into English:* In the 1950s, some of us thought that the restoration of the vernacular, our mother tongue, in the liturgy would solve all our liturgical problems; in fact, it was merely the porch door leading to the beginning of the renewal. By bringing us more fully into the liturgy, the vernacular has helped us to see more clearly how much the liturgy needs continuing reform and penetration in faith, prayer, study, and action. Liturgical reform has to begin with our conversion.

In 1963, bishops of ten English-speaking countries, including Canada, founded the International Committee on English in the Liturgy to provide suitable translations of the liturgical rites, using experts from around the world. At present, 26 episcopal conferences are involved with ICEL, and some other language groups use ICEL texts as the basis of their translations into local or tribal languages. ICEL is also working with other English-language ecumenical groups, the International Consultation on English Texts (ICET) and the Consultation on Common Texts (CCT) in working toward common texts, forms, and approaches.

Current projects of ICEL include updating and revising all translations in the light of practical experience around the world, the effort to avoid discriminatory language in liturgical texts (see pages 35-36 and 42, below), and work on a psalter for liturgical use.

• *Creativity:* “Texts translated from another language are clearly not sufficient for the celebration of a fully renewed liturgy. The creation of new texts will be

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4 Now known as the International Commission on English in the Liturgy. Its secretariat is at the address given in note 5 on page 22.
necessary. But translation of texts transmitted through the tradition of the Church is the best school and discipline for the creation of new texts . . . .”

circ Cultural adaptation: The Church encourages us to adapt the liturgy even further according to the genius of each nation and race (Liturgy constitution, nos. 37-40); see below, page 23.

Some questions: Are all our readers and ministers (including priests, deacons, commentators, leaders of song) trained to use our language well in the liturgy? Are they mumbling, racing, slurring, or otherwise making it difficult for the people to hear and understand clearly what is being said or sung? Where is there room for improvement?

Are barbarisms like these heard in your community?

“The siz the word of the Lord.”
“The siz the Lamb of God.”
“Take this olive, you.”
“Take the soll of you.”
“Whi chearth has given.”

Action: Use of our mother tongue requires continuing care: we have to proclaim with meaning, avoiding routine. Our words have to be an expression of our living faith.


NEXT ISSUE

Reconciliation is much broader than the sacramental celebration of forgiveness. Reconciliation describes the work of Jesus, of his Church, and of each of his members.

The 1983 Synod of bishops is looking at reconciliation and penance in the mission of the Church. Bulletin 88, Reconciliation in Our Life, explores the broad meaning of reconciliation and the implications of celebrating it sacramentally. Where is reconciliation to be met in our life and in our liturgy?

Bulletin 88 offers a simple means by which each parish and community may prepare for the 1983 Synod and for the developments that will follow it in the life of the Church.

This issue will be in the mail early in March. Individual copies or bulk orders may be obtained from CCCB Publications Service, 90 Parent Ave., Ottawa, Ontario K1N 7B1.

CHALLENGES TO OUR CHURCH

Second question: What specific challenges does the Constitution on the liturgy still make to the Church in Canada?

Adaptation

Responses:

- "Integration of our cultural uniqueness in liturgy."
- "Full use of options and alternatives as presented in the rites." "Many presiders do not make use of the many options that are available."
- "To eliminate needless differences in rites among different countries (nos. 22-23)."

Reflection:

- Adaptation means that we look at the needs of our times, circumstances, nation, and culture, and change the liturgy in its changeable and non-essential aspects (no. 21) so that it is more able to lead us and our world to salvation.
- Unity, not uniformity: The third response above is not accurate: while neighboring countries are asked to avoid "notable differences between the rites" (no. 23), each nation, race, and cultural group is encouraged to bring its cultural uniqueness into the public praise of God.

Challenge: We have begun the work of adapting liturgy by translation, but this is only a first step (see pages 21-22, above). What gifts in our culture can be used in our worship? What symbolism is particularly appropriate in our culture? These questions require long and prayerful study. (On Canadian art, see page 24. See also page 41, below.)

Helpful reading:


Arts

Responses:

- "The noble ministry of fine arts should once again find support and appreciation from the Church" (nos. 122-130).
- "Clerics should be taught about the history and development of sacred art (no. 129), and its implications for us today. Tradition is a connection with the past from which we learn to build a future. Who we are as God's people today and how we celebrate that in the liturgy today should somehow be reflected in our sacred art and architecture. I don't think that it is to the degree that it can and should be."
Reflection:

○ *Constitution on the liturgy*: See nos. 122-129.

○ *Church buildings* are beginning to reflect the changed theology of Vatican II. We are beginning to understand that the assembly is primary (see pages 6-7, above): we ourselves are God's work of art (Eph. 2: 10). The importance of the community is becoming more apparent in the arrangement of seating and space in new church buildings. But it remains true: Before we change our *church*, we have to change our *Church* (Bulletin 74, page 139).

○ *Canadian art collection*: In preparation for the publication of *Sunday Mass Book*, the Canadian bishops commissioned a unique collection of sacred art. Artists from every province, and from among the native peoples of the north, east, and west, interpret the gospel in a fresh, Canadian idiom for the people of today. The twenty artists have drawn, painted, sculpted, etched, and worked in metal to provide contemporary interpretations of the gospel and of some of those heroic men and women who contributed to the building of Christianity in Canada.

In *Sunday Mass Book*, nineteen full-color reproductions and seven black-and-white drawings make this a unique example of the Church's traditional patronage of the arts, showing the importance of fine arts in worship.

Since 1976, the art collection has been shown at different centers across Canada. In 1983 it is being shown at the World Council of Churches meeting in Vancouver. Serious enquiries about the art collection may be made to Publications Service of the CCCB at 90 Parent Avenue, Ottawa, Ontario K1N 7B1.

**Challenge:** There is much room for the use of good art in our buildings, furnishings, vessels, music (nos. 112-121), musical instruments. Are our eyes and our hearts open to beauty? Do we seek to use the arts in offering pleasing and beautiful worship to God as a sign of our love?

**Helpful reading:** Bulletin 74, *House of the Church.*


**Commissions**

**Responses:**

○ "Liturgy, music, and art commissions in each diocese (no. 46)."

○ "From articles 44, 45, 46, the local Churches have with initial enthusiasm made beginnings. A certain paralysis, discouragement, loss of hope have normally followed, but these same articles of Vatican II, if reactivated, can move us into some depth and dedication. We need, however, dedicated leadership, and more extensive learning opportunities provided by the local Church for the local people (and not just clergy and religious)."
Reflection:

- *Constitution on the liturgy*: In nos. 41-46, the Council speaks of promoting the spirit of the liturgy in both parish and diocese. Paragraph 43 reminds us that this is indeed a movement of the Spirit of Jesus in the Church.

- *In each diocese*: Recently the Episcopal Commission for Liturgy for English-speaking Canada emphasized the benefits that come from having a strong liturgy commission in each diocese. It also encouraged having an office of worship and a full-time or part-time diocesan director of liturgy in each diocese.

**Challenge**: What is happening in your parish or community? What is happening in your diocese? Speak up about local needs for better worship.

**Helpful reading**: Both parish liturgy committees and diocesan commissions will find much help in these issues:

- Bulletin 35, *Parish Liturgy Committees*
- Bulletin 66, *Diocesan Commissions and Parish Committees*.

See also page 37, below.

**Diaconate**

**Response**: 

- "The introduction of the permanent diaconate has been a mixed blessing at best; a new clericalism is emerging. Where are the deacons' social apostolates? We certainly do not need deacons at the altar, nor do we need them for anything liturgical. I think this restoration is, thus far, decorative."

**Reflection**: 

- *Vatican II* pointed out the traditional duties of deacon in the Church, and asked that the permanent diaconate be restored (Constitution on the Church, no. 29); this restoration took place in 1972. The Constitution on the liturgy points to the full picture of the Church in nos. 41-42. The "other assistants" or ministers include both deacons and lay ministers.

- *Understanding the role*: Not every local Church has understood the positive role of deacons, as indicated in the response above. In Canada, deacons have been welcomed in some dioceses and carefully avoided in others.

- *Liturgy and life*: The deacons are called to work for the community as assistants to the bishop. They work in various social ministries; in the liturgy, they — as should all — express their weekday work by offering it in the eucharistic prayer. In our tradition, the deacon works with the poor and needy during the week, and presents the petitions of the prayer of the faithful on Sunday for all in need. (On social justice, see pages 34 and 42, below.)

**Challenge**: Each local Church needs to look at the ministry of deacon without prejudice, and see how this can fit into the life and worship of the diocese and parishes.
Helpful reading: See Liturgy — Diakonia, reviewed on page 47, below.


Formation and Catechesis

Responses:

Catechesis of the people . . .

- “Challenge of catechesis on all sacramental rites.”
- “The renewed rites are not to need much explanation (no. 34): there is still much more that needs to be done in this area. Many of our liturgies are still excessively verbal.”
- “Article 19 notes that pastors are to promote the liturgical instruction of the people with zeal and with patience.”
- “The need to educate — locally — about the centrality of the eucharist (vs. ‘why the changes’).”
- “Education about revision of Mass and sacraments is still needed, especially to marginal people who do not feel at home anymore.”

... and of the clergy

- “Pastors must be instructed and trained in liturgy (nos. 15-16), and thoroughly imbued with its spirit and power (no. 14).”
- “A better understanding on the part of priests for the role of lay people in the Church.”
- “There needs to be more updating and more ongoing formation for ‘middle age’ clergy, especially to help them understand their role as presiders. Some of them still feel very threatened with the laity ‘taking over’ many of the roles that only priests could do at one time. The priests need to become more aware of the great importance of their ministerial role, especially in proclaiming the eucharistic prayer. By their gestures, many of them proclaim their prayer as if it were addressed to the congregation. Some priests in fact break the bread at the words of institution; others visually pass it to the congregation. Many priests want (and need!) assistance in the areas of proclamation and presiding. I wonder if some aids can be given from our National Liturgical Office.”

Reflection:

- Constitution on the liturgy: The liturgy teaches us in a number of ways: by God’s word (nos. 24 and 35: 1-2, 4); by simple and significant rites (nos. 21, 34); by
use of our mother language (no. 36); by verbal instructions (nos. 33 and 35: 3); by the unfolding of the mystery of Christ in the liturgical year (no. 102); and by the homily (see pages 28-29, below). The people need to be instructed so that they may participate with understanding (nos. 14, 19), and clergy need instruction (nos. 14-18) so that they can go far beyond the legal requirements (no. 11) and help their people to enter into the full spirit of the liturgy.

• **Teaching by good celebration:** The best way to teach is by action rather than by words (see no. 33). A reader who holds up a dignified book of the scriptures with reverence, and who proclaims the word with faith and love, is teaching us that God is speaking to this beloved family. A priest who proclaims the eucharistic prayer with faith and clarity is telling us that this is a most important action in our community worship. An usher who welcomes people sincerely, a communion minister who serves with joy, a musician who uses his or her talent to lead all to sing better, a person who shares the kiss of peace with warmth: these people are telling us that they firmly believe in the presence of Jesus among this gathering of his people. Good liturgy expresses and deepens the faith of all who take part. Liturgy planners should therefore use their energies to instruct by good celebration instead of seeking novelties and gimmicks (see Bulletin 40, page 20, no. 19).

• **Formation of people:** If each parish or religious community offered two or three workshops or evenings of liturgical instruction every year, the people of God would grow gradually in their understanding of the faith. Possible subjects include seasons of the liturgical year, Sunday, liturgy of the word, liturgy of the eucharist, participation, ministry, various ministries, each of the sacraments, prayer, and most of the topics mentioned in this issue of the Bulletin. (See also pages 38-39, below.)

• **Special formation for ministers:** Each year, all ministers — including catechists, readers, musicians, communion ministers, and ushers — need at least a day or two of renewal and deepening of their own personal faith if they are to continue to serve God’s people well. They also need to grow in personal faith and prayer. Clergy are expected to be leaders, and to form others in their ministries: as a result, they need much more formation in God’s word, prayer, liturgy, leadership, and theology, as well as time and resources to grow in the skills of presiding, preaching, and celebrating.

• **Local responsibility:** In a country as big as Canada, there are several ways of approaching the question of liturgical formation. At a recent meeting of the Episcopal Commission for Liturgy, the members discussed the question thoroughly. It was felt that the Commission, the National Council for Liturgy, and the National Liturgical Office could serve best by providing liturgical books, educational materials (such as the Bulletin), and other general guidelines and resources. Regional and diocesan structures are better able to handle programs of formation at the local level. The National Office would continue to be of service to the regional conferences and the diocesan offices, and to suggest other resources for local programs.

**Challenge:** What types of liturgical instruction are needed in your community? What forms of instruction can you try to provide this year? When do you start? What are you plans for the year to come?

**Helpful reading:** See all the “Helpful reading” references given in this issue.
Homily

Responses:

- "The homily is to expound the mysteries of our faith and the guiding principles of our Christian living (no. 52)."
- "The art of the homily."
- "The homily is in need of more preparation, and clergy need training in homiletics."
- "Re the sermon (no. 35: 2): Much more assistance and emphasis need to be given to priests, and especially to seminarians, in the area of homiletics. There is a gradual improvement but we still have a long way to go. For those whose forte is not preaching but who seriously prepare and write out their homilies, many of these homilies are still very much a cerebral message, and intellectual exegesis. Again, simplicity — a sincere sharing of personal faith by the homilist in the manner of mystagogical preaching — needs to be stressed. Simplicity speaks much more to the person in the pew than a well written A+ essay. I do not hereby insinuate that preparation and planning and even writing out the homily are not important, but that the language and style should speak to the people for whom the homily is intended."
- "The need to have homilies flow from intelligent commentary on scripture readings, so that scripture becomes as nourishing as bread."

Reflection:

- Constitution on the liturgy: See nos. 51, 24, and 35: 2.
- Renewed rites: See General Instruction of the Roman Missal, nos. 41-42. As well, each of the renewed rites makes a place for a homily or reflection after the proclamation of the word of God.

- What is a homily? It is not an instruction, nor an exegesis or explanation of scripture. It is a sharing by the preacher of prayerful reflection on the word, the life of this community of faith, and the needs of the world at this point in the history of salvation. The homily is a calling to conversion, to turn back to God, to move forward with Christ and the people of God, to build up the kingdom. In the Mass, the homily leads us into the liturgy of the eucharist and so into life. The homily helps the community members to bring their daily life to God through the liturgy, and the liturgy into their life.

Challenge: What is the quality of the homilies given in your community? What is the understanding of homily on the part of preachers and on the part of the people?

One of the problems facing each Church at the local level is that many organizations (from local to universal) are trying to impose special days or weeks on the Sunday liturgy. (See "Those" days, in Bulletin 43, pages 98-99; Eroding the Lord's day? in Bulletin 39, pages 131-132, and no. 43, pages 95-96.) The Canadian liturgical calendar, Guidelines for Pastoral Liturgy, offers positive suggestions for handling these events without losing sight of the true meaning of Sunday; see also Bulletin 67, pages 6-10.
The need of serious training for all who preach with the bishop’s permission is a challenge that faces us all. What are you going to do about it in your community?

Helpful reading:


Bulletin 60, *Liturgical Preaching:* contains many helpful articles and further references.


**Layla**

**Responses:**

- “The place of lay people in the Church.”
- “Priesthood of the faithful.”

**Reflection:**

- **Vatican II:** The Council taught us that our primary vocation is to be Christians, members of the body of Christ. By baptism we are all called to share in the priesthood of Jesus Christ. The Constitution on the Church deliberately put the chapter on the people of God (nos. 9-17) before the chapters on specific vocations in the Church.

- **Layla:** Most members of the Church are called to be laity; a few are called to be clergy in order to serve the laity in their vocation of saving the world for Christ. By the sacraments of initiation — baptism, confirmation, and eucharist — men and women are full members of the Church. Lay members are called to be Church in many ways, both in public and in their individual and family lives. One of the clergy’s responsibilities is to recognize the gifts given by the Spirit to lay members, and to accept their advice and guidance (Constitution on the Church, no. 37). The clergy are being called to move from a situation where they did everything to one where they enable members to respond to the grace of Christ in many ministries, vocations, and ways of life. In the liturgy, this is already being done: see pages 6-7, on the assembly.

**Challenge:** We never understand the mystery of the Church fully. We are still being challenged to develop and study the theology of the people of God, and the role of various ministries, lay and clergy. The Canadian Church could start searching for models of lay sanctity and promote greater respect for the vocation of lay women and lay men.

**Helpful reading:**

Vatican II: Dogmatic constitution on the Church; Decree on the apostolate of the laity; Pastoral constitution on the Church in the modern world; Constitution on the liturgy, nos. 14, 28-31, 79, 100.

Leadership

Response:

□ “Challenge of liturgical leadership in the assembly.”

Reflection:

• Whole assembly: The whole assembly gathered in each community is led by its ministers, but is also leading. By their desire for improvement, by their cooperation, and by their prayers, members of the assembly can help to move the community forward. (See also pages 6-7, above.)

• Ministers: Individually and as a group, the ministers in a community provide leadership. Their example, their willingness to serve others in love, their example, and their reverence encourage all members of the community to deepen their prayer and improve their common worship. (See pages 13-14, above.)

• Presbyters: As the ones chosen to encourage, call forth, and promote ministries in the community, presbyters or priests have an important vocation. They have to learn that their task is not to do everything by themselves but rather to encourage others to share in the community’s ministries, both in daily life and in worship. Priests give leadership by their example of faith and Christian living, by their readiness to serve in the spirit of Jesus, by their prayer, by their reverence for God, and by their work for the people of God.

• Bishop: Called to be the chief liturgist of the diocesan family, the bishop has to lead and encourage others in the ways mentioned above for presbyters. One of his great responsibilities is to help priests to continue to grow in their vocation, and to encourage them as they move from old ways to new in the Church after Vatican II.

Challenge: Each community has to continue the constant and unending task of providing leaders and ministers. Presbyters need to work hard to bring out the powers, gifts, and talents of all in their fullness, and to encourage them to use these in the service of the kingdom. The challenge remains in each parish: How well are we encouraging ministries among our people? Are we praying for the ministers we have, and for vocations to all ministries?

Helpful reading:

Bulletin 79, Sunday Liturgy: When Lay People Preside
Prayer for vocations to all ministries, in Bulletin 60, page 251

Liturgy of the Hours

Responses:

□ “That the liturgy of the hours may truly become the voice of the Church at prayer.”

□ “To introduce and encourage communal praying of morning and evening prayer from the liturgy of the hours.”
“Challenge of parish liturgy of the hours. We need a form suitable for this prayer challenge offered to us by the Rite of Christian Initiation of Adults.”

Reflection:

- Constitution on the liturgy: In the chapter on the divine office or liturgy of the hours (nos. 83-101), the Council speaks of the renewal of the prayer of the Church. As liturgy it is first of all the prayer of Christ and the whole Church (no. 83). It is a prayer related to particular times of the day, so that we may praise God and ask for help in the midst of our daily works (nos. 84, 88). Clergy and religious are invited to share this prayer once more with all members of the Church (nos. 100-101).

Challenge: In renewing the liturgy of the hours, the Church is inviting all members — lay, religious, clergy — to renew our prayer lives in harmony with liturgical principles. We have to learn to listen, to give praise and thanks, to ask, and to give glory. Those who celebrate the hours need to bring these principles of liturgical prayer into their lives (no. 90), and to share them with all members of the Christian community.

Helpful reading:

Bulletin 58, Day by Day We Give Him Praise: the history, meaning, and good celebration of the liturgy of the hours today

No. 72, Music in Our Liturgy: see pages 35-45

No. 75, Praying the Psalms

No. 80, Helping Families to Pray: practical help for individual and family prayer flowing from the principles of liturgy


Catholic Book of Worship II, especially in the choir edition, nos. 61-79: a practical format, with many suggestions for good celebration of the main hours in a parish or small group.

Multiplication of Masses

Response:

“Another aspect of simplicity that needs to be looked at seriously is the multiplication of Masses ‘for the convenience of the people,’ especially in larger city parishes. There is a great deal of strain on the priests, the pews are half to three-quarters empty for several of these Masses, but the parish continues to have them for the ‘convenience’ of the people who have been used to coming at this particular time. It would be more in keeping with the spirit of no. 34 to cancel some of those remaining (so that one could truly exchange the greeting of peace with one’s neighbor and not merely wave to him or her in the distance over rows of empty pews), alleviate some of the stress and strain on the priests, and help create a liturgy that is truly a celebration.”

Reflection:

- Some years ago, Rome suggested that fewer but better celebrations were needed on the Lord’s day. Parishes and other communities need to look every so often to see their true needs. (Instruction on the eucharistic mystery, May 25, 1967: see Bulletin 17, pages 199-201, paragraphs 25-27.)
Challenge: How many celebrations do we need in our community at different times of the year? What about celebrating morning and evening prayer on some occasions when Mass is not required?

Helpful reading: See the references on eucharist, on page 10, above.

Music

Responses:

- “To increase singing, both congregational and choral (no. 113).”
- “Music is sung prayer: Attention ought to be given to the concepts of God expressed therein; the texts and musical notation that carry these concepts and images of God should be analyzed, studied, and challenged, so that the baptized are nourished by a truly rich and theologically wholesome heritage of verbal and musical ‘bread.’ Here I call on the care of composers and liturgists regarding text and score. In addition, the documents continue to call for a wide range of musical forms for the Church’s musical heritage — from Gregorian chant to the many contemporary sung forms and instrumental accompaniment (arising out of article no. 123).”
- “Along the lines of sacred music: Gregorian, polyphonic, choirs.”
- “The great importance of teaching sacred music (no. 115): Much more needs to be done here, especially to have a serious music program (and how music fits into the liturgy) for all seminarians.”
- “It is still true that Gregorian chant is to be given ‘pride of place’ in liturgical celebrations? (See no. 116.) Do we need more clarification on this directive in the light of growth and deeper awareness of what sacred and liturgical music is and ought to be?”

Challenge:

- How seriously is music being taken in our parish and community? Are we providing adequate resources for good music, training, instruments? Are there Masses, sacramental celebrations, morning and evening prayer, or other rites without music and singing? What improvements can we make?

Both in parishes and in seminaries, are we limiting our music to guitars and organ? Are we using our heritage of Gregorian chant according to the principles of today’s liturgy?

Helpful reading:

* Catholic Book of Worship II: in the choir edition, “Guidelines for Music in the Mass” (nos. 80-103) provide many helpful suggestions and guidelines; further ones are given in the introduction to each sacrament, rite, and season in the choir edition.
* Bulletin 72, Music in the Mass.
Participation

Responses:

- "We have not sufficiently explored active participation through actions, gestures, and bodily attitudes (no. 30)."
- "To help congregations to change from being passive spectators to being active participants, people who want to be there and who come to give of themselves as well as receive."
- "Pauses and listening needed at strategic points in the eucharist."
- "Reverent silence (no. 30): Much more formation, education, explanation are needed on the necessity and sacredness of this silence, and how to celebrate it with reverence, leisure, and prayerfulness, so that it is not a fidget time or get-ready-for-your-next-musical-number time."

Reflection: See pages 14-16, above.

Prayer

Response:

- "Continued immersion of personal, family, and parish prayer life into the rhythms of nature, as expressed in nos. 84 and 88, with emphasis on reality of daily life, not monasticism."

Reflection: This is one of the challenges for parishes and religious communities in the 1980s. What are you doing to help people to grow in prayer according to the mind of the renewing Church?

Helpful reading: Several issues of the National Bulletin on Liturgy offer guidance to help us bring the principles of the liturgy into our personal and family prayer:

- No. 44, People of Prayer
- No. 63, Children and Liturgy
- No. 68, Family Prayer
- No. 75, Praying the Psalms
- No. 80, Helping Families to Pray
- No. 85, Advent in Our Home
- No. 86, Lent in Our Home.


See also "Liturgy of the Hours," on pages 30-31, above.

Sacraments

Responses:

- Confirmation: "Meaning of confirmation within the sacraments of initiation."
- Reconciliation: "General absolution is still subject to so many strictures that it will have a tough time being born alive."
Reflection:

○ **Confirmation:** See "RCIA," on pages 17-18, above; and Bulletin 51.

○ **General absolution:** This topic is covered in detail in Bulletin 88, *Reconciliation in Our Life.* See also Bulletin 52.

**Challenge:** How open are we to the Church's changing theology of the sacraments? Are we still afraid to give the Holy Spirit free rein in guiding the people of God? (See also pages 18-20, above.)

**Scripture**

**Response:**

- "A deepening of our understanding of the scriptures."

**Reflection:** This is discussed in more detail on pages 20-21, above.

**Social Justice**

**Response:**

- "The liturgical rites and the teaching and preparation of these rites ought to turn to the yet hidden dimensions of social action and justice, inherent in the most insignificant aspects of living, so that these aspects of our life are called into our consciousness, integrated into our living of the paschal mystery, and thus be able to find the means for transformation within the rites of the Church."

**Reflection:**

- **Christian love:** Jesus told us to love both God and neighbor, and summarized this double duty in his new commandment, to love others as he loved us (Jn. 13: 34). We show our love of God by loving others, and so proclaim to the world that we are Jesus' followers (Jn. 13: 35; Mt. 5: 14-16). Love of God and love of neighbor are *both-and,* and not *either-or.*

- **Liturgy and life:** In the liturgy we are invited to offer our daily efforts to love God and neighbor. Our gift cannot please God if we do not love others (see Mt. 5: 23-24). Our life must lead up to our liturgical praise, and the liturgy — especially the Sunday celebration of eucharist — must lead us to greater love and service in the spirit of Jesus our brother.

**Challenge:** At the end of each eucharist, we are sent forth to love and serve God by loving and serving others. Christians cannot be indifferent to the hunger and suffering and needs of others: we are called to reach out and touch Christ in them (reread Mt. 25: 31-46). See also page 42, below.

**Helpful reading:**


*Preaching the social gospel,* in Bulletin 40, pages 244-251.
Spirit of the Liturgy

Response:

□ “We need more than the mere observation of laws” (no. 11).

Reflection:

• *Spirit of the liturgy:* What is this spirit? It is a spirit of praise and thanks to God our Father for giving us the goodness and beauty of creation, for saving us through Jesus Christ, for loving each of us as a unique and special son or daughter in Christ. It is a spirit of reverently accepting God’s gifts to us in every form. It is a spirit of asking boldly for our needs and for the needs of the whole world. It is the Spirit of Jesus — God’s Son and our brother — in our daily life and prayer and public worship.

Challenge:

• *Celebration:* In today’s liturgy, rubrics are now seen as guidelines to help us celebrate well. Too often, they are “red, but not read.” Some ignore them totally, and constantly set out to reinvent the wheel, failing to recognize the heritage passed down to them and to be passed on by them to the generations yet to come. Others follow rubrics partially. Still others — the majority, we would hope — see them as guidelines for good celebration. How long is it since the presiders, liturgy committee, and planners in your community have read and studied the *General Instruction of the Roman Missal* and the pastoral Introduction of each of the sacraments you celebrate?

Women in the Church

Response:

□ “The ongoing denial of ministries to women is a travesty, a sign of Mediterranean ill humor and sexual imbalance. We will pay dearly for this in the next decade.”

Reflection: Several questions are being raised simultaneously in today’s Church in North America:

• *Equality of women:* The Second Vatican Council quoted Gal. 3: 28 (see also Col. 3: 11), and stated that in Christ and in the Church *there is no inequality* on the basis of race, nationality, social condition, or gender (Constitution on the Church, no. 32). Among the broader desires of humanity, the Council mentions that women are claiming equality with men both in law and in fact (Church in the modern world, no. 9). All social or cultural discrimination — because of gender, color, race, language, or religion — is to be eliminated because it is *contrary to God’s will* (Church in the modern world, no. 29).

Exclusive language: The tendency of English and other languages has been to use "men" as a generic term for "people." A new sensitivity in the past six or seven years in North America has found this practice objectionable, and now sees words like "men" as masculine instead of generic. Their use in the prayers and readings seems to exclude women from the full life of the Church.

Challenge:

Equality of women: How seriously do we take the teaching of the scriptures and the Council? How is this shown in our personal thinking, our parish or community activities, our diocesan structures?

A serious re-examination of the basis of ministry in the Church is being carried on by theologians today. The exclusive approaches of past centuries are being questioned. We have to be aware of these studies, and remain open to some surprising results.

Inclusive language: Some positive steps are being taken. ICEL is presently revising all its texts, and will avoid exclusive language entirely. In Canada, the word "men" has been dropped from the institution narrative, and the bishops have agreed on further revisions for the eucharistic prayers.

In the meantime, a little care will help to avoid many offensive terms: "brothers" can become "brothers and sisters." "Mankind" can be "the human race" or "human-kind" (in the English language since 1645); "men" can be "all" or "all people." The RSV has already announced that it is working to eliminate such discriminatory language in its texts: a long process, but one that is necessary.

Helpful reading:


See also page 42, below.
Third question: Are there any other comments you wish to make about liturgical renewal in Canada, past or future?

Editor's note: Lack of space keeps us from developing many of these points in this issue. Some references are given to past issues of the Bulletin and to other material. These topics will continue to be basic concerns, and will be discussed often in future issues.

Anointing of the sick (no. 73):

- "Much more catechesis, instruction, and celebration of this beautiful rite are needed. It will begin to become what it is intended to be for the faithful when it is placed within a loving and caring Christian community of pastoral concern for the sick, the lonely, and the alienated. Through ritual, sign, and symbol, the sacrament celebrates what should already be happening. In many cases this is still not being done to the degree that it can be: i.e., visiting the sick and shut-ins, praying with them, helping them, and celebrating this caring and loving concern in liturgical prayer through this sacrament."

- Some notes: As this Bulletin is being written, the completely revised edition of Pastoral Care of the Sick is being printed. The pastoral notes are extensive, and provide much help for better understanding and celebration of the sacraments and other rites for the sick and the dying, in a context of pastoral love and care. See also Bulletin 57, Rites for the Sick and the Dying.

Buildings:

- "Church buildings become more functional; easier access for those with handicaps; efforts to get people closer to the altar; better PA systems to help proclaim the word of God well."

- Notes: See Bulletin 74, House of the Church, and the many references given there.

Christian initiation of adults:

- "Continued RCIA materials."

- Notes: See pages 17-18, above. Bulletin 91, Sharing Our Faith, will continue to look at this important part of Christian living.

Commission:

- "Renewed accent needed on the role of the diocesan liturgical commission and the diocesan director of liturgy" (nos. 44-46).

- Notes: Yes! This need was discussed by the English-speaking Canadian bishops at their sector meeting in October 1982. See also Bulletins 35 and 66, which discuss the diocesan liturgical commission as well as the parish liturgy committee. Dear diocesan commission, in Bulletin 39, pages 179-184, offers enough ideas to keep each commission busy for a while. What is happening in your diocese? (See also pages 24-25, above.)
Community in parish:

- "A sense of community is to be encouraged within each parish (no. 42). Especially in the larger city parishes, more effort and concrete steps need to be taken to make this happen. Most cathedral and downtown parishes, especially, have a large transient population that gets minimal nourishment of sacramental life by coming to church. We need to cultivate more outreach to them by team ministers from the parish and support from other parishioners."

Formation:

- "We have not reached the promised land, but the Vatican II reforms have put us on the right path. Perhaps too much was expected. Internal renewal is slow but it is obviously here. The faithful seem to be open to entering into the spirit of the liturgy. Patience is still a priority."

- "Changes were made with very little instruction of clergy and people."

- "Training of liturgical ministers (cantors, readers, acolytes, deacons, presiders, homilists) must be encouraged." "Provision in Canadian churches for liturgical training and persons qualified for this (no. 115)."

- "Article no. 34 may have been taken too literally, putting the accent on any one aspect to the detriment of the others. Brevity and clarity need the companionship of animation and art; nobility and simplicity are not served by staid, unchanging repetition or by neglect of research and learning."

- "The liturgical renewal in Canada has been greatly advanced through the work of the National Liturgical Office. Your National Bulletin on Liturgy has been and is a tremendous tool for further education of all segments of the Church. Thanks very much for all the work you have done for the improvement of liturgy."

- "No. 44: Would the NLO consider setting up a sort of 'travelling house of liturgical studies' for Canadian communities which have fewer resources than the large centers?"

- "For spiritual health, beware of the sentimental, the exciting, and the trite in liturgy."

- "The need for a handy reference on liturgy that includes cross-references to the many documents that are based on the Constitution on liturgy."

- "We need to get back to a basic understanding of the shape of the liturgy."

Some notes: Formation and education remain as one of the continuing concerns of the Episcopal Commission for Liturgy, the National Liturgical Office, and the National Council for Liturgy. In November 1982, outlines and ideas for formation were shared with diocesan directors of liturgy. The Bulletin and the liturgical leaflets prepared by the Office continue to provide educational materials. Many dioceses have one or more workshops on liturgy each year. What is happening in your diocese? (See also pages 26-27, above.)

Collegeville, MN 56321) contains many documents issued after the Council (more than 25 affecting the liturgy), and a second volume is now being published. The Liturgical Press is also issuing *Documents on Liturgy*, prepared by ICEL, giving complete references and documentation. Many references are also included in this issue of the Bulletin.

**Funerals:**

- "Restudy of funeral rite, and a revision."

  *Notes:* We asked the person who wrote this to give us a further explanation, but we did not receive it. In Canada, the National Liturgical Office prepared a revised ritual in 1973, with extensive pastoral notes. See also Bulletin 84, *Funeral Liturgies*, for many more ideas and references.

**Lent:**

- "Lent as a time of prayer for sinners (no. 109): Pastors and parishes need to be encouraged to celebrate the season of Lent in the true spirit for which it is intended. Instead of looking for 'new lenten projects' and trying to reinvent the wheel each year, they should be helped to deepen the paschal mystery in their own lives each lenten season.

  "I feel there should be some strong encouragement and directives from the National Office regarding the sacrament of reconciliation, stressing the importance of the penitential aspect of the entire season of Lent, not just Holy Week or the sacred triduum. Confessions should be completed before Holy Week, and this sacred time should be a leisurely and prayerful entry by all into the deep mystery of our faith: the suffering, death, and resurrection of Jesus. How does one break the habit of having confessional hours after the Mass of the Lord's supper on Holy Thursday until midnight, on Good Friday after the 3:00 p.m. service and after the evening stations of the cross again until midnight, and on Holy Saturday? Not all parishes have this, but enough do so that people will shop around for their 'housecleaning' opportunities. Then they come back to their pastors and say: 'How come we don't have confessions on the three days before Easter?' I realize that this may be picayune but this chain continues to perpetuate itself. How can those priests who continue to perpetuate this be catechized?"

  *Some notes:* On the second paragraph, concerning the sacrament of reconciliation, the commission could begin to study the question as it affects the local Church, and share these reflections with the people and priests of the diocese. That is one of the things a commission is for.

About the nature of Lent: See Bulletins 37, 42, 47, 67, 70, 86; the *Liturgical Calendar*; *Penance Celebrations*; liturgical leaflets on Lent and on Holy Week; *Resources for Sunday Homilies*, for all cycles, and including lenten Sundays, Ash Wednesday, and the triduum; *CBW II*, choir edition; after preparing all these, your National Liturgical Office is tempted to say: "What more should we do for you, our people? What else is there that we should do?" The application has to be done at the local level.
Liturgical books:

- "It has become difficult to use Catholic liturgical books produced in countries other than Canada."

- "I am still amazed that there has been no public support for CBW II from the local bishops: It is as if the CCCB tossed the baby into the waters and paddled away, hoping the infant would swim. Well, it would swim a lot sooner and a lot farther if it got some help from those who are, ex officio, responsible for good Church order."

  ○ Some notes: To the first comment, we say Alleluia! It is the bishops of Canada and the Church in Canada who are responsible for Canadian liturgy, not the bishops of other countries. The Conference of bishops in this country has provided a National Liturgical Office and a Publications Service to produce books that are adapted to Canada. These are so good that many other countries wish they had books as good as ours. (See also "Adaptation," on page 23, above.)

To the second comment, we would note that many bishops and diocesan commissions have been giving strong support to CBW II. If this is not so in your diocese, talk with them.

Liturgical renewal:

- "Like most things in life, liturgical renewal has been both a curse and a blessing. How many people have left the Church since 1965? How many priests? I suppose the vine is being pruned that it may bring forth more fruit."

- "I fear there is danger of a neo-conservatism slinking in through the back door."

  ○ Notes: We sincerely question the first comment: liturgical renewal has been the work of the Spirit (no. 43), and is a true blessing. Those who left surely needed deeper reasons than liturgical changes. The new liturgy, with its sense of community and its reverence for God's word, certainly challenges individuals and communities more than did the pre-Vatican II ceremonies.

Mass stipends:

- "Mass stipends continue to be an extension of a custom that is archaic. I cannot understand or accept its continued practice and rationalization. Can some other options be presented and promulgated in the Canadian Church?"

  ○ Notes: During the past decade, the National Council for Liturgy has discussed this question, and has offered many suggestions to the English-speaking Church in our country: see some of their notes in Bulletin 84, pages 137-138. Ask your diocesan commission what it has done about the question in the past ten years.

Ministries:

- "Better PA systems to help proclaim the word of God well. Also improving the quality of the readers."

  ○ Some notes: See Bulletin 74, House of the Church, pages 128-131; no. 56, Training Readers; nos. 71 and 83, on the liturgy of the word; no. 50, on the lectionary. Canada's lectionaries and the study editions for readers provide further help. The work has to continue at the local level.

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Music:

- "Good music is still a problem."
  - Notes: Or rather, good music is still the ideal toward which we are working. The problem is in those who do not work toward it. The Canadian Church has provided a good hymnal and sound guidance on music in liturgy. Local Churches have to take on the problem and continue to work for good music in the liturgy.

Native people:

- "Some serious work on the place of native people — their traditions being acceptable — in liturgy (nos. 37-40)."
  - Notes: The Second Vatican Council agreed on this in its paragraphs on adaptation (nos. 37-40); see the notes above on "Adaptation," page 23. Some Canadian dioceses are already working with Indians and Inuit, but this is a task that moves slowly. See also Vatican II's Declaration on the relationship of the Church to non-Christian religions.

Popular devotions:

- "Authentic development of popular devotions" (nos. 13, 17).


Scripture texts:

- "We need an international English liturgical bible that is faithful, singable, durable."
  - Notes: We could certainly use, even in the Grail psalter, a non-discriminatory retranslation of the 'sons, brothers, men,' etc. Much more urgently needed is an audibly unmistakable translation of the Sunday scriptures: thus bier will cease to foam and will lie still when Jesus touches it, etc.
  - "A liturgical psalter — psalm singing developed."

- Some notes: The use of the vernacular has made it clear that our scriptures have been prepared for desk use and not for oral reading and proclamation. Both RSV and NAB have indicated that they are working on revisions, taking oral proclamation into consideration. The Grail psalter, we are told, will not consider revision for elimination of discriminatory language. [If this decision is true, it would seem to spell the end of this psalter for liturgical use when something better is available.] ICEL is presently working on the first steps toward a liturgical psalter. Both forms of sensitivity — to the needs of oral proclamation and to non-exclusive language — are growing in all the major Churches in English-speaking North America, and this fact in turn is beginning to affect Churches in other countries of the world.
Social justice:

- "Show all the relationship between liturgy and social justice."

  Notes: See "Social justice," on page 34, above. The work is slow, but it is beginning. Look at the readings from Is. 58 which are proclaimed on the Friday and Saturday after Ash Wednesday. Look at the Liturgy constitution, nos. 109-110, on the social aspects of sin and of Lent. See also Bulletin 88.

Helpful reading:


Sunday worship led by laity:

- "There will be an increase of Sunday worship led by laity. There will also be a more critical assessment of this trend in view of theological implications."

  Notes: Canada is already in action here, both in celebrating this form of worship and in producing resources: see Bulletin 79, *Sunday Liturgy: When Lay People Preside;* and *God’s Word — Thanksgiving — Communion: with Laypersons Presiding,* prepared by the Western Liturgical Conference (3225 — 13th Ave., Regina, Sask. S4T 1P5): see review in Bulletin 81, page 237. The National Council for Liturgy has studied this area over the past few years, and continues to work in it.

Women:

- "Liturgical renewal is presented a challenge by the growing awareness of the role of woman."

- "The sensitivity, in Canada, to ministries that are presently reserved to clergy, men, etc. (discrimination in ministry)."

- "Some serious work on women and liturgical ministry, by women: i.e., from the point of view of participation."

- "There needs to be a continued movement toward a more inclusive language in the liturgy. In fact, I think the language of the English translations of the Constitution on the liturgy is somewhat stilted and outdated in places, and a revised edition should be put out. A statement like that in no. 115 (‘especially boys’) is outdated and even offensive in the spirit of today’s understanding of Galatians 3: 28."

  Some notes: See also pages 35-36 and 41, above. In matters of discriminatory language, the Episcopal Commission, the National Council for Liturgy, and the National Office are working with ICEL and other international bodies to promote inclusive language. As texts are revised, they will avoid these problems. Much work still needs to be done at the local level to promote greater sensitivity in this matter.

On women in ministry, the Canadian Church has taken a firm stand on this: see *Women in ministries,* in Bulletin 53, pages 99-100; examples in Bulletin 79 and in *A Book of Blessings.* The Canadian Church continues to work quietly, not stridently, for a gentle revolution. Again, the local Church has to contribute much here to help all to become more sensitive; otherwise, these reforms will be of little avail.
Brief book reviews


Fr. Wallace has written this book to encourage biblical preaching about the saints in the spirit of Vatican II. He places God's word, the lives of the saints, and the lives of the preacher and listeners "within the realm of storytelling" (page 10), and suggests several ways of relating the story of the bible with our own stories. God touches the lives of human beings in the saints and in ourselves. The author also discusses how to preach through the saints, and offers twelve examples of homilies. Recommended as a useful booklet for seminarians, deacons, priests, and others called to preach.

**Stories about Canadians** (Novalis, PO Box 9700, Terminal, Ottawa, Ontario K1G 4B4): each booklet paperback, illustrated by Krista Johnston, colors, 32 pages. Written for children of 8 to 12 years. $1.95 each; series of six, $9.95.

- *Father Athol Murray and the Hounds of Notre Dame*, by Tom Bonic. The story of a man who worked with great faith to educate youths of every faith. Not as well written as the one on Brébeuf.
- *Marguerite Bourgeoys and the First Canadian Sisters*, by Tom Bonic. The story of Canada's first woman saint. Well written and interesting, but the first pages seem to be missing.
- *Frederick Banting and Charles Best, Discoverers of Insulin*, by Tom McCarthy. Two men discover insulin and bring a cure to diabetics.

The purpose of the series is good. The stories are interesting, but seem jerky at times. Flashbacks don't always make things clearer, and pieces seem to be missing in several of these booklets.


From the first Sunday in Advent to the feast of Christ the King in year C, this book provides material for those who help to proclaim and celebrate the liturgy of the word. Two pages are given for each Sunday: one page contains the three readings in the JB and NAB versions; the other offers further notes for readers, liturgy committees, presider, homilist, and for the parish bulletin. Introductory notes, a pronunciation guide (reprinted with permission from the Canadian study edition of the Sunday lectionary), and seasonal refrains for the responsorial psalms are also included. It would be useful to have a copy available in each community. The 1984 edition (for year A) may also be ordered now.

¹ Prices for U.S. publications are given in U.S. dollars, unless otherwise noted.
Day by Day with God: Prayer Book for Children, by Françoise Darcy-Bérubé and Jean-Paul Bérubé (1982, distributed by Novalis, PO Box 9700, Terminal, Ottawa, Ontario K1G 4B4); softbound, four colors, fully illustrated, 80 pages. $5.95.

This book seems to be written for children about the ages of ten to twelve. It speaks of prayer and offers both prayers and ideas for praying in the morning and evening, during the liturgical year, and before celebrating Mass or reconciliation. Prayers are suggested for various occasions, and the mysteries of the rosary are proposed for use in prayer to Mary. Children around 10-12, and parents of younger children will find this book helpful in encouraging personal prayer.


Some of the entries are excellent and up-to-date. Some are weak (try Forty Hours Devotion, Holy Week, Benediction). There are uneven spots. Some topics are so compact that they are not helpful. There are some inaccuracies. The problem will come when people who know little about the Catholic Church take these entries as equally official and accurate. A good first draft, but it needs a lot of rewriting in the sections dealing with liturgy.


Father Avvento has a Roman doctorate in moral theology. He looks at human sexuality from an incarnational and Christian view. Aware of many current developments, he steers a balanced course between extreme positions, and presents a sound book for Christian adults. Bernard Haering, his former teacher, commends this book for handling these topics “with sober reflection, academic honesty, and pastoral sensitivity.” Recommended to clergy, teachers, and parents.


A lay financial expert offers practical advice on parish financing, and provides simple materials to help a parish plan and organize its own campaign to raise its funds. More could have been said about the Christian use of funds received, and the so-called “homilies” (pages 37, 41, 127-133) are not homilies. These points aside, each parish council finance committee could benefit from a study of the ideas in this book.


The ten brief chapters of this booklet are reprinted from the “Under 21” column in Liguorian magazine. The author, a high school teacher, writes frankly about religion, alcohol, prayer, peer pressure, pornography, and other practical concerns in teen life today. Recommended as a valuable aid for teens, parents, teachers, and pastoral workers.

In the Company of Marguerite Bourgeoys, by Florence Quigley, CND (1982, Novalis, PO Box 9700, Terminal, Ottawa, Ontario K1G 4B4): softbound, photographs, 124 pages. $5.50 (Canadian).

Marguerite Bourgeoys met the challenges of life in New France. She organized schools in the middle of the seventeenth century, and founded the Congregation of Notre Dame. Amid the hardships of Ville Marie (now Montréal), she lived out her Christian vocation and helped many others to do so. She was canonized as Canada’s first woman saint in 1982. This book provides a readable life of St. Marguerite as a real person who followed Jesus. Recommended for families and schools.
With Hearts Renewed! Reconciliation Celebrations for Grades 4-8 (1982, Novalis, PO Box 9700, Terminal, Ottawa, Ontario K1G 4B4): paper, 8½ by 11 inches, illustrations, 32 pages. $4.95 (Canadian).

Ten outlines for planning penance celebrations are offered in this practical book. It is intended to be used by teachers and students as they prepare. While little is said of the priest's involvement, it would be good to have him work in the planning stage as well. The outlines may be used for penance celebrations or when the sacrament of reconciliation is being celebrated. Recommended for teachers in grades 4-8 and for clergy.

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In the Breaking of the Bread: Eucharistic Celebrations for Grades 4-8, by Patricia Coady, Deborah Griffin, and Theresa Jette (1982, Novalis, PO Box 9700, Terminal, Ottawa, Ontario K1G 4B4): paper, 8½ by 11 inches, illustrations, 32 pages. $4.95 (Canadian).

A useful resource for groups planning liturgies in accordance with the Directory for Masses with Children.

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The author is a mother who writes about the problems, joys, tears, and laughs of daily living. Each brief anecdote ends in a prayer. Parents and teachers will enjoy reading this, while clergy and religious will be helped to appreciate what goes on in family homes. Recommended.

* * *


Morning and evening prayer can be celebrated by lay Christians whenever two or more come together. This book sets out to explain daily praise, and to provide three models, with music and texts, and lists of other resources. It may be found helpful in parishes which do not have Catholic Book of Worship II.

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Some two-thirds of the Church's year is ordinary time. In this helpful book, the author explores the meaning of this season, and then the human values of its different parts. Summer liturgies and vocations are also considered in this study. Serious planning is described, especially for the liturgy of the word, and helpful resources are listed. Recommended as a practical help for parish liturgy committees.

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Proclaiming the Passion: with notes by George R. Szews (n.d., Office of Sacred Worship, Box 69, La Crosse, WI 54601): paper, 8½ by 11 inches, typescript, NAB version. $2.50 for each booklet, plus $1.00 postage and handling.

- Cycle C — Luke: 14 pages. The passion narrative is arranged in four major sections, with an introduction and three interludes. Creative suggestions are given for each interlude.
- Good Friday — John: 13 pages. There are five divisions in the narrative, with four interludes. Practical suggestions are given for the interludes, but communities are invited to explore further options.

These booklets will be helpful to communities that wish to improve their proclamation of the passion on Passion Sunday and Good Friday. Brief introductory notes help readers to understand the theology of each gospel writer.

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Parish liturgy committees will find this a helpful and practical book as they plan for the seasons of Advent and Christmas. The author looks at many areas that need to be considered, and challenges each community to prepare for and celebrate these seasons with faith and joy. Recommended.

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Despite current guidelines on music in the liturgy, we know there are many Masses without singing on weekdays and Sundays. The author points out many other important areas for renewal — including times of silence, gestures, good reading — and then encourages good singing and music as well. A helpful resource for parish liturgy committees.

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Fr. Smolarski examines the eucharistic prayer in our Christian tradition and in current liturgical and theological studies, and shares this wealth with the readers of this book. He provides a broad picture of the development of eucharistic prayers from their Jewish origins to present compositions. Realizing that more than words are needed, he also offers pastoral considerations on the development of new prayers which are faithful to the tradition and to today's needs. The appendixes offer sample prayers, and guidelines from Liverpool and from India. We recommend this practical and interesting book to all who want to understand the eucharistic prayer more fully.

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Liturgical Planning (Worship Office, Archdiocese of Cincinnati, 100 East Eighth Street, Cincinnati, OH 45202): Loose-leaf notes, 8½ by 11 inches, three-hole punched, color coded, typescript, in cardboard folders. Each copy is $5.00, plus 75¢ postage and handling, prepaid, U.S. funds only (four or more copies, add 10% for postage).

- Cycle C. plus Feasts and Special Celebrations: Seasonal introductions, approximately one page on each Sunday, with notes on each reading, possible penitential rite, musical suggestions, ideas for parish activities, projects, bulletin notes. The additional pages provide many helps for celebrating feasts and other occasions during the year. 82 pages.
- Cycle B. plus Year 2: The Sunday pages are similar to those of year C, described above. The second portion of the packet contains notes for each weekday in Cycle 2 or II. 83 pages.
- Cycle A. plus Year 1: Sundays for year B, and weekdays in Cycle I or I. Now available.

The complete set may be placed together in a large binder, and provides a helpful library of resources for liturgy planners in each parish and community. Recommended as a useful aid.

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Dame Maria is a Benedictine nun in the contemplative community of Stanbrook Abbey in England. When you meet her, she is alive and glowing with the joy of faith in Jesus Christ. Her deep understanding of the human spirit is expressed clearly as she writes of keeping Advent in our life: reaching out to the God who wants to come to us in many ways, and who gives us a hunger and thirst for the divine. The scriptures, literature, and the life of the Church and the world are sources for these compelling meditations. For us all, Advent is more than a season: it is the Christian approach to life. Recommended for clergy, religious, and all who wish to grow in the spirit of Christian prayer and living.

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This issue of the journal of The Liturgical Conference speaks about diakonia — our call to serve others as Jesus did. It looks first at the role and call of deacons in the community, and also of deaconesses in some other Churches. All Christian Churches are being challenged to look at their ministries in the light of the scriptures and the needs of today. Recommended as important reading for deacons, priests' senates, clergy, ministers, and students of liturgy.


Brief reflections of four or five pages contain a brief story and a meditation from God's word, helping readers to understand suffering and pain in our life. Recommended as practical, refreshing, and helpful for adult Christians.


Some practical reflections on ministry show how the Second Vatican Council is to be applied in parishes. A positive booklet that looks once more at the ideas behind the Council, and helps us to live them today. Recommended for parish council members, ministers, lay leaders, and clergy.


Twelve little stories, based on Jesus’ parables, are retold in rhyme and pictures for children. Recommended for parents and teachers of preschool children.


For each Sunday in year C, this book offers two pages: the three scripture readings (JB), and a "study sheet" of statements to reflect on and complete. These may be used alone or in small groups. Suggestions are offered for group use and for sharing in preparation for Sunday. The 1984 edition may also be ordered now. Recommended for families who want to share more deeply in God's word as proclaimed in the liturgy.


Fr. Talafous has been a university chaplain for 16 years. He offers us 29 brief essays, moving from modern literature, common experiences in daily life, the scriptures, and the Church to the meaning behind it all. Recommended for adults of all ages who want a fresh view of the faith they hold.


The subtitle describes the contents of this book. Each Sunday and major feast of the three year cycle has two or three pages, looking at the meaning of the text and applying it in the eucharist and in life. The articles are reprinted from Emmanuel magazine, and seek to help the homilist to be hit ("shocked," the author suggests) by the strength and meaning of the scriptures. Recommended as a valuable help for all who preach on the Lord's day.
COURSES IN PASTORAL LITURGY

Good courses in liturgy are being offered in North America. Some of these are given during the summer, some during the school year, and some in shorter institutes. Further information may be obtained by writing to the following:

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

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

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

- The Georgetown Center
  for Liturgy, Spirituality and the Arts
  3514 “O” Street, NW
  Washington, DC 20007 U.S.A.

- Aquinas Institute
  3642 Lindell Boulevard
  St. Louis, MO 63108 U.S.A.

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

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

- Liturgical Studies
  The Graduate School
  Drew University
  Madison, NJ 07940 U.S.A.

- Irish Institute for Pastoral Liturgy, approved by the Irish hierarchy: A one-year program, commencing each September. Four areas of specialization: Church at prayer, eucharist, sacraments, theology of liturgy. The curriculum includes lectures in scriptures, theology, human sciences, music, art, and architecture. Applications should be made early to Rev. S. Swayne, Director, Irish Institute of Pastoral Liturgy, College St., Carlow, Ireland.

BULLETINS FOR THIS YEAR

After consultation with the Episcopal Commission for Liturgy and the National Council for Liturgy, these topics have been chosen for the National Bulletin on Liturgy for 1983:

* No. 87: January Twenty Good Years.
* No. 88: March Reconciliation in Our Life.
* No. 89: May Children Learn to Celebrate.
* No. 90: September Religious Communities Celebrate Liturgy.
* No. 91: November Sharing Our Faith.

Each Bulletin has 48 pages, making a total of 240 pages a year. The annual subscription is from January to December (nos. 87-91): $6.00 in Canada; $8.00 (U.S. funds) outside Canada; airmail to other countries, $7.00 extra (U.S. funds). Send your cheque or money order today to Publications Service, 90 Parent Avenue, Ottawa, Ontario K1N 7B1.