

national bulletin

on

liturgy

volume 16

november-december 1983

91

SHARING
OUR FAITH



National Bulletin on Liturgy

A review published by the
Canadian Conference of Catholic Bishops

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.

Editor	REV. PATRICK BYRNE	
Editorial Office	NATIONAL LITURGICAL OFFICE 90 Parent Avenue Ottawa, Ontario K1N 7B1	(613) 236-9461 extension 176
Business Office	PUBLICATIONS SERVICE 90 Parent Avenue Ottawa, Ontario K1N 7B1	

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)

Bulk prices for this issue:

For 50 or more copies to one address,
1/3 off prices given above,
plus 8% for postage and handling

National Bulletin on Liturgy, copyright © Concacan Inc., 1983. No part of this Bulletin may be reproduced in any form without the prior written permission of the Publications Service of the CCCB.

International Standard Serial Number: ISSN 0084-8425.

Legal deposit: National Library, Ottawa, Canada.

Second Class Mail: Registration Number 2994.

national bulletin on liturgy

volume 16 — number 91

november-december 1983

SHARING OUR FAITH

The *Rite of Christian Initiation of Adults* points out that adult candidates for baptism are to be formed fully in four ways which are carried on together:

- Teaching or catechesis,
- Growth in the Christian Way of life and prayer,
- Liturgical celebrations, and
- Apostolic activity. (See *Rite*, no. 19.)

Bulletin 91 looks at this way of catechesis, and offers practical suggestions to help communities wishing to share their Christian faith and love with others.

These ideas may also be adapted for the formation of baptized persons moving toward full communion with the Catholic Church, and of Catholics who wish to return to their faith or to grow more deeply in its practice.

TABLE OF CONTENTS

	<i>Page</i>
Introduction	
Followers of the Way	195
A unique way of teaching	197
Formation in the Way	
Teaching or catechesis	203
• In tune with the liturgical year	205
Living in the Christian Way	213
Celebrating liturgical rites	215
Apostolic activity	223
A journey of faith through the catechumenate	224
In Our Community	
Steps in our journey	227
• Precatechumenate	227
• Catechumenate	230
• Purification and enlightenment	236
• Catechesis after baptism	242
Ministries to the catechumens	244
Other Notes	
Brief book reviews	250
Next issue	212
Ways of using this Bulletin	222
Bulletins for 1984	256
Papal visit in 1984	249
Index of past issues	249

A Bonus for You

The Bulletin normally contains 48 pages in each issue. This 64-page issue provides a bonus for you: there are so many good things to say and share about the process that the Church uses to bring people to the fullness of their faith in Jesus and their life in the Church.

INTRODUCTION

Followers of the Way

Our Lord calls himself the way, the truth, and the life (Jn. 14: 6). He has come to save sinners by his dying and rising, and to lead us back to the Father. He shows us the way to God by his word and example, by his obedience to the Father, and by his love for us. Jesus demands that those who follow him do so by deeds as well as by words (Mt. 7: 21-23). Our deeds show what is truly in our hearts (Mt. 7: 15-20; Lk. 6: 43-45).

By our standards, the first converts to Christianity seem to have had little instruction in the faith before they accepted baptism and became Christians: the examples of the 3,000 on Pentecost (Acts. 2: 37-42), the Ethiopian official (Acts 8: 26-39), the jailer with his family (Acts 16: 30-34), and Paul himself (Acts 9: 1-19) come quickly to mind. A strong community of faith did exist among the first generation of believers, and they sustained one another in the faith (see Acts 2: 42-47).

Around the year 100, the *Didache* adapts a Jewish form of catechesis and presents the Christian life as a choice between two ways (see also Ps. 1). The followers of Jesus live and pray and worship in a particular way, in union with the Christian community.

In the 150s, Justin the martyr summarizes the requirements for being a Christian: "No one may share the eucharist with us unless he believes that what we teach is true, unless he is washed in the regenerating waters of baptism for the remission of his sins, and unless he lives in accordance with the principles given us by Christ."¹ Irenaeus and Tertullian expand our understanding of Christian belief and practice. By the time Hippolytus writes his *Apostolic Tradition* around 215, a detailed process — taking some three years — has developed for initiation into the Christian community.

* * *

Today, followers of the Way (Acts 9: 2), followers of the Lord Jesus, are called to be missionaries. We are to share our faith with others, not to keep it to ourselves. As we live it and share it, we will become more involved in the saving work of Jesus,

¹ "Apologia," of Justin, Book I, no. 66, quoted in *Liturgy of the Hours* (1976, Catholic Book Publishing, New York): vol. II, pages 694-695.

and catch the excitement of his Spirit's dynamism. Each of us is at a different stage of our journey with Christ, and each of us is called to grow, to move forward with Jesus on the path of eternal life.

The *Rite of Christian Initiation of Adults* provides a framework within which each community of faith can become more filled with the power of the Spirit of Jesus as it touches us and invites others to join us as followers of the Way.

Bulletin 91 explores the ways in which we may share our faith through the catechumenate, our Church's traditional process for initiation over a long period of time. This issue also challenges us to see how we in our locality can adapt this process for others who want to grow in their contact with the Church of Jesus Christ in our community.

* * *

Helpful reading: In the footnotes and at the end of several of the articles in this issue, lists of helpful books are given. These will enable readers to explore the points more fully.

The Chicago Catechumenate: A practical 24-page magazine issued five times a year (Liturgical Training Publications, 155 East Superior Street, Chicago, IL 60611); in U.S., \$6.00; in Canada, \$8.50 (U.S. funds); bulk rates available for five or more copies to one address.

Rite of Christian Initiation of Adults: An Annotated Bibliography (1983, FDCL): see review on page 252, below.

On Evangelization in the Modern World: Apostolic Exhortation "Evangelii Nuntiandi," December 8, 1975, by Pope Paul VI (1976, USCC, 1312 Massachusetts Avenue NW, Washington, DC 20005).

Adult Baptism and the Catechumenate, edited by Johannes Wagner: *Concilium* 22 (1967, Paulist Press, New York and Glen Rock, NJ).

Rite of Christian Initiation of Adults: Study edition (1974, CCC, Ottawa K1N 7B1).

The Making of a Christian, by Charles Davis (1964, Sheed and Ward, London and New York).

Made, Not Born: New Perspectives on Christian Initiation and the Catechumenate (1976, University of Notre Dame Press, Notre Dame, IN 46556): an excellent introduction to the topic; reviewed in Bulletin 54, page 186.

The Shape of Baptism: The Rite of Christian Initiation, by Aidan Kavanagh, OSB (1978, Pueblo Publishing Co., 1860 Broadway, New York, NY 10023): another basic book on initiation.

The Awe-Inspiring Rites of Initiation: Baptismal Homilies of the Fourth Century, by Edward Yarnold, SJ (1972, St. Paul Publications, Slough SL3 6BT, England).

Baptism, Eucharist, and Ministry: Faith and Order Paper no. 111 (1982, The World Council of Churches, 150, route de Ferney, CH-1211 Genève 20, Switzerland). This important document points the way for resolving some of the apparent difficulties that still separate Christians. (Available in Canada from Anglican Book Centre, 600 Jarvis Street, Toronto, Ontario M4Y 2J6.) See review in Bulletin 89, page 143.

"The Catechumenate: Ancient Roots of a Modern Reform," by Edward Yarnold, SJ, in *The Canadian Catholic Review* (September 1983, 1437 College Drive, Saskatoon, Sask. S7N 0W6): volume 1, no. 8, pages 11/253-15/257.

Four exploratory articles on the Rite of Christian Initiation of Adults are given in the North American Academy of Liturgy's issue of *Worship* (July 1982, The Liturgical Press, Collegeville, MN 56321): vol. 56, no. 4, pages 309-343.

A unique way of teaching

The *Rite of Christian Initiation of Adults*¹ presents the Catholic Church's special way of sharing and teaching the faith. Some of the circumstances influencing the candidates for initiation are outlined in paragraph 5 [2332]² of the Introduction to the *Rite*, and are described more fully in this article. The special process of formation, laid out briefly in paragraph 19 [2346], is developed in the following four articles.

Those Who Come to Explore and Learn

Before looking at the Church's way of teaching, it is important to see who is being taught. The varying situations of adults seeking to learn about the Catholic faith may be described in this way:

The process of Christian initiation
is appropriate for adults as they make their spiritual journey.
This journey varies for each person:

- * God's grace is offered to us in many ways, on many occasions;
some are fascinated by God,
some are attracted to God in Christ;
- * Individuals co-operate freely, or resist, or reject, or delay decisions —
(this applies both to the individuals being catechized
and to the initiating, catechizing Church);
some struggle in coming to commitment;
some respond in awe and wonder;
- * The Church, local and universal,
is active, vibrant, alive, vigorous, zealous for the Lord,
or passive, weak, dormant, wrapped up in its own affairs,
or somewhere in between;

¹ The Latin text of the *Rite of Christian Initiation of Adults* was issued on January 6, 1972; an interim text in English was issued by the International Committee on English in the Liturgy (ICEL) in 1974, and was reprinted by the Canadian bishops as a study text (1974, CCC, Ottawa); this edition remains in print until the definitive text is published in the near future.

Further work needs to be done in the area of adapting prayers and rites for the reception of Christians into full communion with the Catholic Church. Some examples of these rites, developed in Canada, are contained in Bulletin 64, published in May 1978.

² The numbers in square brackets throughout this Bulletin refer to ICEL's *Documents on the Liturgy, 1963-1979: Conciliar, Papal, and Curial Texts* (1982, The Liturgical Press, Collegeville, MN 56321): see review in Bulletin 89, page 140. The Introduction to the *Rite of Christian Initiation of Adults* is document 301, pages 736-761 [2328-2488].

- * Particular circumstances, time and place, local attitudes, needs, and problems will affect the process.³

A journey: Those who are being initiated or brought into the life of the Church are on a spiritual pilgrimage or journey. Day by day, step by step, they are being led by the Spirit in the paths of Jesus. But the path is narrow (Mt. 7: 14), and the going is tough at times. Fellow pilgrims — Christians, seekers, people of good will — are also on the way. By their example, prayer, and encouragement, members of the believing community reach out to help those who are beginning this journey with the Church.

Variations: Each individual is in a unique set of circumstances, which give a different shape to that person's spiritual journey. These include:

- *God's gift of grace:* The Spirit of Jesus moves by mysterious paths (Jn. 3: 8), touching us in many ways. Paul's conversion event is described in vivid terms (see Acts 9: 1-19, and parallels). Some are touched by loving care or good example; some struggle up from the depths; some move gently forward; some come early, and others late. Some come through reading, some through preaching, some through liturgical rites or the example of a neighbor living the faith. There is no limit to the ways in which God reaches out to attract individuals to join the family of God's people.

- *Working with grace:* God loves us deeply, and sent the only Son to become one of us, our savior and our brother (Jn. 3: 16-17). Jesus loves us, and freely gave himself up to death on the cross to save all people. Yet the great mystery of God's saving love is the freedom we have: we can freely reject God's love, or — with the help of freely given grace — we can accept salvation. The Spirit attracts each individual toward light and goodness, and some accept the invitation to come closer to the Church. Each individual is able to reject or accept these movements of grace.

- *Work of the Church:* The Church is the people of God. At one and the same time, we are called to be the light of the world and the yeast of life in a world of varying moods. We are called as Church to love, cherish, serve, teach, heal, forgive, nurture, and encourage our brothers and sisters in Christ, and also to reach out to those outside the immediate family of Christ in the Church.

If the Church allies itself with the ruling class, or is seemingly indifferent to those who are not Catholic or Christian; if we are lukewarm in our fervor, prayer, and good works (see Rev. 3: 15-16); if we are preoccupied with some works to the detriment of other needs — in all these cases, God's people are not doing their best to bring the grace of Christ to all, and some may never meet him because of our neglect, laziness, or shortsightedness.

For such reasons, the Spirit continues to call us to constant renewal and reform: God's Spirit, the Spirit of Jesus, reminds us who we are, helps us to know that we are God's beloved children (Rom. 8: 12-17), and that Jesus is Lord (1 Cor. 12: 3); it is the Spirit who knows the depths of our inmost being (see Rom. 8: 26-27), and who teaches us to enter the mystery of God. Each Sunday provides us with

³ See *Rite*, no. 5 [2332].

the opportunity of renewing our baptismal covenant (Liturgy constitution, no. 10 [10]), and the strong seasons surrounding Easter and Christmas invite us to come back to our God in penance and love.⁴ (See pages 205-212, below.)

• *Other circumstances:* Different countries, cultures, language groups, and even members of the same occupation (such as teachers, laborers, farmers, executives) have different attitudes, approaches, and needs. Each era brings new needs and concerns: in the 1940s, war was seen as the way to end evil and bring about peace, and God was obviously on our side; in the 1960s, Christians finally started to see the evil of warfare, and began to protest against war as they worked for peace and justice; in the 1980s, believers are being challenged to work actively for peace, and to resist the arms race and those who promote it for their own financial profit. Today, environmental issues are prominent, but their followers are sometimes ambiguous in their actions: many people get tearful over seal pups and whales, but don't seem to bat an eyelash when abortions outnumber live births;⁵ young people march cheerfully for good causes, but strew a trail of litter as they go.

Gradually, however, the Spirit is leading us to see that God's creation is good, and is to be used for good purposes, for the benefit of all; and that people are more important than things. In 1965, the Second Vatican Council issued its Pastoral constitution on the Church in the modern world, and turned the Church around, so that we would accept the world, work with it to do good, and work for its conversion and salvation.

Initiation: The process of initiation into the people of God is adapted to adults on their spiritual pilgrimage. It is up to the local Church — the diocese and the parish — to meet these people where they are, and to lead them *and ourselves* to where God wants us to be as followers of our brother Jesus.

Who Are We?

As we seek to share our Christian faith with others, we need to ask ourselves what "Church" means to us.

For some, the Church means its teaching authority, or the hierarchy. Catholics are slowly becoming aware of the Church as the mystical body of Christ, or the people of God: *we* are the Church! As our theologies develop, grow, and move forward, we have to let our practices and attitudes progress as well. Changes in our thinking come slowly, but all members of the body of Christ — from layperson to pope — have to keep listening to the guidance of the Spirit of Jesus. We have to be open to God's will, and work for "what is good, acceptable, and perfect" (see Rom 12: 1-2; Mt. 5: 48).

⁴ In his book on the predestination of the saints (chapter 15: 30-31; PL 44: 981-983), St. Augustine reminds us that the same Holy Spirit is involved in the incarnation of the Son of God and in our coming to new birth in baptism: see *Liturgy of the Hours* (1975, Catholic Book, New York, NY 10011): volume III, pages 440-442 (office of readings for Friday in the thirteenth week in ordinary time). The Eastern Churches have emphasized the *theophany* (appearing of God) in the baptism of the Lord, and see his baptism as the model for ours.

⁵ Front page article: "More abortions than live births recorded for Toronto residents," by Lorne Slotnick, in *The Globe and Mail*, June 17, 1983 (no. 41,661, The Globe and Mail, 444 Front Street West, Toronto, Ontario M5V 2S9).

Some pioneering work in ecclesiology ('theology of the Church') has been done in the past decade by Avery Dulles.⁶ He has described the Church in five models (institution, mystical communion, sacrament, herald, servant), and has encouraged us to see where we stand at present and to move toward a more balanced harmonization of these different aspects of the Church. His more recent work invites us to re-examine our theologies of revelation.⁷

Our Way of Teaching

Modern studies in 'androgogy' tells us how adults learn.⁸ When we look back to Justin (about 150) and Hippolytus (about 215) in Rome, to Ambrose in Milan (died 397) and to Cyril in Jerusalem (died 387),⁹ we can see that these ways were known and used in the early Church, but forgotten for many centuries. Today we are recovering these ways of learning and teaching.

Adult education: Among the approaches used in educating adults today, we may mention these:

- *Attitudes:* Positive, encouraging, reinforcing;
- *Participation:* Those who wish to learn are encouraged to share in setting the goals of their education, in designing the process of learning, and in achieving these goals;
- *All are learning:* Those who teach are also learners;
- *Methods* include:
 - Working and learning in small groups
 - Learning by doing
 - Answering their questions, concerns, and problems as soon as they arise
 - Taking time to assimilate, reflect, discuss, share, explore, move forward, go deeper
 - Dialogue, sharing, exploring (rather than lectures)
 - Audiovisuals used as appropriate, completed by discussion, sharing, practice
 - Presenting the Church's teachings in a way that is integrated with this process.

⁶ *Models of the Church*, by Avery Dulles, SJ (1974, Doubleday, Garden City, NY). The author offers a "critical assessment of the Church in all its aspects," and has enabled Christians to grasp more clearly their own approaches to the theologies of the Church. See also *Teaching the Church Today*, by Carl J. Pfeifer (1978, Twenty-Third Publications, PO Box 180, Mystic, CT 06355): see review in *Bulletin* 67, page 45.

⁷ See *Models of Revelation*, by Avery Dulles, SJ (1983, Doubleday, Garden City, NY). He writes of five models of revelation: as doctrine, history, inner experience, dialectical presence, and new awareness; and offers further thoughts on Christ, the scriptures, and the Church.

⁸ "Androgogy" is the art of teaching adults, or better, of helping and encouraging them to learn. The word is derived from the Greek *aner*, *andros* (a man) and *gogein* (to lead).

⁹ The texts of the catecheses given before and after baptism by Ambrose of Milan, Cyril of Jerusalem, John Chrysostom of Antioch, and Theodore of Mopsuestia are contained in *The Awe-Inspiring Rites of Initiation: Baptismal Homilies of the Fourth Century*, by Edward Yarnold, SJ (1972, St. Paul Publications, Slough SL3 6BT, England). Some brief excerpts from these texts are included in the office of readings in *Liturgy of the Hours* (1975-1976, Catholic Book, New York, NY 10011): see the index of non-biblical readings in each of the four volumes.

Many of the principles and ideas outlined in Bulletin 89, *Children Learn to Celebrate*, are also applicable in various ways to adult learning and growth.

- *Benefitting from their experience*: Most adults grow gradually, and distill wisdom from their own experience and that of others:

- Starting where they are at
- Listening to them
- Encouraging them to listen to one another, to share experiences, and to learn from one another.

- *Enjoyable learning*: Learning should be challenging, enjoyable, widening. Those who are learning are invited to be open to new ideas, approaches, and experiences, and to enjoy the experience of stretching their horizons, of dusting off their talents, and of using them more fully; even more, they can be helped to develop new talents and skills. (Consider Ps. 19: 5b, and Lk. 19: 11-27.)

Enjoying learning does not mean avoiding work, but rather inviting the learners to work harder, to reach out further, to use the abilities and graces they have, to aim at wearing out rather than rusting out.

- *Accepting and valuing differences*: Unanimity rather than uniformity describes the Christian approach (see Liturgy constitution, no. 4 [4]). We need to learn to accept and enjoy different approaches, rhythms, styles, and outlooks. *Plurality is the flavor of our unity*, for the gifts of the Spirit of unity are many, but are given to build up the one kingdom (1 Cor. 12: 4-26).

Implications for the Church: Many of these approaches and methods have been used by Christians from the earliest centuries. In more recent times, however, we suffered from a hardening of our spiritual, catechetical, and liturgical arteries. At Vatican II, the Spirit unleashed new healing forces, and encouraged us to be more open to the wisdom of the world (*grace does* build on nature: see Bulletin 89, pages 136-137).

If we take the above principles seriously, *what are the implications* for celebrating liturgies, for preaching, for catechizing Catholic adults and children, and for forming catechumens?

Environment for learning: Using school buildings or classrooms can sometimes raise barriers: for some, classroom experiences were negative, and this can still affect them in adult life. For good learning, an environment is needed which is warm, inviting, welcoming, hospitable. If the place is rich in resources (including images, good art, books, reference material), those who are learning will feel free to explore these helps on their own, and so deepen both their learning and their desire to grow.

Methods in the catechumenate: Many of these approaches to adult learning and formation were used by the Christian communities of the first four centuries, especially in the liturgy and in the process of forming catechumens. Now the Church is returning to these ideas. The liturgy has an important role in the complete, balanced, and practical sharing of the faith with the catechumens and Christians alike. Are we open to sharing in this primary and indispensable source of the true Christian spirit? (See Liturgy constitution, no. 14 [14].)

The next four articles help us to explore how the Church invites us to recover our heritage, both human and Christian, and to move ahead more firmly in growing to our full stature in Jesus Christ (Eph. 4: 13). These four main areas are outlined in the *Rite*, no. 19 [2346]. Christian communities need to remember that this sound way of growing in the Christian faith may also be shared with all adult members of the community.

* * *

Helpful reading: As well as the references given in the footnotes of this article, these are useful:

This is the Church, and *Initiation into the people of faith*, in Bulletin 73, pages 51-57.

Temples of God, and *We are the Church*, in Bulletin 74, pages 99-102.

Tertullian's Homily on Baptism, edited . . . by Ernest Evans (1964, SPCK, Marylebone Road, London NW 1).

Tertullien, Le Bapême: Le premier traité chrétien, by F. Refoulé and M. Drouzy (1976, Editions du Cerf, 29, Bd Latour-Maubourg, Paris-VIle).

Becoming a Catholic Christian: A Symposium on Christian Initiation (1978, William H. Sadlier, Inc., 11 Park Place, New York, NY 10007); see review in Bulletin 68, pages 94-95.

A History of the Catechumenate: The First Six Centuries, by Michel Dujarier (1979, William H. Sadlier, Inc., 11 Park Place, New York, NY 10007): see review in Bulletin 74, page 143.

The Rites of Christian Initiation: Historical and Pastoral Reflections, by Michel Dujarier (1979, William H. Sadlier, Inc., 11 Park Place, New York, NY 10007): see review in Bulletin 74, page 143.

Christian Initiation: Reborn of Water and the Spirit: Institute of Liturgical Studies: Occasional Papers, no. 1, edited by Daniel C. Brockopp, Brian L. Helge, and David G. Truemper (1981, Institute of Liturgical Studies, Valparaiso, IN 46383): see review in Bulletin 84, page 140.

Christening: The Making of Christians, by Mark Searle (1980, The Liturgical Press, Collegeville, MN 56321).

New Wine: New Wineskins, Exploring the RCIA, by James B. Dunning (1981, William H. Sadlier, Inc., 11 Park Place, New York, NY 10007): see review in Bulletin 84, page 142.

Bulletin 51, *Christian Initiation*: no. 64, *Christian Initiation: Into Full Communion*.

Ethical Reflections on the Economic Crisis, Episcopal Commission for Social Affairs (1983, CCCB, Ottawa, Ontario K1N 7B1).

Becoming Christian: A Theology of Baptism as the Sacrament of Human History, by Alexander Ganoczy (1976, Paulist Press, 545 Island Road, Ramsey, NJ 07446).

A Parish Guide to Adult Initiation, by Kenneth Boyack, CSP (1980, Paulist Press, 545 Island Road, Ramsey, NJ 07446): reviewed in Bulletin 78, page 95.

Jesus as Teacher: A New Testament Guide to Learning "The Way," by Joseph A. Grassi (1978, St. Mary's College Press, Winona, MN 55987).

Understanding Baptism and Confirmation, edited by Michael Sequeira (1976, The Antilles Liturgical Commission, Mount St. Benedict, Tunapuna, Trinidad, W.I.): includes guidelines of the Antilles Episcopal Conference on the sacraments of initiation. See review in Bulletin 59, pages 182-183.

Faith Development in the Adult Life Cycle, edited by Kenneth Stoke (1982, W.H. Sadlier, Inc., 11 Park Place, New York, NY 10007).

Christian Religious Education: Sharing Our Story and Vision, by Thomas H. Groome (1980, Harper & Row, 10 East 53rd Street, New York, NY 10022; Fitzhenry & Whiteside, Toronto).

Talking with Adults: Practical Suggestions for Preaching, Teaching, Evangelizing, by Eugene A. Walsh, SS (1980, Pastoral Arts Associates, now at Old Hickory, TN 37138): see review in Bulletin 81, page 234.

FORMATION IN THE WAY

Teaching or catechesis

Catechumenate

Process and period: The catechumenate is the process by which unbaptized persons, attracted by Christ and his Church, are led to turn from sin, to believe in God, and to follow Jesus as Lord and savior. It is also the period of time during which this process takes place. The time is normally extended: even in the age of Hippolytus in Rome (around the year 215), three years were considered a normal length of time for the process of conversion.

Formation and discipline: During the catechumenate, the catechumens or learners were helped to grow in the Christian Way by a deepening of their faith, and by a gradual immersion in the discipline and practices of Christian living. The extended time of the catechumenate is needed to help them to become imbued with the Christian spirit, to become familiar with Christian practices, to grow in prayer and faith and love. The formation is pastoral, carried on by shepherds and ministers who love God's flock with the love of Jesus.

Purpose: The catechumenate helps the catechumens to develop the good intentions and dispositions they brought as they entered this stage of their spiritual journey. These are described in the *Rite*, no. 15 [2342]: a beginning of Christian faith, a first conversion, the intention of changing their life, the first steps of a spiritual life, the basics of Christian living, the desire to become involved with God through Jesus. These dispositions need to be made evident through the beginnings of repentance and of praying to God, and by starting to experience the company of Christians and their spirit.

Ways of formation: This process continues in four distinct but interrelated areas (see no. 99 [2401]):

- *Teaching or catechesis:* This is described in the rest of this article.
- *Living in the Christian Way:* See pages 213-214.
- *Celebrating liturgical rites:* See pages 215-222.
- *Apostolic activity:* See pages 223 and 226.

Appropriate Catechesis

This section is a commentary on the *Rite*, no. 19: 1 [2346], and describes the process of the catechumenate.

Who gives this formation or catechesis? The rite suggests that the clergy or lay catechists instruct the catechumens. As a general rule, it is best to have a team involving both laity and clergy.

Suitable and fitting: The formation given to the catechumens is to be according to their needs. They are expected to continue growing in their grasp of the faith after baptism, and for the rest of their life on earth. There is no need to give them a degree course in theology: they need a simple but complete instruction in living the Catholic faith in their daily life.

In stages: The catechetical formation of catechumens takes place in gradual stages over a period of time. After the period of precatechumenate and initial conversion (see pages 227-229), each candidate enters the catechumenate, a process of further formation. The catechumens are helped to move forward gradually, step by step into a fuller knowledge of the Catholic faith, and into daily practice of its ways.

Presented as a whole: In presenting the Catholic way of life, catechists and clergy help the catechumens to understand that it is a complete picture. At first, the teachings may seem like odd bits of a jigsaw puzzle, but the larger picture gradually becomes clear. As each new truth or practice is taught, the catechumens are helped to integrate it into their growing understanding of the Catholic faith.

Catechists need to have this clear grasp of the Catholic Way of life before they can share it with others.

Celebrations of God's word: Those who guide the catechumens in their journey toward faith are encouraged to enrich these instructions by celebrations of God's word or bible services. As well as hearing the truth in the context of the liturgy of the word at Sunday Mass, the catechumens are able to reflect more fully on the teachings both during their instructions and during bible services. These are described below on pages 217-218. Thus, as well as hearing about creation, catechumens hear it proclaimed in God's word and in the world about them, they reflect on it as God's work, and are invited to respond in prayers and songs of praise, and by action in their daily life.

Knowing truths and precepts: The process of formation is intended to lead the catechumens to a "suitable knowledge" of the teachings of the Catholic faith (what we believe) as well as of its precepts (what we do or avoid). To be authentic, our faith has to be practised and not merely believed. The formation encouraged by paragraph 19 [2346] of the *Rite of Christian Initiation of Adults* aims at a balance between faith and good works. We are called to "do the truth" (Jn. 3: 21; 1 Jn. 1: 6).

Understanding and sharing the mystery of our salvation: Through the grace of God and the catechumenate, the candidates are led to a deep and intimate grasp of God's plan to save us. God our Father loves us, and sends the Son to become one of us, Jesus our Lord. Jesus shows his love for us by obeying the Father and by dying to save us from sin. Raised by the Father to glory, our Lord invites us to

share in the life of the Trinity by turning away from our sins, by believing, and by being baptized (see Acts 2: 38, and Mk. 1: 15). Each catechumen is invited to reflect on these mysteries throughout the time of formation, and respond to God's generosity toward him or her with a growing faith and love.

A process of formation: The *Rite* proposes much more than instruction or teaching of the mind. It is a process of total formation of the whole person, a development which invites the catechumens to plunge themselves fully into the mystery and life of Jesus Christ and his living body, the Church.

In Tune with the Liturgical Year

Liturgical year: The Church's liturgical year is centered on and celebrates the paschal mystery of Jesus Christ, his dying and rising, and our sharing in this mystery through baptism and eucharist, in the other sacraments and liturgies, and by our daily living. The whole year is a call to faith and conversion, to turn from sin and return to God our Father, to follow Jesus more closely, to heed the Spirit more faithfully.

- *Sunday:* The Lord's day is the heart of the liturgical year, the primary Christian feast. It is the day of creation, resurrection, and giving of the Spirit. We are called to renew our baptismal covenant in the Sunday eucharist, to die once more with Christ to sin, and to live with him for God. See Liturgy constitution, nos. 102, 106, 10 [102, 106, 10], and Bulletins 43, 67, and 70.

- *Easter cycle:* The greatest Sunday of the year is Easter. We prepare during six weeks of Lent by penance and prayer to be ready for our baptismal renewal; for the catechumens in the stage of purification, Lent is their final preparation for baptism at the Easter vigil. The triduum, from Holy Thursday evening to Easter Sunday evening, is the heart of the Easter celebration of the dying and rising of the Lord Jesus. Throughout the fifty days of the Easter season, *the great Sunday*, we continue to celebrate the presence of the risen Christ among us, and his sending of the Holy Spirit; this is the time of mystagogy for the whole Church (see pages 242-243, below). See Bulletins 37, 42, 67, and 70.

- *Christmas cycle:* This cycle celebrates the incarnation of the Son of God as Jesus, our brother and our Lord. In Advent, we prepare for the two comings of Jesus, as our judge on the last day and as our savior at Christmas. Advent is a season of hope and joy, but it calls us to conversion, to make straight the way of the Lord in our lives. Christmas and its octave are the heart of this cycle: we thank God that Jesus is one of us, the light of the world come into our darkness to make us people of light. Epiphany and the Baptism of the Lord conclude the Christmas season and lead us into continuing the work of the Church today.

- *Ordinary time:* This is a relatively quiet time, and is observed during two-thirds of the year. It is a time for gradual growth, for steady renewal, for efforts to do better in our daily living. Each Sunday eucharist is an opportunity for us to renew the covenant made with us by God in our baptism: God is our God, and we

are God's people; we are to love our God by dying with Christ to sin and living with him for God (see Liturgy constitution, no. 10 [10]). Each year the Sunday gospels follow one of the three synoptic gospels: year A is Matthew (1984); year B follows Mark (1985); and year C uses Luke (1986): in this way, one evangelist leads us each year to a deeper knowledge and love of Jesus and his teachings. See Bulletins 67, 70, and 60.

◦ *Mary and the saints*: Our Lord has already achieved the victory of his paschal mystery in the lives of Mary and the saints. He has overcome the power of Satan, sin, and darkness, and has raised these chosen ones to a share in his glory. The saints are models for us in living for God, and are constantly praying for us to God (see eucharistic prayer III). We pray to them to ask them to support us by their prayers as we try to live for God and build up the kingdom on earth. See Bulletins 62 and 70.

As the year progresses from Advent to Christmas to Lent to Easter to ordinary time and back to Advent, the believing community is led to experience different aspects of the paschal mystery of Jesus, and so come to a deeper love for the Lord and a more dedicated following of his ways.

Relating the catechumenate with the liturgical year: In itself the liturgical year — with its calendar and lectionary — is a great catechetical teacher (see *The Church's catechism*, in Bulletin 56, pages 293-295). The Sunday readings proclaim the major teachings of our faith over the period of three years. Those who are working with catechumens need to tap into the rich resources of the liturgical year and to share them with the candidates and the community.

◦ *Much of the basic work is already done*, and needs to be understood rather than reinvented: the calendar with its seasons and feasts, the Sunday lectionary with its careful selection of readings, the arrangement of the stages of purification and mystagogy in the seasons of Lent and Easter, and the baptismal rite at the Easter vigil. How well have we entered into their spirit?

◦ *What remains to be done*: The leaders of the catechumenate, with the catechists, ministers, and sponsors, have to enter into the meaning of each season, and see how God's call to conversion is being expressed through readings, rites, and practices. They have to bring all this into their own lives first, and then share it with the community and the catechumens. As those who direct the catechumenate become more attuned to the spirit of the liturgical year, and to its gradual pace, they can become more sensitive to the need of time, plenty of time, to let all become open to the working of the Spirit in their midst.

The *Rite* (nos. 7b, 19, 20 [2334, 2346-2347]) suggests a long time — “several years” — for the catechumenate; tradition suggests three years is a suitable period. To “put them through” between Advent and the following Easter is both unfair to the catechumens and undermining to the local and universal Church, and has all the spirituality of a sausage machine.

* * *

Liturgical Seasons and Our Beliefs

The different seasons of the liturgical year proclaim our Christian faith by their celebrations, readings, prayers, rites, and music. Some of these may be unfolded during these seasons, reinforcing the innate teaching power of the liturgy (see Liturgy constitution, nos. 33, 102 [33, 102]). While the readings may change from year to year in the three cycles, the basic thrust of the seasons remains fairly constant. See *The Church's catechism*, in Bulletin 56, pages 293-295. The three-year cycle of Sunday readings covers the main teachings of the Christian faith, and provides adequate material for use during the "several years" of the catechumenate.

Christmas Cycle:

Advent: Some emphases of this season:

End time, judgment, God's justice, new creation, Christ the King
Our work now in building the kingdom of God
Asking for mercy: for ourselves and all the world

We *need* salvation: recognizing our need of God's help
God promises us a savior, to free us from sin (Mt. 1: 21)
Mary's place, example in the history of salvation
Repentance, John the Baptist: *Make straight the way*

Spirit of hope, joy

- *Suitable prayers:*

The Lord's prayer

Come, Lord Jesus (1 Cor. 16: 22)

Mt. 26: 39; and Mt. 6: 10-11

Canticle of Zechariah (Lk. 1: 68-79)

O antiphons (Bulletin 55, pages 200-204)

Angelus (based on Lk. 1: 26-28, 42)

Glory to the Father

Seasonal psalms: Ps. 25, Ps. 85

- *References:* See seasonal readings and prayers in the lectionary and sacramentary; Bulletins 36, 41, 55, 60, 70, 85; liturgical leaflet, *Advent: Joy and Hope*; also *Penance Celebrations* (1981, CCCB, Ottawa); *A Book of Blessings* (1981, CCCB, Ottawa): pages 203-204.

Christmas and Epiphany:

"God so loved the world. . ." (Jn. 3: 16-17)

Incarnation: Jesus is God and one of us, divine and human
Comes to save us all from our sins: savior of the world
All people are brothers and sisters of Jesus and of ourselves
All are called to be saved in Christ
Call to renewal and conversion
(Also delayed celebration on Feb. 2: Candlemas)

Spirit of praising and thanking Father
for sending the Son to be one of us
see prefaces 3-5

- *Suitable prayers:*
 - Canticle of Mary (Lk. 1: 46-55)
 - Hail, Mary* (based in part on Lk. 1: 28, 42)
 - Seasonal psalms: Ps. 98; Ps. 72 during final week
- *References:* Seasonal readings and prayers; see also Bulletins 36, 41, 55, 60, 70, 85; *A Book of Blessings*, pages 205-214.

Ordinary Time I

Ordinary time begins (weeks after Epiphany):

God's plan to save us because of love for us
 Kingdom of God: God's work, our work; Jesus is our model
 Church on earth, body of Christ: our goals, purpose, mission
 Gifts of God's Spirit: freely given to build up body
 Recognize and use gifts in ministries
 Doing all for glory of God (1 Cor. 10: 31)

Spirit of season: quiet, restful, reflective
 centered on Sunday gospel passage

- *Suitable prayers:*
 - encourage prayer at regular times:
 - morning, mealtimes, evening
 - spontaneous prayer
 - prayer from the gospels (Bulletin 80, pages 171-172)
 - prayer of praise
 - prayer of intercession
 - Seasonal psalms: Psalms 19, 27, 34, 63, 95, 100, 103, 145, 122
- *References:* Seasonal readings and prayers; see also Bulletins 43, 67, 70; emphasis on Sunday as the Lord's day; liturgical leaflets: *Sunday Is the Lord's Day; The Eucharistic Prayer; Worship Without Words; Celebrating Sunday Mass; Meal Prayers*; see also *Penance Celebrations*; in *A Book of Blessings*, pages 215-217, 197-202, 256-296.

Easter Cycle:

Lent: Catechumens prepare for baptism, Christians for renewal: Liturgy constitution, nos. 109-110 [109-110]:

We are sinners, in need of mercy and forgiveness:
 unable to raise ourselves from sin
 need of forgiveness and mercy
 need of reconciliation:
 with God, Church, others, ourselves
 Call to conversion: *Repent and believe* (Mk. 1: 15)
 return to baptismal conversion
 relation of baptism and penance: main themes in Lent
 need of traditional forms of penance: prayer, fasting, almsgiving
 scripture and prayer during our lenten work
 themes of water, light, life (Jn. 4, 9, 11)
 some catechumens in third period of purification and enlightenment

Spirit of Lent:
totally related to baptism
as some catechumens prepare to be baptized
and Christians prepare to renew baptismal promises

- *Suitable prayers:*
Mt. 26: 39
Mt. 6: 10-11
Lord, have mercy
simple act of sorrow
phrases from seasonal psalms
seasonal psalms: Ps. 51, Ps. 91, Ps. 130

• *References:* Seasonal readings and prayers; see also Bulletins 37, 42, 70, 86; *Penance Celebrations; A Book of Blessings*, pages 218-226; liturgical leaflet, *Living Lent*.

Holy Week and Triduum

Suffering, dying, rising of Jesus, our brother and Lord
Jesus' death: obedience, trust, victory, glorification, triumph
themes of Jn. 4, 9, 11: water, light, life
our dying to sin, rising with Christ
renewal of our covenant promise (Liturgy constitution, no. 10 [10])
Christ's victory over sin, death, Satan
by our baptism we share
in Jesus' dying, rising, new life for God (Rom. 6: 3-11)

Spirit of Holy Week:
sharing in the attitudes of Jesus —
obedient, trusting, believing in Father

- *Suitable prayers:*
as in Lent, especially Mt. 26: 39; Mt. 6: 10-11
Ps. 22
liturgical prayers

Spirit of the Triduum:
suffering, dying, rising with Christ
paschal fast leading to greatest feast
Ps. 136
move into Easter season

- *Suitable prayers:*
Thursday and Friday: as Holy Week
Saturday: Ps. 131
liturgical prayers

• *References:* As in Lent and in Easter seasons: see also *A Triduum Sourcebook*, edited by Gabe Huck and Mary Ann Simcoe, reviewed on page 251, below. Liturgical leaflet, *Holy Week*.

Easter season:

Resurrection: Jesus, ourselves

Jesus' victory: over sin, powers of evil: God will triumph

Jesus' victory: our faith is our victory (1 Jn. 5: 4)

continuing presence of Jesus in us, among us (Liturgy constitution, no. 7 [7])

promise of Spirit to Church: being carried out each day until the end

Ascension: Jesus' victory

worship and prayer of Christ, our sharing in it (Liturgy constitution, no. 14 [14])

Sending forth of the Spirit on God's people, the Church

Sending forth of the Church — us — to continue work of Jesus

Spirit of Easter season: new life, joy,

a fresh start, born again, a new creation

◦ *Suitable prayers:*

Prayers of praise, thanks, and glory

Alleluia!

doxologies of hymns

berakah form of prayer

Jesus is Lord! (see 1 Cor. 12: 3; Phil. 2: 11)

Ps. 136 as a litany of praise: adapt it too

Seasonal psalms: Ps. 118, Ps. 66, Ps. 47, Ps. 104

◦ *References:* Seasonal readings and prayers, as well as special ceremonies and rites; Bulletins — as in Lent; liturgical leaflets: *Easter Season, Holy Week, Sunday Is the Lord's Day, Celebrating Sunday Mass*; in *A Book of Blessings*, pages 227-232, 256-296. See also *The Great Sunday: Fifty Days of Easter in Your Parish*, by Dan F. Onley: see reference on page 243, below.

Ordinary Time II

Ordinary time resumes after Pentecost

(Trinity Sunday, Solemnity of the Body and Blood of Jesus)

follow teaching and pattern of Matthew, Mark, Luke:

— guidance, approach to Christ, to Church, to life

Matthew: 1984, 1987, 1990 . . .

Mark: 1985, 1988, 1991 . . .

Luke: 1986, 1989, 1992 . . .

final weeks in ordinary time (31-34):

eschatological themes, leading into Advent again

Christ the King

Mary and the saints

All through the Church year we celebrate feasts and memorials:

remind us how Jesus has saved the saints already

invite us to be open to Jesus' saving work in us

Spirit of ordinary time: see page 208, above

- *Suitable prayers:*
see page 208, above
prayers to Mary and saints
Litany of the saints

• *References:* Seasonal readings and prayers; prayers and readings from Masses of the saints; *A Book of Blessings:* see index, page 372, under “Saints” for many references; liturgical leaflet, *Mother of Our Lord;* Bulletins 62, 70.

Further references for the seasons are given in *Celebrations during the liturgical year*, in Bulletin 79, pages 135-141.

* * *

Some general thoughts:

- * Cover matters as they come
in gospels, other readings, other liturgical texts and rites,
and as they arise during the seasons and feasts
- * Cover questions
which catechumens ask about these liturgies and texts
- * Cover questions
in light of current events and situations
and in light of statements of bishops or pope.

A continuing problem: How do we encourage catechists and catechumens to keep moderately active and involved during the vacation months of July and August?

* * *

In summary: Those responsible for guiding the catechumens need to consider the ideas in the *Rite*, no. 19 [2346], with the explanations given on pages 197-202, above, and to make sure that they as catechists have a sound understanding and appreciation of the Church’s approach to catechesis today:

- *In mind:* Faith with love
- *In heart:* Attitudes, response to God and to others
- *In prayer:* Personal, family, and community
- *In action:* We back our prayers and our good will
by action: personal, with others, by organizations.

* * *

Helpful reading: As well as the Bulletins mentioned above, the following references are helpful:

The Liturgical Year: Its History and Its Meaning after the Reform of the Liturgy, by Adolf Adam (1981, Pueblo Publishing Company, 1860 Broadway, New York, NY 10023); see review in Bulletin 81, page 237.

Bulletin 47, *Year of Praise*, gives a brief story of the development of our present arrangement of the liturgical year.

Introduction to *Sunday Mass Book* (1976, CCC, Ottawa): pages 20-22.

Liturgical Time: Papers Read at the 1981 Congress of Societas Liturgica, edited by Wiebe Vos and Geoffrey Wainwright (1982, Liturgical Ecumenical Center Trust, 3001 HB Rotterdam, The Netherlands).

The Times of Celebration, edited by David Power: *Concilium* 142 (1981, T. & T. Clark Ltd., Edinburgh; and The Seabury Press, 815 Second Avenue, New York, NY 10017).

Liturgy and Human Passage, edited by David Power and Luis Maldonado: *Concilium* 112 (1979, The Seabury Press, 815 Second Avenue, New York, NY 10017).

Structures of Initiation in Crisis, edited by Luis Maldonado and David Power: *Concilium* 122 (1979, The Seabury Press, 815 Second Avenue, New York, NY 10017).

Is Being Human a Criterion of Being Christian? edited by Jean-Pierre Jossua and Claude Geffré: *Concilium* 155 (1982, T. & T. Clark Ltd., Edinburgh; and The Seabury Press, 815 Second Avenue, New York, NY 10017).

"Reflections" on the formation of uncatechized Catholic adults (based on chapter IV of the *Rite*), Congregation for Divine Worship, March 8, 1973, from *Notitiae*, volume IX (1973), pages 274-278. An English translation is given in *Documents on the Liturgy: 1963-1979*, document 302, pages 761-764 [2489-2498].

"Welcoming Home the Baptized, Uncatechized Adult" — A letter by Cardinal Humberto Medeiros of Boston, in *Origins* (October 7, 1982, USCC, 1312 Massachusetts Avenue NW, Washington, DC 20005): vol. 12, no. 17, pages 265-266.

The Rite of Christian Initiation of Adults: A Rite for Adults Only? by Tad Guzie (1976, FDLC, Pevely, MO; now 3033 — 4th Street NE, Washington, DC 20017): Some implications of the *Rite* and its theology.

Design for Learning: Training for the Local Church, by Gordon Jones (1974, Falcon Books, 32 Fleet Street, London EC4Y 1DB).

Current books of interest continue to be reviewed in the Bulletin.

NEXT ISSUE

On January 25, 1983, Pope John Paul II promulgated the new *Code of Canon Law*. It goes into effect at the beginning of Advent 1983.

What does this new compilation of Church laws mean for our life of worship? *Guidelines on Sacraments* explores book four of the code, on "The Church's Office of Sanctifying," and examines how it approaches the sacraments. This issue provides some thoughtful questions for further consideration by all, especially those in the pastoral ministry.

Bulletin 92 contains 64 pages, and will be ready for mailing in late January. Information on prices and subscriptions for 1984 is given on page 256, below.

Living in the Christian Way

This article is a reflection on the introduction to the *Rite*, no. 19: 2 [2346].

Familiarity with the Christian Way of living: Catechumens are encouraged to become familiar with the life of the believing community by becoming involved in its prayer, practices, activities, and attitudes. Catholic families should welcome them into their homes (no. 41: 1 [2368]), so that they may gradually experience the all-embracing nature of the Catholic Way of life.

Supported by the example of believers: Sponsors, godparents, and all members of the community of faith are invited to give good example and encouragement to catechumens during their journey. As well, they should be praying for the catechumens and for those who are forming them.

Learning to pray: Every Christian is called to be a man or woman of prayer. Jesus tells us that we must pray always (Lk. 1: 18). Clergy and catechists should help the catechumens to grow in prayer. The Church's liturgy provides both models and principles of prayer: these should form part of the teaching on prayer given to the candidates. Many suggestions in Bulletin 80, *Helping Families to Pray*, may also be used in teaching catechumens to pray and to grow in prayer.

Witnessing to our faith: Catechumens can give witness to the faith by taking part in the sessions and activities of the catechumenate, by their presence and participation (insofar as they are able to at this stage) in community celebrations, and by their gradual effort to change their attitudes and way of life.

Expectations: The *Rite* talks about expectations. Our Lord has some expectations for each catechumen, wanting him or her to become a new creation (Col. 3: 10; Eph. 4: 24), to grow to full stature in Christ (Eph. 4: 13). Jesus wants them to live a new life with him for God (Col. 3: 1-17; Eph. 4: 17 — 5: 20). The epistles are filled with similar instructions and exhortations to those who have become Christians.

At the same time, the catechumens bring expectations too. They expect to find that we are a community of faith-filled Christians, people who live their faith in daily action. What do they see us to be now? How can we respond to their hopes, and become more committed as followers of Jesus? How can we all — catechumens and Christians together — move closer to the ideal of perfection set for us by Christ?

The Spirit gives us all a thirst, a yearning for God (see Ps. 63, the Church's morning psalm): we are to continue to recognize Christ in others; to search for

deeper faith, hope, and love; to persevere in dying to sin and living for God; to keep on reforming ourselves and our Church; to work steadily at building up the kingdom of God on earth. We do this, knowing that only God can fulfill all our hopes, and only in eternity: as St. Augustine says, “You have made us for yourself, O God, and our hearts are restless until they rest in you.”

Following God’s grace: Catechumens are encouraged to be open to the inspiration and action of God’s Spirit in their lives. Their teachers should help them to discern the movements of the Holy Spirit in God’s word, in the example of others, in events, and in difficulties and crosses. As they become more docile to grace, more generous in obeying God’s Spirit (see *Rite*, no. 19: 4 [2346]), and more willing to conform themselves to Christ in all things, they will be ready to move ahead as God invites them. Indeed, other members of the community could learn to imitate their eagerness for good works (see Titus 2: 14).

Loving our neighbor: The basic commandment of Jesus, to love one another as he has loved us, is to be the sign to all that we follow Jesus as Lord (Jn. 13: 34-35; 1 Jn. 4: 21). Catechumens are to be invited to grow in their love for others, and to show this in practical ways. Prayer for others, good works for others, willingness to serve by sharing themselves, their time, and their resources: these are signs that the virtue of charity is part of their daily living. The *Rite* suggests that self-denial — such as almsgiving, spending time with and for others, sharing themselves — is part of this love in action. (See also Constitution on the Church, no. 10 [10], and Constitution on the liturgy, no. 105 [105].)

Sharing in the paschal mystery: At this point in their journey, the catechumens have some faith in Jesus, and accept that he has saved us by his dying and rising. When they are baptized, they will be plunged into this mystery (Rom. 6: 3-11). At present, they are already influenced by it in their initial stages of faith, and in their efforts to conform themselves to the mind and will of Jesus Christ.

The rest of no. 19: 2 [2346] is a quotation from Vatican II’s Decree on the missionary activity of the Church, no. 13, and includes the following points:

◦ *Old and new creation:* As catechumens grow in their faith in the dying and rising of Jesus, both they and their ways begin to change. They are beginning to conform themselves more fully to Christ, and are starting to change their attitudes and their response to God’s will. This change should be progressive, continuing to develop as they grow in their following of the Lord Jesus. At the same time, their new way of life is going to affect others, and be noticed by them. In some cases, divisions may arise because of their choice to follow Christ in the Catholic Church.

* * *

Helpful reading:

“Feelings, Conversion and the Liturgy: Reflections on the process of becoming a Catholic Christian,” by Michael H. Marchal, in *America* (February 27, 1982, America Press, 106 West 56th Street, New York, NY 10019): pages 154-156.

RCIA: The Rite of Christian Initiation of Adults: What It Is, How It Works, by Patricia Barbernitz (1983, Liguori Publications, Liguori, MO 63057). A review of this book will be included in Bulletin 92.

Celebrating liturgical rites

This article looks at some of the ideas presented in the introduction to the *Rite*, no. 19: 3 [2346].

Liturgical rites are actions and ceremonies, used in the liturgy to express in a vivid way God's gifts to us and our response in faith and love within the community. Whether a simple sign of the cross, a sprinkling with blessed water in memory of our baptism, or a vast complex of rites in the Easter vigil or the dedication of a church, these rites are signs of our faith and love. They teach us, they enable us to express and deepen our faith and love, and they let us encourage others by our response.¹ During the catechumenate, liturgical rites are used to mark progress of the candidates in their spiritual journey (no. 103 [2405]).

To be done well: Liturgical rites are to be celebrated with faith, and as well as possible: they are actions of Christ and the Church, not merely our private possessions. A sloppy sign of the cross, mumbled words, or unprepared readings give a strong impression that the priest or minister doesn't believe in what he or she is doing. Careful training of ministers, formation of priests and others in how to preside and celebrate well, and preparation for each ceremony are needed. The liturgy committee ought to evaluate the present state of celebration in the community, and see where there is room for improvement and growth.

During the various stages of the catechumenate, care needs to be taken to celebrate all the rites well, including the signing with the cross, giving signs of respect for God's word, anointings, and blessings. The manner of our celebration reveals the depth or the weakness of our faith.

Good symbols: The Church uses symbols in celebrating the liturgy. It is not the material element alone, but our use of it that is symbolic: we use water in the baptismal bath, bread and wine in the eucharistic meal, oil in the anointing of the body in various rites. If we use the symbol generously, we are reflecting God's generous gifts to us in Christ. If we are miserly, using the minimum of gestures and actions, we prevent others from seeing and feeling the fullness of God's love. A Church that limits itself to minimalism will be stunted in its faith and liturgy and growth in love. (In May 1984, Bulletin 94 looks in a positive way at *Gestures and Symbols* in our worship.)

¹ Vatican II's Decree on the ministry and life of priests reminds us, in no. 6 [261], that no matter how beautiful our ceremonies are, they are valueless unless they are helping people to reach maturity in Christ.

◦ *Some examples:* Baptism by immersion is recommended as the preferred form (see General Introduction to Christian Initiation,² no. 22 [2271], for this more readily symbolizes our entering into the dying and rising of Christ (Rom. 6: 3-11). Communion under both forms, eating and drinking, reflects the command of Jesus (Mk. 14: 22-26; GI,³ nos. 48: 3; 56h; 240 [1438, 1446, 1630]). Anointing with generous amounts of oil recalls the generous outpouring of the Spirit upon Jesus (Acts 10: 38) and into our hearts (Rom. 5: 5).

When the book of God's word is a respectable volume, carried and treated with reverence, incensed and accompanied by ministers and lighted candles, and used for reading and preaching, we are proclaiming our faith in God's word. When the bread used for the eucharist looks and tastes like real bread, we begin to take the bread of life seriously (see GI, no. 283 [1673]; *Eucharistic bread: actual food*, by J. Frank Henderson, in Bulletin 69, pages 128-143). When the ministers — from usher to server to presiding priest — show their faith by preparing carefully, by dressing respectfully, by carrying out their roles and their rites well, by celebrating with joy, they are announcing to all that here indeed is the mystery of faith: God is present and active among the people of God in this place.

Perhaps the most neglected or unrecognized symbol of all is *the assembled people*. Called together by God, they form a unified family, and in their celebrating of worship make the presence of God seen and felt. The greatest sign of the presence of the Church is to be found in the local assembly, especially when gathered to celebrate the eucharist on Sunday (Liturgy constitution, nos. 41-42 [41-42]; GI, nos. 74-75 [1464-1465]).

When the people and ministers recognize this meaning of the assembly, all will make a greater effort to make each celebration better by offering their worship with Jesus, who is in their midst. (See "A Congregational Order of Worship," mentioned on page 222, below.)

Participation: By baptism we are made sharers in the priesthood of Jesus Christ, and are given both the privilege and the duty of taking part with him in the worship he offers to the Father (Liturgy constitution, no. 14 [14]).

◦ *Catholics* are to take a full, active, and understanding part in the liturgy. They do this by preparing, singing, saying prayers together; by listening, reflecting and praying in silence; by movements and gestures; by watching, interceding, thanking; by offering, and by receiving and giving gifts. (See Liturgy constitution, no. 30 [30]; also Bulletin 62, pages 31-39; no. 65, pages 207-215; and no. 90, pages 165-166.) In this way they share more fully in the liturgy, which is the primary and indispensable source of the true spirit of Jesus. To encourage this, clergy and ministers need to be penetrated by the power and spirit of the liturgy (Liturgy constitution, no. 14 [14]).

² Congregation for Divine Worship. *General Introduction on Christian Initiation* (1969), given in the front of the *Rite of Baptism for Children* (see also Bulletin 29, pages 64-69); document 294, pages 719-725 [2250-2284].

³ GI: *General Instruction of the Roman Missal*. This is a pastoral instruction and explanation of the rites of the Mass, and is contained in the beginning of the sacramentary: see pages 11-54 in the 1974 Canadian edition. A separate book, *New Introductions to the Sacramentary and Lectionary* (1983, CCCB, Ottawa), is now available with the 1983 reprint of the sacramentary; this edition contains the same text as in *Documents on the Liturgy*, document 208, pages 465-533 [1376-1731].

- *Catechumens*: Since they are not yet baptized, catechumens do not share in the priestly power of Christ. They are able to take part in the liturgy in limited ways: hearing the word of God, receiving blessings, and taking part in some rites. These are described more fully below. It would seem better that catechumens not act as ministers in the liturgy at this time, but rather experience the ministry of others during the catechumenate; after their baptism, they may be invited to offer their talents and gifts to the Church local by serving in a particular ministry.

- *Persons being welcomed into full communion*: These people are already baptized, but until the time they are admitted into full communion, they do not receive the eucharist or other sacraments. They may participate by listening with faith to God's word, by posture and gestures, and by receiving sacramentals. The same is true of uncatechized adults completing their initiation [2494].

Suitable Celebrations

There are many ways in which catechumens may take part in appropriate liturgical celebrations, that is, in celebrations which are adapted to their needs and condition. Each parish community should make sure that these celebrations are made available at reasonable intervals, and at particular times of the year.

Celebrations of the word: Catechumens are welcome to take part in bible celebrations or services of the word (see Liturgy constitution, no. 35: 4 [35]; *Rite*, nos. 18, 100 [2345, 2402]). These may be designed for the whole community, or be intended particularly for the catechumens. At this stage, candidates have been hearing the word of faith for some time. A more solemn proclamation within the context of a bible celebration helps them to listen with growing faith, to respond by silence and song, prayer and action. When they take part with the baptized members, they have a further opportunity of being touched by their faith, dedication, and example. These celebrations may be celebrated at any time of the year, but are recommended particularly for the vigils of important feasts, on a few weekdays of Lent and Advent, and on Sundays and feasts.

A simple celebration of the word may conclude a particular gathering or session of the catechumenate, and may reflect the season, or their stage of the catechumenate, or the topic of their session, or simply be on the ways in which Christ is inviting them to grow. Further help is offered in *Designing a bible service*, in Bulletin 81, pages 226-229.

Penance celebrations: A penance celebration is a form of bible celebration: God's word is proclaimed to members of this community, inviting them to repent and believe (see Mk. 1: 15), to turn away from sin and to come back to the ways of Jesus Christ. Catechumens may take part in such a celebration, since it may help them to form their consciences, develop a spirit of penance, deepen their conversion, and thus prepare for their baptism, which brings with it forgiveness of all sin. (See *Rite of Penance*, no. 37 [3102]; Bulletin 88, pages 70-71.) Many helps and models, including prayers and examinations of conscience, are included in *Penance Celebrations* (1981, CCCB, Ottawa).

Celebrations may be designed for all members of the parish community, or for a particular group, such as the catechumens. When intended primarily for the catechumens, the readings, prayers, preaching, and examination may be more closely related to their spiritual journey.

Blessings: See pages 232-233, below.

Liturgy of the hours: Another form of the liturgy of the word is to be found in the Church's prayer, the liturgy of the hours. Catechumens may be introduced to the spirit of morning and evening prayer, the main hours, early in their period of formation. When together, they may use *Christian Prayer* (see reviews in Bulletin 58, pages 117-120); some parishes may prefer a simpler format, such as *Book of Prayer* (1975, Saint John's Abbey Press, Collegeville, MN 56321), or the one given in *Catholic Book of Worship II*, nos. 62-79 (prayer leaders need to use the *choir* edition).

Further notes are given in Bulletin 58, *Day by Day We Give Him Praise*; no. 72, *Music in Our Liturgy*, pages 35-43; no. 75, *Praying the Psalms*; no. 80, *Helping Families to Pray*, pages 154-159, 165-169; *Sunday Mass Book* (1976, CCC, Ottawa), pages 1299-1302.

Liturgy of the word: The liturgy of the word is the first of the two major parts of the Mass, leading into the liturgy of the eucharist: these two sections are intimately connected (Liturgy constitution, no. 56 [56]). Those who are members of the Church are expected to take an active part in the full celebration.

◦ *Catechumens*, however, are not yet members of the Church. Before their baptism, they are unable to take part in the eucharist, since they do not share in the priestly power of Jesus Christ (Liturgy constitution, no. 14 [14]; *Rite*, no. 19: 3 [2346]); only when they are baptized into the dying and rising of the Lord Jesus will they share in the priesthood of Christ; only then will they have the privilege and responsibility of taking part in all the liturgies of the Christian people.

In the period before they are baptized, catechumens are invited to join the Christian community in hearing the word of God in faith. All come to be enlightened by the Spirit of God, but only the baptized are able to continue on to the celebration and offering of the eucharist.

Dismissal: The *Rite of Christian Initiation of Adults* recommends that catechumens should be "dismissed in a friendly manner" after the liturgy of the word: then the catechumens may go as a group with their catechists to a separate place. There they continue to reflect on the readings, psalm, and homily, and to see how these affect them in their present stage in the journey of faith (no. 19: 3 [2346]).

In keeping with our tradition, the dismissal takes place after the homily, and before the creed and the prayer of the faithful. The creed is to be entrusted or "handed over" to the catechumens in the third week of Lent (see *Rite*, nos. 184, 126). While they may always pray for the Church and the world, catechumens do not take part in the prayer of the faithful or the kiss of peace before their baptism: this has been the practice of the Roman Church since Justin (around the year 150) and Hippolytus (around 215).

If the candidates are dismissed, it would seem best to follow the example of the Byzantine Liturgy, where the community prays over the catechumens before they leave the assembly. A suggested rite for dismissing catechumens is outlined on pages 220-221, below.

◦ *Purpose:* In our day and culture, it seems almost 'undemocratic' to exclude anyone from anything, but the rite of dismissal has positive purposes and benefits:

□ For baptized Catholics: When the catechumens are dismissed or asked to leave the church, those who remain may begin to realize the privilege and responsibility they have received in baptism: by God's loving mercy, they are members of the people of God, the body of Christ; they share in the priesthood of Jesus; and they are called to take part with him in the work of praising God and praying for the world. With the Lord Jesus and all the baptized people of God, they are invited to give glory to God and to pray for and in the name of the universe. Too often, we Christians take these privileges and responsibilities for granted; when we see the unbaptized catechumens being dismissed, we may become more aware of the duties and privileges we enjoy.

□ For the catechumens: As they come closer to their baptism, it is beneficial for catechumens to assemble with the Christian community for the liturgy of the word at the beginning of the Sunday celebration of the eucharist. After hearing the readings and the homily with faith, the catechumens are invited to leave the assembly of the faithful, for they are not yet members. Led by their catechists and other ministers, the catechumens go out of the assembly, and spend some time in reflecting together on what they have heard. Rather than being embarrassed, they deepen their longing to become members of the Church by baptism, and so receive the privilege and responsibility of full participation in the eucharistic celebration with Christ and his Church.

□ For those preparing for entrance into full communion: These people are in an ambiguous position. As long as Christians are separated from one another — and this is clearly against the will and design of the Lord Jesus (see Jn. 17: 1-26) — we have to make these uncomfortable and hurtful distinctions. All Christians, both individuals and denominations of the Christian people, must continue to pray and work for unity among all who believe in and follow Jesus as Lord.

Both those who are seeking to enter full communion and the uncatechized adults are already baptized, and therefore have a share in the priesthood of Christ. They are able to offer the sacrifice with Christ and his people, even though they are not yet admitted to communion. For this reason they are not to be dismissed with the catechumens, who do not have this power (Liturgy constitution, no. 14 [14]; and [2494]).

They may experience the pain of separation among the brothers and sisters of Jesus in divided Churches. They may offer this real suffering with Jesus for the eventual reconciliation and union of the members of God's separated and splintered family (see Col. 1: 24).

• *Yes or no?* What about the former *disciplina arcani* (discipline of secrecy)? In the adult catechumenate of the early centuries, only the faithful could be present for and take part in the liturgy of the eucharist. For catechumens, the Easter vigil Mass was their first experience of the eucharistic liturgy, and it was explained to them only during the postbaptismal catechesis.

Today, every Tom, Dick, and Mary can attend Mass and the sacraments in any Catholic church, or watch the liturgy on television each Sunday; anyone can purchase the texts of the liturgical rites, even copies of the official books. Does it still make sense to dismiss catechumens at the end of the liturgy of the word? Two answers can be given:

□ *Yes*, because they realize that they cannot yet participate fully in the Mass by receiving communion; they can go to their own meeting for further instruction and prayer; they can discuss and pray over the liturgy of the word in which they have taken part, and they can deepen their longing for full participation in the eucharist at Easter. The community also becomes more aware of its privilege of sharing in the priesthood of Jesus Christ, and should thus be more willing to aid the candidates by their prayer and Christian example.

□ *No*, because they can learn more by being present for the rest of the Mass. Until they are baptized, they do not share in the priesthood of Christ, and therefore cannot offer the sacrifice with Jesus and the rest of his people, nor can they receive communion. But they can learn more about the Mass from the prayers and rites, and from the reverent participation of the community members.

A Rite of Solemn Dismissal

Prayer over the catechumens: After the homily, the catechumens may be invited to continue their session in another place. The catechist brings them to the priest at the front of the church.

The deacon, reader, or presiding priest may ask the community to stand, and the catechumens to kneel.

○ *Prayer with the candidates:*

Deacon:

**Friends in the catechumenate,
pray to the Lord Jesus,
and ask him for mercy.**

Catechumens:

Lord, have mercy. (sung if possible)

○ *Prayer of the community:* The deacon or reader leads the assembly in prayer for the catechumens:

May the Lord Jesus have mercy on these catechumens.

All:

Lord, have mercy. (preferably sung)

May the Lord teach them his truth: R.

**May the Lord Jesus teach them his gospel
and help them to live holy lives: R.**

**May the Lord bless them
as members of his body,
the holy, catholic, and apostolic Church: R.**

**May the Lord Jesus help them and save them,
show them mercy, and protect them by his grace: R.**

Whether or not to dismiss the catechumens at the end of the liturgy of the word is a choice that each believing community could make for itself. Perhaps it would be wise to combine the advantages of each way by having the formal dismissal on the Sunday they are welcomed into the order of catechumens, and several times during the catechumenate period. This would retain the symbolic value of the action, enabling both the community and the candidates to grasp more readily the reality of this time of preparation, and encouraging deeper prayer and stronger witness by all.

Further notes: The quality of celebration has a strong effect on all who take part. Celebrations which are weak, slovenly, hasty, verbose, unprepared, or indifferent will weaken the faith of all present. Celebrations which are strong, joyful, carefully prepared, and well celebrated will help to deepen the faith and love of the participants. Good celebrations are a sign of our faith, and can strengthen it in all who share in the event.

• *Dismissal of the catechumens:*

Deacon or reader:

Catechumens, bow your heads to the Lord Jesus:

The priest extends his hands over the candidates as he prays:

**All praise and glory are yours, Lord Jesus Christ,
savior of all who call on your mercy.**

**Listen to the prayer of your people,
and grant your mercy and salvation
to these catechumens, our brothers and sisters.**

**Fill them with your love and joy,
and bring them to the baptismal font
where they will become members of your body, the Church.**

**Lord Jesus,
hear the prayer of your people,
for you are Lord for ever and ever.**

All:
Amen!

Then the deacon or the priest dismisses the catechumens:

**Beloved catechumens, go in peace,
and continue to grow
in the love and service of the Lord.**

Catechumens:
Thanks be to God.

The catechumens go with their catechists to a separate place, where they continue to pray and to reflect on the day's liturgy of the word.

The community concludes the liturgy of the word with the profession of faith and the general intercessions, and begins the liturgy of the eucharist.

◦ *All are celebrants*: In all Christian liturgies, it is important to remember that we are able to participate because of our baptismal sharing in the priesthood of Jesus Christ. We are not spectators or passive recipients, but celebrants. Some members of the Church are called by God to serve the rest in the ordained ministry, and so preside over these celebrations. but *all the baptized are celebrants*. We must be careful not to place all credit or blame on those who preside: much rests with the celebrating community. A good celebration demands full co-operation of all who participate. By sharing their efforts in faith and love, they may contribute to a good celebration of the liturgy with the Lord Jesus and all the people of God.

* * *

Helpful reading:

Strong, Loving, and Wise: Presiding in Liturgy, by Robert W. Hovda (1976, The Liturgical Conference, Washington, DC; now published by The Liturgical Press, Collegeville, MN 56321): see review in Bulletin 59, page 182.

"A Congregational Order of Worship," by Kenneth Smits, OFM, in *Worship* (1980, The Liturgical Press, Collegeville, MN 56321): January 1980, vol. 54, no. 1, pages 55-75.

Reflections of His Word: Sunday Prayers, Cycles A, B, C, by Lucien Deiss, CSSp (1980-1982, World Library Publications, 3759 Willow Road, Schiller Park, IL 60176: see review in Bulletin 90, page 192. These three books can be most useful to catechists and others who work with catechumens and lead them in celebrations of the word.

Editor's note: The rite on pages 220-221 is based on the Orthodox prayer before the dismissal of the catechumens. See *Eastern Catholic Worship*, by Donald Attwater (1945, Devin-Adair, New York), pages 28-29; *The Orthodox Liturgy . . . according to the Use of the Church of Russia* (1968, SPCK, London), pages 51-53; *The Liturgy of St. John Chrysostom*, Ruthenian form, edited by Basil Shereghy (1961, The Liturgical Press, Collegeville), pages 27-29; *The Divine Liturgy of the Eastern Orthodox Church*, by N.V. Gogol (1960, Darton, Longman & Todd, London), pages 27-29. See also *La Célébration de la Parole dans la Liturgie Byzantine*, by Juan Mateos, SJ: *Orientalia Christiana Analecta*, no. 191 (1971, Pontificale Institutum Studiorum Orientalium, Roma): pages 156-159.

WAYS OF USING THIS BULLETIN

Bulletin 91, *Sharing Our Faith*, may be used in a variety of ways in your parish or community:

- Use it as a means of personal study and review on the meaning and importance of the catechumenate in the Church.
- Encourage your liturgy committee and ministers — especially those involved in the catechumenate — to read, study, and discuss the various questions this issue raises.
- Discuss the meaning of the catechumenate, and its implications for your community of faith.

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

Apostolic activity

This article reflects on paragraph 19: 4 [2346] of the *Rite of Christian Initiation of Adults*. The text of this paragraph is taken directly from the 1965 Decree on the Church's missionary activity, no. 14 [246], near the end.

Apostolic life: In the New Testament, “apostle” is used in several senses. The Church has been described as *apostolic* from the earliest years. This term also has had various meanings: staying true to the teaching of the apostles, teaching with the authority of the twelve, or zealous to reach out and share our faith and love with others. In this section of the *Rite*, the word “apostolic” includes and describes two main activities:

- *Spreading the gospel:* As the catechumens are taught the gospel, the “Good News” of our salvation in Jesus Christ, they are encouraged to share this joy with others. They will affect the other members of the catechumenate, their catechists, and the members of the believing community by their enthusiasm and fresh insights into the Christian Way of life. Thus the catechumens minister to the community of faith and help them to recall their own moments of conversion.

The whole Christian community has the responsibility of continuing the work of the apostles by proclaiming the gospel to all (see Mt. 28: 18-20; Jn. 20: 21). *Every individual member* of Christ's body has the obligation of spreading the Christian faith, according to his or her ability (Constitution on the Church, no. 17 [144]; *Rite*, no. 41 [2368]). This action of leading others to faith culminates in their conversion, baptism, sharing in the eucharist and in the life of the Church (Liturgy constitution, no. 9 [9]). The aim of all our apostolic endeavors is to lead God's children to give glory in the midst of the people of God, to offer the eucharistic sacrifice, and to share in the supper of the Lamb of God (see Liturgy constitution, no. 10 [10]).

We spread the gospel by word and by action. Catechumens may speak of their experiences as they come closer to baptism, and share these with their families, friends, and fellow workers. They are expected to let their lives reflect their deepening conversion to Jesus Christ, and in this way others will see their good works and be inspired to praise God for what they see (Mt. 5: 14-16).

- *Building of the Church:* St. Paul reminds us that the Spirit has given us many different gifts so that we may use them to build up the body of Christ, his Church (1 Cor. 12: 1-13, 27-31; 14: 13). We build the Church by living in faith, hope, and love; by sharing in the suffering of Jesus in order to help the Church (Col. 1: 24); by praying with and for the people of God; by living out our baptismal commitment to die with Christ to sin, and to live with him for God. We have to work alone and with others to promote justice and peace, and all the other values of Christ.

(continued on page 226)

A Journey of Faith T

PRECATECHUMENATE

Influences

gospel of Christ
teaching of Church
example, prayer,
lives of Christians
own questions, doubts,
problems, needs
attraction of the Spirit

CATECHUMENATE

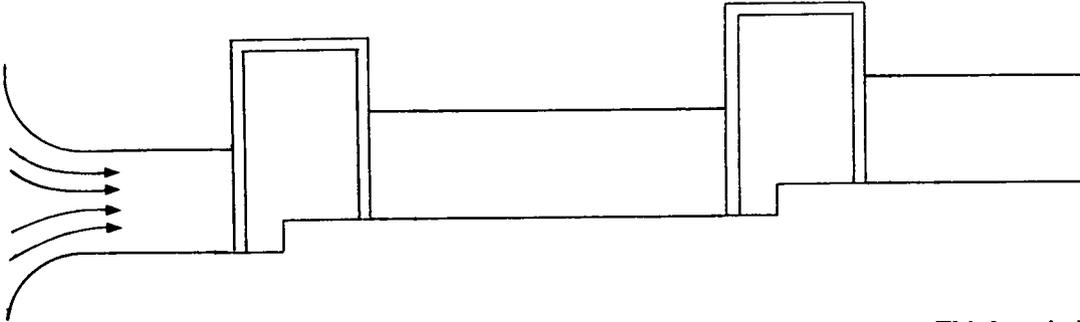
Influences

catechesis
celebrations
of the word
rhythm of the
liturgical year
living among Christians
liturgical rites
apostolic activities
example, prayer,
lives of Christians
work of the Spirit

PURIFICATION ENLIGHTENMENT

Influences

Sunday gospel
water, light
scrutinies
with exorcisms
presentations
penance celebration
preparatory
prayers of the
guidance of the Spirit



First period

inquire about our faith
and way of life
Church preaches gospel
inquirers listen, reflect
begin faith in Jesus
initial conversion
prayer to God
live with Christians
want to enter catechumenate

Second period

lengthy formation
of mind and of heart
continuing teaching
learning by doing
closer to liturgy
gradual conversion
want to enter next period

Third period

recollection
repentance
purifying life
conversion
deeper faith
intense prayer
participation
want to be initiated

Length

indefinite time

leads to:

First doorway
Enter order of
catechumens

Length

several years

leads to:

Second doorway
Enrolled, elected, chosen
for period of purification
and enlightenment

Length

Lent before

leads to:

ough the Catechumenate

ON AND ENMENT

CATECHESIS AFTER BAPTISM ("Mystagogy")

Influences

reflect on Sunday gospels
share in eucharist
do works of love

Rest of our life

live in faith, hope, love
serve others with Christ
offer sacrifice of praise
in life and liturgy
build up God's kingdom

Renewal of our covenant

- * *Weekly:*
in Sunday eucharist
- * *Yearly:*
Lent
Easter vigil
Easter season
Advent
- * *Other occasions:*
Penance celebrations
Sacrament of reconciliation
Retreats
Missions
Solemn annual exposition
Holy years

Fourth period

grow in paschal mystery
in understanding
and daily living
taste goodness of the Lord
deepen faith
increase sense of
Church and world
strengthen this community

Length

Easter season

leads to:

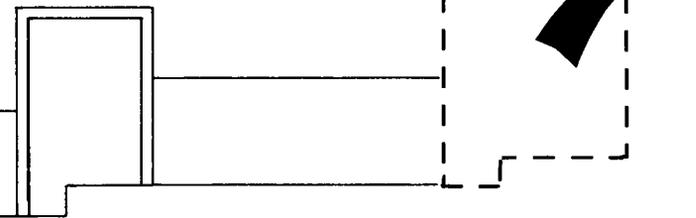
Entrance into
full life, worship
of the Church

Enter fullness

of paschal mystery
at our death:
*Come, faithful servants,
enter the joy of our Lord*

The liturgy on earth
is a foretaste
of the heavenly liturgy.

life
s
ions
s
community
Spirit



God
liturgies
ated

ism

d doorway
brate sacraments
initiation

Catechumens have the beginnings of this faith and Way of life. By living in close union with Christ and his Church, they are helping to build the Church on earth — not in worldly power or prestige — but in humble simplicity, in love that serves, in holiness that remains untainted by sin, in praise to God, and in intercession for the world and all its people.

Apostolic activities include all kinds of service to the Church and to the community, meeting human and spiritual needs. These activities include working with members of other Churches and organizations to build up a better society, to strive for justice, to work against injustice; to bring relief to people suffering from disaster or war; to organize help for and work with people suffering from any form of handicap; to visit the sick and the dying; to reach out to people who need special education; to help illiterates learn to read; to work with the homeless, the jobless, the discouraged; to bring help and hope to those who despair. Many of these good works are described in Bulletin 42, pages 23-25, where the spiritual and corporal works of mercy are expanded and studied from a modern point of view. See also *Many possibilities of service*, in Bulletin 53, pages 115-119.

Need of strong example: If catechumens are to be led into this kind of apostolic activity, they need the example of those who are already members of the body of Christ. Our prayers, our worship, our love, our service, our willingness to do the work of God at any time: these are necessary kinds of examples for catechumens, for Christians, for others.

Examination of our community conscience: What sort of example is our parish or community giving? As individuals and as a community, do we spend a lot of money and time on making ourselves comfortable, and only a little for those in need? Are we ready to be good Samaritans, or do we merely give a small and occasional donation to organizations, and leave the work to others? Is love of neighbor a serious part of our living, or just an easy phrase? What does Jesus think of the budget of our parish or community? What does it say about our love for him and for all the people he died to save?

These are questions that catechumens are going to be asking about us. We need to ask them of ourselves first, and to be sure that we are living examples of what we are inviting catechumens to become. As Paul reminds us, “Be imitators of me, as I am of Jesus Christ” (see 1 Cor. 11: 1).

* * *

Helpful reading:

In Pursuit of Holiness, by Bernard Haering, CSSR (1982, Liguori Publications, Liguori, MO 63057): see review in Bulletin 85, page 189.

Making All Things New: An Invitation to the Spiritual Life, by Henri J.M. Nouwen (1981, Harper & Row, 10 East 53rd Street, New York, NY 10022; Fitzhenry & Whiteside, Toronto).

IN OUR COMMUNITY

Steps in our journey

The catechumenate, the process of making Christians, consists of four periods of time for maturing in the faith, divided by three doorways or steps leading to the following period. These are outlined on pages 224-225, and described in more detail below.

Precatechumenate

Description: The precatechumenate is the first period in the process. This is an important time when:

- * A candidate makes inquiries about the beliefs and way of life of Catholics;
- * The Church proclaims the Good News of salvation about God and Jesus Christ;
- * The candidate listens to this first preaching of the gospel message, accepts the fundamentals of Christian life and teaching, experiences the first stages of conversion, and wants to be a Christian.

Teaching the gospel: During the precatechumenate, the local Church teaches the candidates that:

- The living God loves us all, and wants us to be saved;
- God has sent Jesus Christ to save us all;
- Jesus is the way, the truth, and the life,
and we are to follow him;
- Jesus fulfills all our spiritual hopes beyond our imagining;
- He calls us to turn away from sin;
- He draws each person to God, who loves each of us;

- God invites us to want to follow Jesus
- The catechumen should try to work with God's grace,
and deepen and purify the intention of doing God's will.

Meeting the community: The candidates begin to meet members of the believing community, the Church in this place, and start to experience the friendship and spirit of other Christians.

Beginning to pray: The Church helps the candidates:

- To begin to pray to God;
- To begin using suitable prayers. (On praying with the psalms, see "Teaching catechumens to pray," in Bulletin 75, page 175.)

Initial conversion: As a result of the experience of the precatechumenate, each candidate:

- Has grasped the basic elements of Christian living and teaching;
- Has begun to develop a sense of the Church;
- Has the beginnings of faith;
- Is ready to come into contact with God through Jesus;
- Wants to change his or her life,
and has some sorrow for the past;
- Does pray to God.

Anticipated celebrations: During the precatechumenate, these rites may be anticipated for a reasonable cause:

- *Exorcisms:* See *Rite*, no. 101 [2403; 2496]; and pages 231-232, below.
- *Blessings:* See nos. 18, 102, 120 [2345, 2404]; and pages 232-233, 248, below.
- *Presentations:* See no. 103 [2405]; and pages 238-239, below.
- *Opening of the ears and mouth:* See no. 103 [2405]; and pages 233 and 240, below.
- *Anointing with the oil of catechumens:* See no. 103 [2405]; and pages 233-234, below.

Decisions: By the end of the precatechumenate, the local Church has to judge that each inquirer has made the initial conversion outlined above. The candidates are working toward the decision to become Christians someday, and to enter the catechumenate soon if they are accepted by the local believing community.

Length of time: The length of this period will vary for each person, since its purpose is to lead him or her to want to become a Christian, and to be accepted by the Church as one of its catechumens. The period of the precatechumenate lasts until the inquirers and the Church have accomplished the task of first conversion in response to the preaching of the gospel and the work of the Spirit.

Entering the Order of Catechumens

Doorway to the second period: The period of the precatechumenate leads the inquirers to the first step (doorway) of entering the order of catechumens, when they become catechumens and begin the second period of their journey in faith.

• *Entering the order of catechumens:* This liturgical celebration takes place at any time of the year, according to local circumstances. As inquirers are ready to enter the catechumenate, the local Church examines them and then celebrates the rite of becoming catechumens: see *Rite*, nos. 6a, 14-17, 68-97 [2333, 2341-2344, 2395-2399].

□ Frequency: The rite is celebrated two or three times a year, according to local needs (no. 50 [2377]).

□ Rite (nos. 68-97 [2395-2399]):

— Introductory rites (no. 73):

First instruction: no. 74

Song (e.g., Ps. 63: 1-9): no. 74

Dialogue: no. 75

First promise: no. 76

[Exorcism: no. 78]

[Renouncing non-Christian worship: no. 80]

Assent of sponsors and assembly: nos. 77, 81

Prayer: no. 82

Signing with the cross: nos. 83-87

[Giving of a Christian name: no. 88]

[Additional rites: no. 89]

Entry into the church building: no. 90

— Liturgy of the word:

Introduction

Procession with the book of gospels: no. 91

Readings: no. 92

Homily: no. 92

Presentation of the book of gospels: no. 93

Prayer for the catechumens: nos. 94-95

— Dismissal of the catechumens:

Dismissal: no. 96; see pages 220-221, above

Eucharist continues: no. 97

• *For those being received into full communion:* Practical adaptations of the process and rites for those who are already baptized are given in Bulletin 64, pages 148-150.

Catechumenate

Description: Over a period of several years, the catechumens experience a complete program of formation. This includes receiving a deep formation through teaching and bible celebrations; living the Christian way of life among the community of believers; sharing in liturgical rites of exorcisms, blessings, and presentations; living within the rhythm of the liturgical year; and taking part in apostolic witness by working with the community to build up the people of God by their lives and by their faith: see *Rite*, nos. 19 and 99 [2346, 2401].

Purpose: The goal of this second period is to provide the candidates with a complete catechesis or formation in the Christian Way. More than an intellectual education (or “head trip” in modern terms), this is a blend of teaching by word, work, community life, example, liturgy, and apostolic action: see pages 203-226, above. After a long period of such formation, the catechumens are expected to be relatively mature and balanced both in their faith and in their living of it, and ready to enter through the second doorway into the third period of the process.

Work of the catechumenate: During the catechumenate, members of the local Church work together with the catechumens and with the Holy Spirit to form them into people who are ready to believe, live, think, act, and pray as staunch followers of Jesus in this believing community.

Rites During the Catechumenate

Described briefly on pages 215-222, above, these rites include:

Rite of admission into the order of catechumens: See page 229.

□ For those entering into full communion: By baptism they are already members of the Church. They do not undergo a catechumenate, but rather, a parallel period of growth. They are invited to mature in the faith and love they received in baptism as children.

After a time of preliminary inquiry (see Bulletin 64, pages 148-150), they may be welcomed into this community of faith, and invited to let their membership become more active as their faith and love unfold and grow stronger. See “Reflections,” [2492-2493].

To avoid confusion in the minds of candidates and community members, it may be better to have one celebration for unbaptized persons entering the catechumenate, and a separate celebration for baptized adults moving toward full communion with the Church or toward completing the sacraments of their initiation.

Further adaptations and questions for discussion are given in Bulletin 64, pages 152 (paragraph a), and 157-160.

Celebrations of God’s word: These liturgies of the word are part of the catechumens’ program of formation in the faith; members of the believing community may take part in them as well. The celebrations are to be in harmony with the season of the liturgical year, for the Church year is a strong teacher. Special word

services are celebrated for the catechumens in order to help them embrace Christian teachings in their hearts; to teach them different ways of praying; to help them grasp the symbolism of the liturgy and the different times of the liturgical year; and to help them enter the public worship of the local Church.

□ These word services should be celebrated regularly on Sundays in order to help the catechumens become accustomed to worshipping together on the Lord's day, and to taking a full and active part in liturgies.

□ After a while, they are gradually introduced to taking part in the liturgy of the word, the first major part of the Mass, with the baptized members of the parish. It is desirable to dismiss them after the homily (see pages 220-221), and to pray for them in the prayer of the faithful. When they are sent forth from the community celebration of the word, they usually remain together for some further reflection and discussion of the day's readings and homily.

□ Other services of the word may be celebrated after a teaching session, as a context for exorcisms or blessings, or on other suitable occasions. Penance celebrations are mentioned above, on page 217.

□ For those entering into full communion: Some adaptations are described in Bulletin 64, pages 152 (paragraph b), and 154-155.

Further notes on these celebrations of God's word are given in the *Rite*, nos. 19: 1, 100, 106-108 [2346, 2402], and on page 217, above.

Exorcisms: In common speech, exorcisms mean prayers and ceremonies for driving out demons or Satan. In the *Rite of Christian Initiation of Adults*, however, "exorcism" describes a positive prayer by which the Church, the people of God, asks Jesus or his Father to free a person from evil in all its forms, and to give this person God's gifts, especially the Spirit. This is evident from a study of the prayer texts used for exorcism in the *Rite* (see nos. 101 [2403], 108-118, 373, 164, 171, 178).¹

□ Purpose: these prayers help the catechumens to understand the nature of the Christian Way, the continuing war between our flesh and our spirit, the need of self-control and self-denial as a means to our salvation, and the ever-present need for the help of our God (no. 101 [2403]).

□ Presider: The priests or deacons involved in the catechumenate celebrate these exorcisms. With the bishop's delegation, a suitable catechist — man or woman — may carry out this ministry (no. 48 [2375]; see also page 246, below).

□ Rite: The catechumens kneel or bow. The presider extends his or her hands over them, and offers one or two of the prayers (no. 109).

□ Time: The exorcisms are celebrated during a service of the word (no. 108); at any time during the catechumenate (no. 110); at the start or end of an instruction session; or at any time for an individual with special needs (no. 110). Exorcisms are also part of the scrutinies (see pages 237-238, below).

¹ See *Why exorcise the catechumen?* by Peter M. Gildea, CM, in Bulletin 51, pages 301-303; also *New Catholic Encyclopedia* (1967, McGraw-Hill, New York and Toronto): vol. 5, "Exorcism," pages 749-750; "Exorcist," page 750. See also "Baptismal Exorcism in the Catholic Baptismal Rites after Vatican II," by Balthasar Fischer, in *Studia Liturgica*, vol. 10, no. 1 (1974), pages 48-55.

□ Place: Exorcisms may be celebrated in church, in the sacristy, in the center where the catechumens meet, or in any other suitable location (no. 110).

□ Additional prayers: Further texts are given in no. 373. The prayers of exorcism may be used on more than one occasion with groups or individuals.

□ For those entering into full communion: Some adaptations are described in Bulletin 64, pages 152-153; see also [2496].

Blessings: As God's holy people we are encouraged to celebrate blessings in our daily living. They help to make us ready to celebrate the sacraments with greater faith and love, bring us the benefit of the intercession of the people of God, the Church, and make various occasions in our life more visible as grace-filled moments. Blessings derive their efficacy from the paschal mystery of Jesus. (See Liturgy constitution, nos. 60-61 [60-61].)

The blessings given to catechumens are signs that God loves them and that the Church is concerned about their spiritual welfare (see *Rite*, nos. 18, 102 [2345, 2404]). Before they are able to celebrate the sacraments and receive their benefits, catechumens are able to benefit from the blessings, receiving the spirit of God's love and the Spirit's gifts of peace and joy. Fortified in this way, the catechumens are able to continue their task of conversion as they move forward on their spiritual journey.

Catechumens may receive a blessing from their catechists at the end of a session: this is a tradition which goes back at least to Hippolytus in third-century Rome.²

□ Presider: Blessings for catechumens are given by a priest or deacon, or by a catechist (see no. 48 [2375]; and page 248, below).

□ Rite: The catechumens come before the presider, who lays his or her hands on their heads. Then they leave, or are dismissed in a more formal way (see no. 119).

□ Time: Catechumens are usually blessed at the end of each service of the word, or after a session of instruction. In cases of particular need, an individual catechumen may receive a blessing at any time (no. 119).

When a catechumen is sick, he or she may seek and receive a blessing. Blessings may be celebrated for individuals or groups of catechumens. They too may receive ashes, palms, and candles with the faithful, as long as they are aware of the meaning of these rites.

□ Place: These blessings may be given to catechumens in any suitable place (no. 119).

□ For those entering into full communion: Some adaptations are described in Bulletin 64, pages 153-154 (paragraph d).

□ Texts: See *Rite*, nos. 121-124, 374. Many helps for celebrating blessings — descriptions, model prayers, suggested readings and rites — are given in Canada's

² In his *Apostolic Tradition* (XIX), written around the year 215, Hippolytus points out that it is customary for the teacher or catechist — even though a layperson — to lay hands on the catechumens and pray for them before they are dismissed.

375-page *A Book of Blessings* (1981, CCCB, Ottawa). These blessings and other prayers may be adapted to meet specific circumstances and for frequent use with the catechumens as they move forward in their spiritual journey. Further notes on ritual gestures and actions are given in *A Book of Blessings*, pages 26-32. It would be helpful to have a copy available to the catechists and members of the catechumenal team.

Handing on our Christian tradition: At some point during the time of catechumenate or of the lenten purification (second or third periods), the rites of handing on the words of the apostles' creed and the Lord's prayer may be celebrated. While these rites belong first of all to the third period, they may be celebrated during the longer time of the catechumenate, if this is more helpful to the catechumens. See pages 238-239, below.

Opening ears and mouth: This rite belongs to the third stage, but may be celebrated during the catechumenate: see *Rite*, nos. 103 [2405], 126, 200-202; and page 240, below.

Anointing with the oil of catechumens: The catechumens may be anointed with the oil of catechumens to give them wisdom and strength as they prepare for their baptism (see no. 103 [2405]). The presider uses oil blessed by the bishop in the chrism Mass, or blesses it with the same formula.³ This prayer asks that the catechumens may grow in their understanding of the gospel of Jesus, and be able to "accept the challenge" of living as Christians while God leads them on their spiritual journey toward baptism.

This anointing before baptism is part of the early Church's preparation of catechumens. Hippolytus describes this anointing with the "oil of exorcism" immediately before baptism in his third century *Apostolic Tradition*, chapter XXI.

□ **Presider:** A priest or deacon is chosen for this anointing. When many catechumens are to be anointed, "several ministers" may anoint them (see *Rite*, nos. 127 and 130).

□ **Time:** All the catechumens may be anointed at the end of a service of the word (no. 128).

□ **Rite:** Using the prayer in no. 131, the presiding presbyter or deacon blesses the oil of catechumens, unless it has already been blessed by the bishop at the chrism Mass (no. 129). Then he (and the other ministers) anoint each catechumen "on the breast or on both hands or even on other parts of the body" (no. 130). Some pastoral discretion is needed here in our culture. The type of anointing may be discussed with the parish liturgy committee, catechumenate team, and with the catechumens.

It is desirable to be generous in the use of oil, to signify God's great love for us. Candidates should be ready for a *real* anointing with lots of oil, and so be dressed accordingly.

□ **Repetition:** The rite of anointing may be repeated (no. 128).

□ **Texts:** These are contained in nos. 130-132.

³ The text is contained in the revised edition of the Canadian sacramentary (1983, CCCB, Ottawa), page 1084, and in the *Rite of Christian Initiation of Adults*, no. 131.

□ Note: Those who are already baptized are *not* anointed with the oil of catechumens: see page 240, below.

Rites of passage or transition: The presentations, rite of opening ears and mouth, sharing of the creed and the Lord's prayer, and the anointing of catechumens may be celebrated during the years of the catechumenate or during the period of purification and enlightenment (nos. 103 [2405], 125-132).

Community participation: On a number of occasions during the year, all the people who are involved in the catechumenate — presbyters and deacons, ministers and catechists, sponsors and godparents, neighbors and friends — should come together for some of the celebrations described above: see nos. 105 [2407], 125-132.

All the members of the believing community are to remember that Christian initiation is their business too, and that they are to become involved in the spreading of the faith and in the process of initiation of new Christians into their community (Constitution on the Church, no. 12 [144]; *Rite*, no. 41 [2368]).

Other Notes on the Catechumenate

Signs of a growing faith: During the catechumenate, the catechumens are moving toward a conversion in their thinking and acting, a reasonable understanding of the teaching of Jesus and his Church, and a growth in strong faith and love (see nos. 23 and 98 [2350, 2400]).

Length of time: Normally the process of Christian initiation takes *several years* in order to allow time for conversion and development of faith: it is a “lengthy formation of the mind and heart” (no. 134 [2409]). Most of this time is spent in the second period, the catechumenate. The time depends on God's grace and various other factors, including the program of formation, the ministers, the catechumens, and the local Church (see pages 197-199, above). The bishop is responsible for the catechumenate and for setting specific lengths of time. See nos. 20, 44, 66: 1, 98, 103 [2347, 2371, 2393, 2400, 2405].

◦ *Liturgical year:* In calculating times for the catechumenate, care is to be taken to fit it into the rhythm of the liturgical year. In this way, the catechumens will benefit from the strength of the strong seasons and from the quieter moments of ordinary time, and so grow in the spirit of the liturgy with the whole Church.

Status: The catechumens are now “joined to the Church,” and are part of Christ's household or family (see Constitution on the Church, no. 14; Decree on the Church's missionary activity, no. 14 [246]; *Rite*, no. 18 [2345]). In practice, this means that we are to celebrate their marriages and funerals with liturgical rites.

◦ *Marriage:* When a catechumen marries a Catholic, the rite is as in chapter 3 of *Marriage: Ritual and Pastoral Notes* (1979, CCCB, Ottawa), nos. 89-113 (see *Rite of Marriage*, nos. 55-66). If a catechumen marries another catechumen or someone who is not baptized, the *Rite of Christian Initiation of Adults* tells us we are to use “an appropriate rite” (no. 18 [2345]). The only problem is that we don't have a rite of marriage for two unbaptized persons! Chapter three of the *Rite of Marriage* is for a marriage between a Catholic and a person who is not baptized (either a catechumen or a non-Christian); presumably the presiding deacon or priest is to adapt this rite for two catechumens or for a catechumen and another unbaptized

person who is not in the catechumenate. We may also ask: What rite is used if a catechumen marries a baptized person who is not a Catholic?

It is evident that we have further work to do in the area of marriages celebrated by catechumens. Parishes in which these celebrations are taking place are invited to share their experiences, expectations, problems, and needs with the National Liturgical Office.

- *Burial*: If a catechumen dies during the catechumenate, he or she is to receive Christian burial (see *Rite of Christian Initiation of Adults*, no. 18 [2345]). The Roman *Rite of Funerals* does not make any specific provision for such a funeral. It would seem to be presumed that the usual rites and texts are to be used, and adapted as necessary since the one being buried was not baptized, but was *en route* to the rites of Christian initiation. Canada's ritual, *Catholic Funeral Ritual* (1973, CCC, Ottawa), does not treat the question directly; some useful ideas, however, may be adapted from pastoral note 15 (page 25) on a funeral service for members of other Churches.

- *Sacramentals*: As mentioned above on page 232, catechumens may receive blessings and other sacramentals. Some of these are included as part of the rites during the catechumenate.

- *Who is a "catechumen"?* In line with the principle of Roman law that "good things are to be expanded,"⁴ it is reasonable to apply these notes on the status of catechumens to people in the precatechumenate as well as to those in the period of purification and enlightenment, and to people preparing to be received into full communion.

- *In danger of death*: When a catechumen or another unbaptized adult is in danger of death, the *Rite* provides both guidelines and a short rite. See chapter III: guidelines, nos. 278-282 [2442-2446]; rites, nos. 283-294.

- *Other privileges*: The 1983 code of Church law notes that episcopal conferences are to outline the privileges of catechumens: canon 788: 3.

Some decisions to be made: During the catechumenate, each catechumen is to choose a godparent, who will be praying and working with him or her during the third period, and who will stand up with him or her at the Easter vigil (see nos. 104, 136 [2406, 2411]). The catechumens also have to decide individually whether they are ready to move into the next period. After consultation, the local Church has to decide whether they are suitable (nos. 23, 137 [2350, 2412]). These decisions are to be made in prayer and in a spirit of faith.

Rite of Election or Enrollment of Names

Doorway to the third period: The catechumenate ends with the celebration of the rite of election or enrollment of names. The period of the catechumenate has led them to the second step (doorway) of being "elected" or chosen or enrolled as

⁴ "Odia restringi et favores convenit ampliari," rule 15, in *De Regulis Juris Canonici*, by Victorius Bartocetti (1955, Angelo Belardetti, Roma): pages 73-79. This rule is cited as a source in twelve canons in the 1917 code; at the time of printing this Bulletin, the *fontes* or sources of the 1983 code have not been published yet.

people in the final stages of preparation. Now they enter the time of purification and enlightenment, the third period of their journey in faith.

□ Time: This celebration takes place during the Mass on the first Sunday in Lent (see nos. 50 and 129 [2377, 2414]).

□ Presider: The bishop or someone he delegates presides over the celebration. The rites vary somewhat if the presider was not involved in the preparation of the catechumens (no. 138 [2413]).

□ Rite: The celebration moves through these steps:

Homily: no. 142

Presentation of the candidates: no. 143

Consultation of the godparents: no. 144 or 145

Examination of the candidates: no. 146

Admission or election: no. 147

Prayer for the elect: nos. 148-149, 375

Dismissal: no. 150; see also pages 220-221, above

Continuation of the liturgy of the eucharist: no. 151.

□ Texts: The special ritual Mass may be celebrated in place of the lenten Mass. See:

Lectionary for Mass, nos. 744 or 22-24

Sacramentary (Canadian edition), no. 607 or 61 or 87

Rite, nos. 140-151.

□ For those entering into full communion: Some adaptations are described in *Bulletin* 64, pages 155-156, 164-167.

In its 1973 reflections, the Congregation of Divine Worship suggests that the word "election" should not be used, since they have already been chosen by God in baptism [2490]. The candidates for full communion may sign an agreement or declaration to continue their efforts during this last lap before they are welcomed into full communion [2493].

Purification and Enlightenment

Timing: The third period is deliberately intended to coincide with the season of Lent. During this time, the whole Church is seeking renewal by prayer, penance, listening to God's word, and by renewing the promises made in baptism; during this same time, the catechumens on their way to baptism at Easter are preparing for this great event.

Description: This period in the formation of the catechumens concentrates more on recalling than on teaching. It is a time for examining their conscience, for repenting for sin, and for allowing their minds and hearts to know Jesus more deeply as the one who has come to save them (see *Rite*, no. 25 [2352]). This work is carried out during a variety of celebrations.

Rites During This Period

Timetable of rites: These rites are described in the following pages.

* First Sunday in Lent	election or enrollment of names
* Third Sunday in Lent	first scrutiny
* During the third week	presentation of the creed
* Fourth Sunday in Lent	second scrutiny
* Fifth Sunday in Lent	third scrutiny
* During the fifth week	presentation of the Lord's prayer
* Holy Saturday	preparatory rites: saying the creed opening ears and mouth choosing a Christian name. anointing with oil of catechumens

Election or enrollment of names: See pages 235-236, above.

Scrutinies: The name of the scrutinies, like that of the exorcisms, is usually misunderstood in common English. A scrutiny means a long, careful, inquiring look or investigation. In the third period of the catechumenate, the scrutinies are public celebrations in which the community and the candidates thank God for the good qualities they have, and ask for strength to overcome their weaknesses (no. 25: 1 [2352]). These celebrations are *never* to be interpreted as public confessions or examinations of conscience.

• *Celebration:* The scrutinies are related to the gospels read on the third, fourth, and fifth Sundays in Lent, using cycle A. These are the gospels of the woman at the well (Jn. 4 — living water), of the man born blind (Jn. 9 — light of the world), and of the raising of Lazarus (Jn. 11 — resurrection and life).

□ **Presider:** The priest or deacon who presides over the local community (nos. 156, 158 [2419, 2421]).

□ **Time:** During the Mass on these three Sundays, after the homily (nos. 52 and 159 [2379, 2422]).

□ **Outline of the rite (first scrutiny):**

Homily: no. 161

Silent prayer: no. 162

Prayer for the elect: no. 163 or 378

Exorcism, with laying on of hands: no. 164 or 379

Psalm: see suggestions in no. 164

Dismissal of the elect: no. 165

Liturgy of the eucharist continues: no. 166.

The other two scrutinies follow the same outline.

□ **Texts:**

First scrutiny:

Lectionary, nos. 745 and 28

Sacramentary, no. 436

Rite, nos. 160-166, 376-379

Second scrutiny:

Lectionary, nos. 746 and 31

Sacramentary, no. 437

Rite, nos. 167-173, 380-383

Third scrutiny:

Lectionary, nos. 747 and 34

Sacramentary, no. 438

Rite, nos. 174-180, 384-387.

◦ *For the baptized*: For those who are entering into full communion and those who were uncatechized, it is suggested that penance celebrations replace the scrutinies. These celebrations could include prayers for the candidates, and a blessing, with the laying on of hands. See above, page 217, and [2496]. Some suitable prayers are given in Bulletin 64, pages 167-169.

Handing on our Christian traditions (“Presentations”): The rites of handing on the words of the creed and the Lord’s prayer are symbolic of our sharing our faith with the catechumens. These texts are traditional summaries of our faith and our prayer (no. 181). They may also be celebrated during the catechumate, if this is considered of benefit: see nos. 103 and 111 [2405], and page 233, above.

◦ *Presider*: The presbyter presides over these rites, which take place during the eucharist celebrated by the believing community (no. 182).

◦ *Place*: Since these rites are celebrated during Mass, they normally take place in the church.

◦ *Participation*: All members of the believing community are invited to take part in these celebrations (no. 182).

◦ *Repetition*: If this will benefit the candidates, these rites may be celebrated both during the pre-catechumenate or catechumenate and during the third period of purification (nos. 125-126).

◦ *Profession of faith* (see nos. 183-187):

□ *Time*: This first presentation is celebrated during a weekday eucharist after the first scrutiny on the third Sunday in Lent (nos. 53 and 184 [2380]).

□ *Rites*:

Readings: *Rite*, no. 185

Homily, based on the scriptures: no. 185

Presentation of the creed: no. 186 (Nicene or apostles’ creed)

Prayer over the elect: no. 184

Dismissal: see pages 220-221, above.

□ *Texts*:

Lectionary: weekday readings, nos. 237-243
or special readings, no. 748

Sacramentary: nos. 76-81 (weekday texts)

Rite: nos. 181-187.

□ *Recitation*: Saying the creed: See page 239.

□ For those entering into full communion: Some adaptations are given in Bulletin 64, pages 169-170. This rite is also appropriate for the baptized but un-catechized adults: no. 302 [2454; 2495].

• *Our Father*: A meditation on this prayer is given in Bulletin 44, pages 154-159.

□ Time: This presentation is celebrated within a weekday eucharist after the final scrutiny on the fifth Sunday in Lent (see *Rite*, nos. 53 and 189 [2380]).

□ Rites:

Homily: see no. 191

Presentation of the Lord's prayer: no. 191

Prayer over the elect: no. 192

Dismissal: see pages 220-221, above.

□ Texts:

Lectionary: weekday readings (nos. 251-257).

or no. 749 (see *Rite*, no. 190)

Sacramentary: nos. 90-95 (weekday texts)

Rite: nos. 181-182, 188-192.

□ Saying the prayer: The newly baptized candidates will say the *Our Father* with the community in their first eucharist during the Easter vigil: see nos. 36 [2363] and 188, and page 241, below.

□ For those entering into full communion: Some adaptations are given in Bulletin 64, pages 170-171.

• *Presentation of the gospels*: For those who have been baptized, the gospels may be among the presentations: see *Rite*, nos. 302 [2454], 181-182 [2495], and 93.

Rites on Holy Saturday: The elect, who are to be baptized during the Easter vigil, are invited to rest from their usual work, and spend some time in praying, recollecting themselves, and fasting (in union with the paschal fast of the believing community: see Liturgy constitution, no. 110 [110]). Some or all of these rites of immediate preparation may be celebrated that day, or they may be anticipated (see *Rite*, nos. 26, 54, 193 [2353, 2381]). When two or more are celebrated together, they should be combined into one free-flowing celebration (see no. 197).

• *Saying the creed*: They received the words of the creed during the third week of Lent (see page 238). Now the elect reflect on it, and say it together in public (no. 194). This is the faith into which they are to be baptized tonight.

□ Rites (nos. 194-199):

Hymn: no. 196

Gospel reading: no. 196 (or no. 197)

Homily: no. 196

Prayer: no. 198

Saying the creed: no. 199.

◦ *Those who have been baptized*: These candidates may also say the creed before or after celebrating the sacrament of reconciliation sometime before the vigil [2497]. See also Bulletin 64, page 172.

◦ *Opening of the ears and mouth*: We all need God's grace to be able to hear the word with faith and to proclaim God's glory (no. 200).

□ Rites (nos. 200-202):

Gospel: no. 200 (lectionary, no. 750)

Touching ears and mouth: no. 202.

□ Discussion: In its reflections [2497], the Congregation for Divine Worship states that this rite cannot be used for the baptized, since they profess their faith without need for this preliminary rite; they also have the power through baptism to offer praise and petitions to God. At the same time we note that the opening of the ears and mouth is used in the baptism of children and infants as an explanatory rite **after** baptism! (See *Rite of Baptism of Children*, no. 65; Introduction, no. 18: 3 [2302]. Obviously some further discussion is needed here; see also Bulletin 64, page 161.)

◦ *Choosing a Christian name* (see nos. 203-205): After an appropriate reading from scripture, the elect may choose a Christian name, or may have the Christian significance of their present names explained to them. See also Bulletin 64, pages 172-173.

◦ *Anointing with the oil of catechumens* (nos. 206-207): This may be done now instead of during the Easter vigil, or anticipated earlier in the catechumenate: see pages 233-234, above.

□ Entering into full communion: the oil of catechumens is now reserved for those who are truly catechumens: *unbaptized persons on their way to baptism*. Since the candidates who are entering into full communion have been baptized, they do not need this anointing (Bulletin 64, page 172, note 1; and [2497]). It may be appropriate to replace this rite with a simple laying on of hands in silence and a suitable prayer.

Signs of readiness (see Acts 2: 37-38): To be baptized, adults must:

◦ *Turn away from sin*: They repent of their sins of the past, and are ready to renounce sin and Satan publicly, and to die with Christ to sin in baptism (see *Rite*, nos. 27, 30 [2354, 2357]; see also page 241).

◦ *Turn to God in faith*: They believe in the holy Trinity, and accept Jesus as Lord, savior, and brother, who died and was raised for us. They are ready to profess their faith with the Church, and to live with Christ for God (see nos. 30-31 [2357-2358]).

Decisions: With the candidates and the godparents, those who are responsible for the catechumenate discern this readiness in a spirit of faith and prayer.

Sacraments of Christian Initiation

Doorway to the fourth period: Surrounded by the rejoicing community, the candidates are initiated during the Easter vigil: they are baptized and confirmed, and celebrate and receive the eucharist for the first time (no. 27 [2354]).

• *Easter vigil rites* (nos. 27-36 [2354-2363], 55 [2382], 208-234 [2423-2427]): At the Easter vigil, *their* journey is amalgamated with *our* journey.

□ Rites (nos. 210-212 [2425-2427]):

Litany: nos. 213-214

Blessing of water: no. 215

Renunciation of sin (three forms available): no. 217

[Anointing with oil of catechumens: no. 218

— if not anticipated: see page 240]

Profession of faith: no. 219; and [2498]

Baptism by immersion (preferably), or by pouring: nos. 220-222

Explanatory rites: nos. 223-226 (but see [2497])

Confirmation: nos. 227-231, and [2498]

Liturgy of the eucharist:

prayer of the faithful: no. 232

bring offerings to altar: no. 232

join action of the eucharist sacrifice

— with mention in eucharistic prayer: no. 233

say Lord's prayer: no. 36 [2363]

communion under both forms: no. 234.

□ For those being welcomed into full communion: Adaptations of the rites for those who are already baptized are given in Bulletin 64, pages 162-177; but see also [2497] for some contrary suggestions.

□ When adults are being baptized or welcomed into full communion at the Easter vigil, it is suggested that babies and children be baptized during the day on Easter Sunday. This avoids a confusion of rites, and allows adult initiation to stand out more clearly as the norm.

* * *

Repentance: Throughout the lenten period of purification, the candidates need help to prepare for their total forgiveness in baptism. Penance celebrations are beneficial at any time during the catechumenate, but particularly during Lent. It may be useful to have a special celebration for those being initiated at the Easter vigil; this could be held on Holy Thursday (the traditional day for the reconciliation of penitents in the early middle ages), Good Friday, or Holy Saturday.

• *Further notes* for those being baptized and for those being welcomed into full communion are given in *Penance Celebrations* (1981, CCCB, Ottawa), page 11; *Rite of Penance* (1975, CCC, Ottawa), Introduction, no. 37 [3102]; Bulletin 64, pages 163-164; [2497]; and on page 217, above.

* * *

Helpful reading: Throughout the period of purification and illumination, catechumens, catechists, and clergy will benefit from being able to read and pray in *A Triduum Sourcebook*, edited by Gabe Huck and Mary Ann Simcoe (1983, Liturgy Training Publications, 155 East Superior Street, Chicago, IL 60611): see review on page 251, below. An active catechumenate could make three or four copies available to the group; others may wish to obtain their own copy.

The Easter Passage: The RCIA Experience, by Mary Pierre Ellebracht, CPPS (1983, Winston Press, 430 Oak Grove, Minneapolis, MN 55403): Reflecting on God's saving work in the scriptures and in the rites of initiation. This important new book is reviewed on page 255, below.

Bulletin 86, *Lent in Our Home*, offers simple prayers and reflections for each day of the season, and may be used by all.

Catechesis after Baptism

Description: This fourth period is the time when all members of the Christian community, newly baptized and veterans alike, seek to make progress in their spiritual life. This period coincides with the Easter season, and completes the Christian initiation of those who were baptized at the vigil (see *Rite*, no. 37 [2364]).

Work of the period: During the period of postbaptismal catechesis or mystagogy,⁵ the newly baptized (neophytes) are to “settle in” and carry on with the work of being Christians in this community (nos. 37-40 [2364-2367]). This process involves:

- *Reflecting on the gospel:* With all the members of the community, they listen to the gospel. The newly baptized come to realize that *they* have heard the Good News and have responded to it by God's loving grace and mercy. The postbaptismal catechesis takes place mainly during the Sunday eucharists of this season. While the readings of each cycle are helpful, those of year A are particularly suitable.

- *Taking part in the eucharist:* As they share in the eucharist with the community, the newly baptized are invited to grow in their understanding of the sacraments they have experienced. The liturgy prays for them frequently during this season, and asks that they will grow in the Spirit of Jesus.

- *Carrying out works of love:* Being a Christian involves more than feelings. The neophytes have to learn to ground their faith and love in practical deeds (see James 1: 22-27).

⁵ “Mystagogy” means interpretation of mysteries. A “mystagogue” is one who leads others into understanding these mysteries. It is derived from the Greek *mystes*, one initiated in the mysteries, and *agein*, to lead.

“Neophyte” comes from the Greek words for newly planted (*neos*, new, and *phyteuein*, to plant). The word refers to a person who has just been initiated into the Church, a new convert (see 1 Tim. 3: 6).

In English-speaking countries, we still have to assimilate the periods, stages, and titles of the catechumenate into our parish vocabulary.

- *Ministering to the community:* The newly baptized enter smoothly into the apostolic life of the community, ready to serve by sharing their God-given talents with others. The parish has a responsibility to help them to find and enter some forms of ministry: social, education, civic, or liturgical, according to others' needs and their abilities. The neophytes' enthusiasm and insights into our faith and God's action in our lives should also provide an incentive to others to take their religion both more seriously and more joyfully.

These elements may be compared with the process of formation described in no. 19 [2346]: see pages 203-226, above.

Rites during this period: The main celebrations of this period are the Sunday eucharists, fully celebrated with the community (no. 40 [2367]). Their godparents accompany the neophytes, and they are given a special place in the assembly (no. 236 [2429]).

Toward the end of the Easter season, a special celebration may close the final period of their initiation (no. 237 [2430]).⁶ This could be in the form of a bible celebration, morning or evening prayer, or a eucharist.

Follow-up: Some suggestions:

- *Meeting the bishop:* The bishop is to gather the newly baptized at least once during the year. He meets with them and presides at the eucharist, giving them communion under both forms (no. 239 [2432]).

- *Anniversary:* The newly baptized may gather as a group on the anniversary of their baptism in order to thank God, to share experiences of growth in the spiritual life, and to become stronger in the faith (no. 238 [2431]). This anniversary may be observed on Holy Saturday or on another date close to Easter.

- *Invitation to ministry:* See above.

- *Continuing pastoral care:* See Bulletin 64, page 184, for further practical thoughts on helping the newly baptized to be full members of the believing community in this place.

People who were welcomed into full communion at the Easter vigil take part in the period of mystagogy with the rest of the community. From now on, they are called to live the full life of the Catholic Church in this community. The same is true of those whose initiation was completed at Easter [2494].

⁶ Some useful suggestions for celebrating the Easter season with other Churches and members of the civic community are given in *The Great Sunday: Fifty Days of Easter in Your Parish*, by Dan F. Onley (1983, Pastoral Arts Associates, Old Hickory, TN 37138): see review in Bulletin 90, page 191.

Ministries to the catechumens

A servant Lord: Jesus came as a servant, to lay down his life for us, in order to give us a share in his eternal life (see Phil. 2: 7-8; Jn. 10: 10b-11, 14-18).

A servant Church: The people of God, who form the Church or family of God on earth, are called to be fellow servants with Jesus Christ.

The Church is made present in each area by the lives, work, service, suffering, and worship of the Christians who are in that place. Our heavenly Father, the God of Jesus and of us all, calls us together each Sunday to offer worship. When we celebrate eucharist together, we are most visible as the people of God in this place (see Liturgy constitution, nos. 41-42 [41-42]; GI, nos. 74-75 [1464-1465]). This presence is to be continued through our daily living and our good works, our efforts to do the truth (Jn. 3: 21; 1 Jn. 1: 6) and to love in deed (1 Jn. 3: 18).

As the Second Vatican Council followed the guidance of the Holy Spirit, it was led to a much broader outlook on and approach to creation and the world in which we live. In its 1965 Pastoral constitution on the Church in the modern world, the Council showed us how the people of God are called to serve in many ways [see also 268-275]; these suggestions are the results of the efforts to change the Church so that it might be more appealing and attractive to all (Liturgy constitution, no. 1 [1]).

All Christians are called to share their faith in Jesus with others, and to feel concerned for those who are in various stages of their spiritual pilgrimage or journey toward baptism or full communion with the Church (Constitution on the Church, no. 17 [144]; Decree on the missionary activity of the Church, no. 14 [246]; *Rite*, no. 41 [2368]).

Ministry of the local community: This concern of the universal Church is expressed concretely by the local Church or community of believers. Every Christian is bound to do his or her best to attract others to Christ (Constitution on the Church, no. 17 [144]). This responsibility is being carried out in part when community members involve themselves in the various periods and stages of initiation (see *Rite*, no. 41: 1-5 [2368]), and when individuals carry out the ministries described below.

No believer is excused or dispensed from this ministry: how is it being presented, encouraged, and shared in your community?

Particular Ministries

Sponsors: A sponsor is a friend who stands by the candidate during the catechumenate. At the beginning of the pre-catechumenate, a friend may present the inquirer to a representative of the community (see *Rite*, no. 12: 3 [2339]). When the person is admitted as a catechumen, the sponsor is consulted as a witness to his or her incipient faith, moral uprightness, and intentions; in the rite, the sponsors present the candidates to the community, and mark them with the sign of the cross (see nos. 16, 42 [2343, 2369]; and 71 [2398], 73-74, 77, 83-85, 90). The sponsors are also registered in the book of catechumens (no. 17 [2344]). Throughout the catechumenate, the sponsors are to support their catechumens with their example, presence, and prayer (nos. 19: 2 and 105 [2346, 2407]).

Godparents: The catechumen may choose the person who acted as sponsor during the (pre-catechumenate and) catechumenate to become his or her godparent (nos. 42-43, 104 [2369-2370, 2406]). After approval by the presbyter and delegation by the local community (nos. 43, 136 [2370, 2411]), the godparents accompany their catechumens through the third and fourth periods of the initiation process. They are with them for the rites of election and enrollment (nos. 133-151 [2408-2414]), and the scrutinies, presentations, and other rites of the period of purification and enlightenment (nos. 152-207 [2415-2422]). They take an active part in the celebration of the sacraments of initiation at the Easter vigil (nos. 208-234 [2423-2427]). They sit with the neophytes in a special place for the celebrations during the time of mystagogy or catechesis after baptism (nos. 235-239 [2428-2432]). The names of the godparents may be included in the book of the elect (nos. 136, 146 [2411]), and are recorded in the baptismal register.

- *Responsibilities:* The godparent tries to show how a Christian lives the gospel in his or her personal life and in our civil society today. In times of doubt, worry, or anxiety, the godparent may counsel and console. During the consultations and the rites, the godparent is to speak honestly about the catechumen entrusted to his or her care. In the months and years after baptism, the godparent is to remain friendly and close to the neophyte, and helps him or her to continue to make progress in the Christian life and to remain as a faithful and active member of the Church. (See no. 43 [2370].)

- *For those being welcomed into full communion:* See notes in Bulletin 64, pages 149, 155-156; *Rite*, no. 299 [2451]; Appendix, nos. 10-11 [2485-2486].

- *Uncatechized adults* who were baptized as children: see *Rite*, chapter IV, nos. 295-305 [2447-2457]; *Documents on the Liturgy*, document 302 [2489-2498]. They may choose the godparent or sponsor from baptism or confirmation; if the sponsor is dead, absent, or no longer interested or able, another member of the community may act as sponsor for the candidate (see *Rite*, no. 299 [2451; 2491]).

Bishop: The diocesan bishop is the high priest and chief liturgist of the community of believers entrusted to him (Liturgy constitution, no. 41 [41]; Decree on the bishops' pastoral office in the Church, no. 15 [194]). The bishop is responsible for the catechumenate in all its details throughout the diocese (Liturgy constitution, no. 64 [64]). Among his specific concerns are:

◦ *Process*: The bishop needs to organize the catechumenate in the diocese, and to encourage those who are promoting this important form of the apostolate of Christ. As shepherd of the believing community, the bishop is to see that the catechumens are receiving a positive formation in the Christian Way (along the lines described in the *Rite*, no. 19 [2346]), and that the catechists, clergy, and others involved in this process have a balanced, pastoral, and up-to-date approach. Training and encouragement of catechists are needed for good results and sound formation in local communities. (See no. 44 [2371].) It is up to the bishop to decide the length of the catechumenate, and to oversee its progress (no. 20 [2347]).

◦ *Appointing catechists as exorcists*: After they have been well formed, the bishop is to appoint suitable catechists to preside over the celebration of the exorcisms.¹ These rites may be celebrated during the precatechumenate and catechumenate: see nos. 44, 109-119, 373 [2371]; and pages 231-232, above. As in any appointment of ministers, it may be desirable to assign a term of two or three years (see “Time limit,” in Bulletin 81, page 213).

◦ *Enrollment or election*: The rite of election, celebrated to end the catechumenate and to begin the third period of purification and enlightenment or illumination, is considered “the turning point” or moment of decision in the catechumenal process. For this reason, the bishop is expected to preside at the rite on the first Sunday in Lent, and be involved in assessing their readiness and in accepting them as candidates for the sacraments of initiation (nos. 23, 44, 138-139 [2350, 2371, 2413-2414]).

□ While the *Rite* seems to speak as though each town or city has its own diocesan bishop [is this a hint of the direction in which the Spirit is moving the Church?], the average diocese in North America has a different situation at present. It would seem best to have the bishop celebrate the rites at the cathedral for catechumens in the see city and nearby parishes; those in more distant places could gather for the celebrations in the parish of the dean or other delegate of the bishop, or in their own parish: this needs to be decided well in advance of the lenten season. Perhaps the diocesan pastoral council may wish to discuss some of the possibilities in their diocese.

◦ *Sacraments of initiation*: The bishop normally presides at the rites of initiation during the Easter vigil (no. 44 [2371]).

◦ *Adaptations* which the bishop may make in the catechumenate are outlined in no. 66 [2393].

◦ *Each year* the bishop gathers the newly baptized, meets them, and celebrates eucharist with them, giving them communion under both forms (no. 239 [2432]). In larger dioceses, he may meet with them in different towns or centers.

◦ *Sharing responsibilities*: The bishop may choose to delegate others to carry out these responsibilities with him, or in his name. In different situations, he could name the pastor, a diocesan director (of liturgy, catechetics, or catechu-

¹ Catechists are to receive delegation from the bishop (Liturgy constitution, no. 79 [79] in order to carry out the blessings (*Rite*, nos. 113-118), and especially the minor exorcisms (*Rite*, nos. 44 [2371], 119-124). Adaptations for the baptized who are seeking to enter into full communion are given in Bulletin 64, pages 152-154.

menate), or someone else to assist him in these areas of concern (no. 44 [2371]). At the same time, the bishop would bring the importance of the catechumenate to the attention of the clergy, religious, and people of the diocese by taking an active interest and part in the process — at least in the cathedral parish and other important centers in the diocese — and by encouraging those parishes and districts which are active in promoting a good catechumenate.

Presbyters: Priests extend the bishop's ministry to all parts of the diocese. They act in his name and with his consent (Liturgy constitution, no. 42 [42]), and share in his ministry of teaching, leading in worship, and shepherding God's flock. During the precatechumenate, they bring the teaching of the gospel — the Good News of God's love for us and the possibility of salvation in Jesus Christ — to the catechumens. Presbyters help the other ministers to carry out their ministry well, guide and encourage the catechumens, and consult the sponsors and godparents as needed. They celebrate the various liturgical rites as well as possible, especially the sacraments of initiation during the Easter vigil, making desirable or necessary adaptations where permitted. During the period of catechesis after baptism, they help the whole community to grow in the gospel, in the eucharistic celebration, and in carrying out works of love. At the same time, they give the neophytes the help and guidance they need to grow strong in the Christian life. (See *Rite*, nos. 11, 16, 37-40, 45-46, 67, 235-236 [2338, 2343, 2364-2367, 2372-2373, 2394, 2428-2429].)

Deacons: Since the early centuries of the Church's life, deacons were called to serve God's people in the liturgy, by sharing God's word, and by works of charity (Constitution on the Church, no. 29 [149]). The local Church needs a sufficient number of deacons to ensure that the catechumenate in its fullness (rites, periods, instruction, progress) can take place everywhere it is needed. During the precatechumenate and catechumenate, the deacon helps to explain the gospel in word and example, and takes part in the consultation on the readiness of the candidates to move to the next period in their process of initiation. Deacons may preside over many of the rites during the catechumenate. (See *Rite*, nos. 11, 16, 47, 67 [2338, 2343, 2374, 2394].)

- *Vatican II* reminds us that mission countries — and we certainly have many such areas in our vast land — should consider the advantage of ordaining to the diaconate men² who are already carrying out the work of deacons: catechists, those teaching God's word, those who preside over a distant community (see Bulletin 79, *Sunday Liturgy: When Lay People Preside*), and those who are involved "in social or charitable works" (Decree on the Church's missionary activity, no. 16 [248]).

Catechists: Lay men and women are formed in the teaching of Jesus, and take an active part in sharing this formation with the catechumens at various stages of the process of initiation. Their teaching is in the spirit of no. 19 [2346] of the *Rite*:

² The diaconate was not treated in the *Declaration on the Question of the [non-]Admission of Women to the Ministerial Priesthood*, by the Congregation for the Doctrine of the Faith, October 15, 1976 (1976, CCCB, Ottawa) [2593-2600]. In a summary and commentary on this document, issued by the Holy See (CCCB document, *For Your Information*, no. 592, January 17, 1977), the question of whether deaconesses had received true sacramental ordination is mentioned briefly. "In any case, it is a question that must be taken up fully by direct study of the texts, without preconceived ideas; hence the Sacred Congregation for the Doctrine of the Faith has judged that it should be kept for the future and not touched upon in the present document" (pages 5-6). This is certainly an area where theologians can start to search out and move some frontiers.

see pages 203-226, above. Where possible they enrich their teaching by using local traditions. The bishop may delegate them to celebrate exorcisms and blessings. (See nos. 11, 16, 48, and 113-124 [2338, 2343, 2375].)

◦ *Vatican II*: The Decree on the Church's missionary activity (no. 17 [249]) describes the type and spirit of the formation needed by the men and women who serve as catechists, and recommends that they be given an official mission or appointment within the liturgy (see paragraph below).

◦ *Installing catechists*: A rite for installing catechists in their ministry is given in *A Book of Blessings* (1981, CCCB, Ottawa), pages 83-84; and for recognizing retiring ministers, on pages 94-95.

Other members of the community may assist in the work of the catechumenate in various ways: by sharing their time and talents as organizers, secretaries, visitors, caretakers, cooks, drivers, babysitters, musicians, liturgists, carpenters There is no limit to the ways of serving our brothers and sisters in the love of Christ.

* * *

Many benefits: When the catechumenate is put into practice fully in a parish or community, all benefit in many ways. The catechumens are led to faith and initiation, and the community is challenged to live and deepen its faith. Those who minister to the catechumens are sharing their faith and love and enthusiasm with them, and are giving a fine example of the missionary spirit which flows from baptism into the whole Church. As the catechumenate flourishes, the local Church will find that its community life, spirituality, and sense of Christian service are growing to meet the challenge of the Holy Spirit of Jesus.

* * *

Helpful reading:

Faith Passages and Patterns, by Thomas A. Droege (1983, Fortress Press, 2900 Queen Lane, Philadelphia, PA 19129).

The Baptizing Community: Christian Initiation and the Local Congregation, by A. Theodore Eastman (1982, The Seabury Press, 815 Second Avenue, New York, NY 10017).

Sacraments and Passages: Celebrating the Tensions of Modern Life, by Gerard Fourez, SJ (1983, Ave Maria Press, Notre Dame, IN 46556).

PAPAL VISIT IN 1984

Pope John Paul II has accepted the invitation of the Canadian bishops, and will visit parts of Canada from coast to coast. This pastoral visit will take place between September 9 and 19, 1984.

All Catholics are invited to pray in preparation for the papal visit. This prayer may be used by individuals and groups outside liturgical celebrations: in the liturgy, a petition in the prayer of the faithful or in the intercessions would be appropriate.

**Lord, our God,
look upon the people of Canada with love
as we prepare for the pastoral visit
of Pope John Paul.**

**Renew our hearts by your Holy Spirit
and help us to follow your Son Jesus
in love and service for all.**

**We ask this grace
through Christ our Lord. Amen!**

INDEX OF PAST ISSUES

In November 1977, Bulletin 61 provided a complete index of the first ten volumes of the *National Bulletin on Liturgy*, from 1965 to 1977.

At the request of the Episcopal Commission for Liturgy and the National Council for Liturgy, a similar index will be prepared for Bulletin 101, covering 1978-1985, and including references to the index in Bulletin 61.

Bulletin 61, *Complete Index: 1965-1977*, contains 96 pages. Copies of this useful resource are still available from Publications Service, 90 Parent Avenue, Ottawa, Ontario K1N 7B1 at \$2.00, plus 28¢ postage and handling; outside Canada, \$2.50, plus 35¢ (in U.S. funds).

A similar index for the French-language Bulletin is also available: *Tables Générales du Bulletin* (1965-1977): 70 pages, covering eleven volumes of the **Bulletin National de Liturgie**. \$1.50, plus 14¢ postage and handling.

OTHER NOTES

Brief book reviews

Love in Deed, by Judith Tate-O'Brien (1981, International Marriage Encounter, 455 Lake Drive, St. Paul, MN 55120): paper, 8½ by 11 inches. *Ministers Guidebook*, 16 pages, \$1.25; *Manual for Engaged Couples*, illustrations, 72 pages, \$3.95 (Canadian). Available in Canada from B. Broughton, 2105 Danforth Avenue, Toronto, Ontario M4C 1K1.

This is a program in which a sponsor couple works with about three couples a year as they prepare for a sacramental marriage. Its title comes from 1 Jn. 3: 18. Many practical questions help individuals to assess their own feelings and values, and to share them with their future spouse. Liturgical materials for various Christian denominations are included to help them plan their celebration. The ministers guidebook helps the parish to set up the program, and assists the sponsor couple to carry out their important role. This program could be beneficial in a parish willing to help couples prepare well to celebrate a sacramental marriage.

* * *

Called to Love; A Discussion Program for the Newly Married, by Francis J. Schweigert (1982, International Marriage Encounter, St. Paul, MN 55120): paper, 8½ by 11 inches, 58 pages. Available in Canada from B. Broughton, 2105 Danforth Avenue, Toronto, Ontario M4C 1K1: \$9.50 (Canadian).

This program is for Christian couples who have married recently, and offers them four evenings with other couples. They are helped to explore their lives, their goals, and their images of marriage; they reflect on the marriage rite from their present viewpoint, and move ahead to growth in the years to come. This quiet program can be used in parishes and other centers working with the newly married as a follow-up to their marriage preparation programs.

* * *

Welcome: A Christian Parenting Program, by Judith Tate-O'Brien (1982, International Marriage Encounter, St. Paul, MN 55120): paper, 8½ by 11 inches. Available in Canada from B. Broughton, 2105 Danforth Avenue, Toronto, Ontario M4C 1K1.

* *Instructor Guidelines*: 36 pages. \$3.95 (Canadian).

* *Parents' copies*: four books, three-hole punched, illustrations: *Affirming*, 19 pages; *Community*, 16 pages; *Disciplining*, 11 pages; *Resolving*, 16 pages: set of four, \$5.50 (Canadian).

This is a simple program, lasting one night a week for five weeks. It is intended to be used by parents for parents, including single parents. The program is rooted in our scriptural heritage that God is our loving Father. The instructors' book offers practical suggestions for smooth organization of the sessions. Active parishes may benefit from looking at this program.

* * *

Empowering Families, by Bettye Lechner (1977, 1982, International Marriage Encounter, St. Paul, MN 55120): paper, 8½ by 8½ inches, illustrated. Available in Canada from B. Broughton, 2105 Danforth Avenue, Toronto, Ontario M4C 1K1.

* *Manual*, 66 pages. \$5.50 (Canadian).

* *Workbook* for each family. 24 pages. \$1.00 (Canadian).

The manual offers ideas, practices, questions, and suggestions for an individual family to use at home, and ideas for a gathering of several families on special days. The program helps to build family values. Based on Judeo-Christian principles, the book encourages moments of prayer and of fun as it faces feelings frankly. A helpful resource for families wishing to grow.

* * *

Parents and Teens: Growing Up Together, by John C. Tormey (1983, Liguori Publications, Liguori, MO 63057): paper, illustrations, 64 pages. \$1.50.¹

The author, a husband and a parent, shares brief thoughts of a page or less on many topics: on the changing roles of parents and teens, offering fresh insights for parents who are growing, ideas on moving toward adult life and on achieving personal excellence. Helpful for parents, teachers, catechists, and clergy.

* * *

Eucharist and Institution Narrative: A Study in the Roman and Anglican Traditions of the Consecration of the Eucharist from the Eighth to the Twentieth Centuries, by Richard F. Buxton: Alcuin Club Collections No. 58 (1976, SPCK, London): softbound, bibliography, index, 276 pages. Available from The Seabury Press, 815 Second Avenue, New York, NY 10017). \$16.25 (U.S.).

A careful and readable study of the language and theologies of eucharistic prayers is presented in this book, one of the Alcuin Club series. Dr. Buxton shows how different ages have approached the meaning of consecration and the eucharistic sacrifice, and judges that the whole canon as consecratory is the Latin rite's tradition. Recommended for clergy, and for students of liturgy, theology, and ecumenism.

* * *

Groundwork: Planning Liturgical Seasons, by Yvonne Cassa and Joanne Sanders (1982, Liturgy Training Publications, 155 East Superior Street, Chicago, IL 60611): paper, 8½ by 11 inches, ix, 62 pages. \$6.95.

Moving from the theory of liturgy to its practical application in the parish Sunday celebration, this book offers help for liturgy planners. Communication and evaluation are part of the work, and simple approaches to planning and preparing, as well as to environment, background, liturgical books, and local needs, are discussed. Recommended as a practical guide for liturgy committees in parishes, religious houses, and other communities.

* * *

Confirmation: A Parish Celebration, by Timothy Fitzgerald (1983, Liturgy Training Publications, 155 East Superior Street, Chicago, IL 60611): paper, 65 pages, diagrams. \$2.25.

The author, a priest in Des Moines, Iowa, recognizes that confirmation is part of the sacraments of initiation, and keeps this in mind as he offers sound and helpful suggestions for better celebration of the confirmation liturgy. Attention is paid to good symbols and careful preparation. Recommended for bishops, clergy, and liturgy committees as a means to greatly improved celebrations.

* * *

A Triduum Sourcebook, edited by Gabe Huck and Mary Ann Simcoe (1983, Liturgy Training Publications, 155 East Superior Street, Chicago, IL 60611): spiral bound, vii, 168 pages. \$9.95.

In compiling this book, the editors have given a generous gift to the Christian people. From many sources — ancient and modern, scriptural and patristic, liturgical and devotional, reflective and homiletic, Roman and ecumenical — they have gathered prayers, poems, readings, reflections, texts, and hymns for and about the Easter Triduum. Each day from Holy Thursday to Easter Sunday has many entries for meditation and prayer. The book is tastefully laid out, and gives references and sources in the back for all the texts. Recommended for catechumens, catechists, clergy, religious, and for families interested in prayer in the spirit of the liturgy. (See also page 242, above.)

* * *

Sacraments and Sacramentality, by Bernard Cooke (1983, Twenty-Third Publications, Box 180, Mystic, CT 06355): bibliography, 251 pages. Cloth, \$12.95; softbound, \$7.95.

Dr. Cooke explains the *basic and positive shift* that has been taking place in the Church's sacramental life since Vatican II called us to become more mature in our Christian faith. In this book, his thirteenth, he wishes to share the theology underlying this change by helping us to recognize that sacramentality is part of our daily living. From our own experiences, both human and religious, he shows us how the sacraments flow from and into the lives of all Christians. Recommended for reflective reading by all who want to appreciate the meaning of sacraments in today's Church.

* * *

¹ Prices for U.S. publications are given in U.S. dollars, unless otherwise noted.

A Well-Trained Tongue: A Workbook for Lectors, by Ray Lonergan (1982, Liturgy Training Publications, 155 East Superior Street, Chicago, IL 60611): paper, 8½ by 11 inches, v, 106 pages. \$6.95.

This book helps readers to work their way through ways of interpreting and presenting a text, and includes many readings for practice in pausing, pacing, repetition, and timing. Veteran readers may benefit from using this practical book, as well as groups being trained to read in church for the first time. Recommended for every parish and religious community.

* * *

Prayers of Those Who Mourn, compiled by Edmund J. Siedlecki (1982, Liturgy Training Publications, 155 East Superior Street, Chicago, IL 60611): paper, 4¼ by 5 inches, illustrations, 48 pages. \$1.25.

This booklet offers three wake services, and a variety of prayers for personal use. The layout is attractive, with art by Barbara Schmich. It is well suited for use by families at the time of a death, but seems a little "dinky" for a presider's celebration book: a larger size would make this a more dignified instrument for public use. A helpful book for each home's shelf of prayer books.

* * *

Social Themes of the Christian Year: A Commentary on the Lectionary, edited by Dieter T. Hessel (1983, The Geneva Press, 925 Chestnut Street, Philadelphia, PA 19107): softbound, 283 pages. \$10.95.

Thirty-three essays by thirty-two authors provide us with a liberating approach to the lectionary. Based on the CCT (Consultation on Common Texts) Common Lectionary, the studies look at each season, and offer a "whole approach" to it. Preachers, readers, worship committees, and liturgy students can benefit from this positive and informed book about the scriptures proclaimed on Sundays. Recommended.

* * *

Rite of Christian Initiation of Adults: An Annotated Bibliography (1983, FDLC, Box 816, Ben Franklin Station, Washington, DC 20044): 96 typescript pages, 8½ by 11 inches, in plastic folder. \$5.00, plus \$1.50 handling charge.

Hundreds of articles, books, and cassettes are listed, and are briefly described in their authors' words. Most of the references are to U.S. publications. The few Canadian resources available have been missed. Two pages of Spanish references list eight books from Spain. The bibliography could have been made even more useful by adding a list of publishers' addresses. This bibliography is a very useful resource for diocesan liturgical commissions, those in charge of the catechumenate, and students of liturgy.

* * *

L'Organiste, compiled and annotated by Antoine Bouchard (1982, ALPEC,² PO Box 10,000, Ste-Foy, Québec, G1V 4C6): pages are 12½ by 9½ inches, loose-leaf binder, indexes, \$40.00. *Reviewed for the Bulletin by Rev. Stephen Somerville.*

Even organ music is included in today's renewal of the Church and its liturgy. And just as hymn tunes that are two hundred years old or more often prove the most useful and singable, so also ancient organ compositions find or retain a durable place as processional, meditations, and short acclamatory versets.

Antoine Bouchard, a Québec organ teacher, player, and scholar of high repute, has done a great service to the Church in this book, *L'Organiste*. With full and most instructive bilingual notes, he presents 53 pieces for organ of a truly beautiful and spiritual cast. Never sugary or trite, never sentimental or pretentious, they can genuinely promote prayer. With faithful and reverent use, they will help the organist to rise to the height of musical ministry that the liturgy deserves.

Well worth the somewhat high price, the book lies open easily, is conveniently laid out, and the degree of each piece's difficulty (about grade 5-9, Conservatory) is indicated. Most of the pieces are not difficult but will demand a certain care and clarity in execution, which helps prayer all the more. Suggestions for use are given (e.g., wedding, communion, feast) and most of the pieces can be played without pedal, many on only one keyboard. The editor has favored the ancient composers with their honest, incisive, spiritual styles. This practical and beautiful collection will enrich the art and the services of every modern organist. The index makes reference to phonograph recordings and cassettes, which are also available from the above address.

* * *

² ALPEC: "Animation et Liturgie par l'Expression et la Communication."

Nos Amaremos Toda la Vida: El Programa de Padrones de preparacion para el Matrimonio Cristiano, by Robert Ruhnke, CSsR (1983, Liguori Publications, Liguori, MO 63057): paper, 8½ by 11 inches, illustrated. Sponsors manual, 32 pages, \$3.95; couple's copy \$3.75.

This is the Spanish version of *For Better and for Ever*, reviewed in Bulletin 81, pages 236-237. It contains a dialogue packet for the couple, with tear-out pages ("para el dialogo"), and a manual for the sponsor couple and clergy. Catholic married couples are invited to work with engaged couples, and to share their faith, their values, their concerns, and their prayer. Recommended for parishes helping Spanish-speaking couples to prepare for marriage.

* * *

The King of Glory: New organ/guitar accompaniments for twenty songs and hymns, by Willard F. Jabusch (1983, Pastoral Arts Associates, Old Hickory, TN 37138): spiral binding, 11 by 8½ inches, 43 pages. \$5.95.

Look for the Lord: Sixteen Songs and Hymns, by Willard F. Jabusch (1983, Pastoral Arts Associates, Old Hickory, TN 37138): paper, saddle stitch, 8½ by 11 inches, 27 pages. \$4.95.

Despite the same cover picture, these are two distinct books, with no duplication of contents. *The King of Glory* contains three of the five Jabusch hymns in CBW II (nos. 547, 561, 717), but with some revised wording. The spiral binding makes this book lie flat when open. Both books contain original music and adapted folk melodies from various nations. The words are usually based on the scriptures. The pieces date between 1966 and 1982, and some of the earlier ones have been revised, especially to avoid exclusive language. A helpful resource for folk choirs, schools, and youth groups.

* * *

A Parish Baptismal Formation Program (1983, Archdiocesan Worship Office, 100 East Eighth Street, Cincinnati, OH 45202): folder, 91 loose pages, 8½ by 11 inches, three-hole punched. \$6.00, plus 75¢ postage.

This practical resource packet contains simple yet substantial aids for use by baptismal teams and ministers in a parish that is working to make the baptism of children a true celebration of faith. Articles, questions, ideas for music, an analysis of the rite, and many other helpful resources are included to help a parish community to work with parents and godparents. Recommended for parish baptismal teams and clergy.

* * *

Stories of Mother Teresa: Her Smile and Her Words, by José Luis Gonzalez-Balado (1983, Liguori Publications, Liguori, MO 63057): softbound, 93 pages. \$2.50.

A newspaper reporter, who was led out of lukewarm Christianity by meeting Mother Teresa, shares many of her experiences, and summarizes them in her own words. Reflective and prayerful.

* * *

Parenting after Divorce, by Medard Laz and Suzy Perkins Yehl (1983, Liguori Publications, Liguori, MO 63057): paper, 63 pages. \$1.50.

Even after divorce, parents have to be parents to their children. This practical booklet looks at actual situations, and suggests many helpful ways of dealing with them for the benefit of the children.

* * *

After Your Loved One Dies: Spiritual Guidance for the Widowed, by Medard Laz (1983, Liguori Publications, Liguori, MO 63057): paper, 63 pages. \$1.50.

This series of brief readings, reflections, and prayers may provide guidance and strength to widows and widowers. It could have been improved by greater reliance on the prayers, readings, and psalms of the funeral liturgies.

* * *

The Catholic Sacraments, by Joseph Martos (1983, Michael Glazier, Inc., 1723 Delaware Avenue, Wilmington, DE 19806): 227 pages. Softbound, \$7.95; cloth, \$12.95.

This is volume I of the series, *Message of the Sacraments*, edited by Monika K. Hellwig. Reviews of four others in the series have appeared in Bulletins 85 and 89. In response to Vatican II, the Western Church has been exploring its sacramental life anew, and is going beyond the limitations of past generations. The author explores how psychology, sociology, history, and theology are broadening our understanding of the Catholic sacraments. Then he helps us to understand the effects of the sacraments

on our spirituality as individuals, communities, a Church, and as a world. Intended first of all for catechists, liturgists, and clergy, this book is also recommended for educated lay Catholics.

* * *

Christian Marriage: A Journey Together, by David M. Thomas (1983, Michael Glazier, Inc., 1723 Delaware Avenue, Wilmington, DE 19806): 207 pages. Softbound, \$7.95; cloth, \$12.95.

This is volume 5 of the *Message of the Sacraments* series. The author is a husband and father who has been a member of the U.S. bishops' commission on marriage and family life. He presents a theology of Christian marriage. Moving through chapters on love, sex, ritual, development, children, and spirituality, he leads us to marriage experienced as sacrament and to a theology of creation. Suggestions for further reading are provided at the back for each chapter. This book is written for married couples and for clergy and laity who help them in their vocation. Recommended.

* * *

Un Estudio de la Biblia, Libro II: Ocho Temas para Estudiar y Orar, by John Tickle, adapted by Olimpia Diaz (1983, Liguori Publications, Liguori, MO 63057): paper, illustrations, 96 pages. \$2.95.

This is the Spanish version of *Discovering the Bible, Book II*, reviewed in Bulletin 78, page 95. (Book I is reviewed in Bulletins 64, page 187, and no. 78, page 94.) Eight themes are studied in the Hebrew scriptures (our Old Testament) and in the New Testament: community, hospitality, faith, worship; and holiness, justice, suffering, discipleship. Each of the sections provides biblical references, discussion questions, and a brief service of prayer. Helpful for Spanish-speaking liturgy committees, discussion groups (both high school students and adults), and individuals.

* * *

Liturgical Foundations of Social Policy in the Catholic and Jewish Traditions, edited by Daniel F. Polish and Eugene J. Fisher (1983, University of Notre Dame Press, Notre Dame, IN 46556; and London): softbound, xiii, 181 pages. \$9.95, paper; \$16.95, cloth.

This book brings together pairs of speakers reflecting on five topics from the Jewish and Catholic viewpoints. Liturgical sources for our social commitment, health care and healing, the quest for justice and peace, conservation ethics, and the liturgical basis for social policy are considered by experts. In their dialogue, the speakers invite us to further reflection and prayer. Recommended for all concerned with worship and its relationship with social justice and ecumenism.

* * *

St. Paul's Corinth: Texts and Archeology, by Jerome Murphy-O'Connor (1983, Michael Glazier, Inc., 1723 Delaware Avenue, Wilmington, DE 19806): softbound, illustrations, xxi, 192 pages. \$7.95.

This is volume 6 of the *Good News Series* being edited by Robert J. Karris, OFM. The author, a well known scripture expert, brings us into the life of Corinth in the time of Paul. The book's descriptions of practices and ways of life help us to recognize the background of events and problems described in the letters to the Corinthians. Writings about the city from 21 ancient authors and archeological discoveries are explored carefully. House churches and the eucharist are discussed on pages 153-161.

This competent and interesting study is recommended as excellent background reading for preachers, students of liturgy, and all who wish to enter into the spirit of St. Paul and his Christians at Corinth.

* * *

An Important Office of Immense Love: A Handbook for Eucharistic Ministers, by Joseph M. Champlin (1980, Paulist Press, New York; and 545 Island Park Road, Ramsey, NJ 07446): softbound, 144 pages. \$3.50.

This book has been prepared for new and old ministers of communion. Practical suggestions, pastoral reflections, a call to prayer, and texts for celebrations are combined in one useful book. Insights into history, the liturgy, and ministry in the Church today invite the eucharistic minister to a deeper commitment. The style is attractive and clear. A certificate of commissioning is included at the beginning of the book.

Parishes and religious communities would benefit greatly by providing a personal copy for each communion minister. Recommended.

* * *

The Easter Passage: The RCIA Experience, by Mary Pierre Ellebracht, CPPS (1983, Winston Press, 430 Oak Grove, Minneapolis, MN 55403): softbound, viii, 219 pages. \$11.95.

This excellent book "aims to enable readers to trace the action of God in their lives, to recognize this divine initiative in the Word of God proclaimed and responded to in succeeding liturgical celebrations, and finally to participate in appropriate ritual behaviors which will both express and intensify their response to God" (page 5). The author, an experienced teacher of liturgy, explores the scripture readings and initiation rituals during Lent, the Triduum, and the Easter season. She leads us to experience the close connection between the scriptures being proclaimed and the rites being celebrated; God is at work in the salvation history of the catechumens just as in our lives. Perceptive notes on the meaning of words used in the liturgical prayers help us to enter more fully into their richness.

Recommended for all involved in the formation of catechumens, from bishop to catechists. This book will enable many to grasp the dynamic vitality of the process and rites of Christian initiation.

* * *

Promises, Patience, and Praise: Daily Prayers for Advent 1983 and the Christmas Octave, by Joan E. Brady (1983, Twenty-Third Publications, Box 180, Mystic, CT 06355): paper, self-cover, two colors, 40 pages. 60¢ (35¢ each for 1,000 copies or more).

Each day has a page, with a sentence or two from scripture, a reflection, suggestions for action, and a prayer. The booklet may be used with benefit by individuals, families, or small groups.

* * *

Christian Family Calendar — 1984 (1983, Novalis, PO Box 9700, Terminal, Ottawa, Ontario K1G K1G 4B4): 11 by 8½ inches, illustrations, punched for hanging, 24 pages. \$2.25.

Each month offers a reflection on a scripture text, and suggests three activities to encourage us to see God in our life and to grow in these moments of grace. With a two-page spread for each month, the calendar encourages the family to reflect on the seasons of the liturgical year. Recommended for each home.

* * *

Celebrating Liturgy — 1984, Cycle A: Sunday Scriptures, with Notes for Lectors and Gospel Readers, by Bill Burke (1983, Liturgy Training Publications, 155 East Superior Street, Chicago, IL 60611): paper, 8½ by 11 inches, ii, 151 pages. \$6.50 (bulk prices for five copies or more).

We have been reviewing this book each year (see Bulletin 87, page 43). This year's edition has printed the readings in larger type, using the New American Bible text. The readings for Sundays and the Easter Triduum have additional notes for readers, presiders, liturgy committees, and preachers. The pronunciation guide from Canada's study edition of the Sunday lectionary is reprinted with permission. It would be useful to have a copy in each community. Year A is available, and year B may be ordered now for next autumn.

* * *

At Home with the Word — 1984, by Peter Scagnelli (1983, Liturgy Training Publications, 155 East Superior Street, Chicago, IL 60611): paper, 4½ by 11 inches, vii, 136 pages. \$1.75 (bulk prices for 10 or more copies).

This booklet provides the full Sunday readings for year A (Nov. 27, 1983 to Nov. 25, 1984). The text is given in larger type in the NAB version, followed by a brief reflection. This publication can be helpful for individuals, families, groups, communion ministers, and visitors to the sick, and helps us to prepare for Sunday and carry its spirit throughout the week. Recommended.

* * *

Parish Path Through Advent and Christmastime, edited by Mary Ann Simcoe (1983, Liturgy Training Publications, 155 East Superior Street, Chicago, IL 60611): paper, illustrations, 77 pages. \$3.25 (bulk prices for five or more copies).

Nine articles by pastoral liturgists and a scripture scholar help us to explore the meaning of Advent and Christmas. All who are involved in the liturgy — planners and presiders, preachers and musicians and artists — are offered ideas for discussion and reflection, leading them to a deeper and more beautiful celebration of the Christmas cycle in the parish. Theory and practice are blended well. Recommended for each parish.

* * *

Bulletins for 1984

After consultation with the Episcopal Commission for Liturgy and the National Council for Liturgy, these topics are planned for volume 17 of the *National Bulletin on Liturgy* in 1984:

Guidelines on Sacraments: Bulletin 92, January. We look at book four of the new *Code of Canon Law*, on "The Church's Office of Sanctifying," and examine how it approaches the sacraments. This issue provides some thoughtful questions for further consideration by all, especially those in the pastoral ministry.

John Paul II: Worship and Prayer: Bulletin 93, March. As we prepare for the pope's visit to Canada in September 1984, we reflect on some of his talks and writings about the meaning and place of worship and prayer in our life.

Gestures and Symbols: Bulletin 94, May. Liturgy is much more than texts and spoken words. We also celebrate our liturgy with the language of our bodies and with the language of symbolism. This issue explores what we say, do, wear, and mean as we celebrate.

Culture and Liturgy: Bulletin 95, September. The Second Vatican Council invited us to adapt the liturgy to the spirit and needs of our culture. This Bulletin presents some reports of what is happening in other cultures, and invites us to look at our own culture.

Social Justice and Liturgy: Bulletin 96, November. Our life and our prayer have to be in harmony. We cannot pray in comfort when our brothers and sisters are in serious need: God listens to their cries first. What more is expected of us?

Beginning in January, the Bulletin will contain 64 pages each issue, and will use a larger typeface. Subscriptions for 1984, from January to December (nos. 92-96), are \$8.00 in Canada; \$10.00 (U.S. funds) outside Canada; by airmail, outside Canada, \$7.00 extra (U.S. funds). Send your cheque or money order to Publications Service, 90 Parent Avenue, Ottawa, Ontario K1N 7B1 Canada.