SACRAMENTS AND MINISTRY
National Bulletin on Liturgy

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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.

Editorial commentary in the Bulletin is the responsibility of the editor.

Editor
REV. PATRICK BYRNE

Editorial Office
NATIONAL LITURGICAL OFFICE
90 Parent Avenue
Ottawa, Ontario K1N 7B1

Business Office
PUBLICATIONS SERVICE
90 Parent Avenue
Ottawa, Ontario K1N 7B1

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Positive steps forward are taking place in the ecumenical movement in our time. One of the outstanding advances recently is the 1982 document, *Baptism, Eucharist, and Ministry*. Issued by the Faith and Order Commission of the World Council of Churches, BEM presents many things that we hold in common, and asks us to review some points on which various Christian Churches differ.

The Spirit of God is stirring up the people of God. BEM is a challenge to all the Christian Churches around the world. Are we listening to the Spirit? Are we open to the directions in which Jesus' Spirit is leading us?

This issue of the Bulletin looks at some of the contents and implications of BEM, and invites parishes and communities to see how their liturgy can help us to move closer to Christian unity. Groups wishing to discuss the BEM document and what it offers for our liturgy may wish to use Bulletin 98 as a discussion starter.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Introduction</strong></td>
<td></td>
</tr>
<tr>
<td>Toward a common table</td>
<td>67</td>
</tr>
<tr>
<td>A document of hope</td>
<td>69</td>
</tr>
<tr>
<td>Reflections on the Lima document</td>
<td>73</td>
</tr>
<tr>
<td><strong>Baptism</strong></td>
<td></td>
</tr>
<tr>
<td>Looking at baptism</td>
<td>82</td>
</tr>
<tr>
<td>Celebrating baptism</td>
<td>86</td>
</tr>
<tr>
<td><strong>Eucharist</strong></td>
<td></td>
</tr>
<tr>
<td>Reviewing this document</td>
<td>97</td>
</tr>
<tr>
<td>Celebrating eucharist</td>
<td>101</td>
</tr>
<tr>
<td>“The Lima liturgy”</td>
<td>110</td>
</tr>
<tr>
<td><strong>Ministry</strong></td>
<td></td>
</tr>
<tr>
<td>A glance at this text</td>
<td>114</td>
</tr>
<tr>
<td>Ministries in our Church</td>
<td>117</td>
</tr>
<tr>
<td>Some denominational responses</td>
<td>120</td>
</tr>
<tr>
<td><strong>Other Notes</strong></td>
<td></td>
</tr>
<tr>
<td>Brief book reviews</td>
<td>122</td>
</tr>
<tr>
<td>Our next issue</td>
<td>109</td>
</tr>
<tr>
<td>Doing penance</td>
<td>72</td>
</tr>
<tr>
<td>Happy anniversary!</td>
<td>85</td>
</tr>
<tr>
<td>Correspondence courses in scripture</td>
<td>116</td>
</tr>
</tbody>
</table>
INTRODUCTION

Toward a common table

John's gospel shows Jesus praying after the last supper for unity among his apostles and among all his followers through the ages. Jesus prays that we will be one: with one another, with him, and with his Father (Jn. 17: 1-26).

Ecumenism means working to restore unity among all Christians. The ecumenical movement includes activities and projects undertaken to promote unity among those who believe in Christ. Aided by the Holy Spirit, individuals and groups work in the Church in which they heard Jesus' gospel. As faithful members of their own Church, they work to restore unity among all Christians, until there is one, universal, visible Church on earth.

Work of the Spirit: The Holy Spirit gives life to the Church of Christ, and to all its members. It is the Spirit who leads us to conversion of heart, to God's forgiveness, to love, to service. It is the Spirit who makes us one in Christ, and who leads us to work for unity among all Christians.

Self-reform: Our first task in ecumenism is to reform us, not "them." We have to work and pray so that our Church is truly reforming, renewing, and witnessing according to the teaching of Jesus Christ. We are still — and will always be — a Church needing renewal and reform.

Emphasizing what we have in common: Pope John XXIII taught us to see how many things we Christians have in common: our faith, our living for God, our weaknesses, our strengths, and our goal of unity (see Bulletin 78, pages 53-54).

Our goal: In working for Christian unity, our goal is to remove obstacles that divide us and to come to a common celebration of the eucharist. The eucharist is the sign and cause of the unity that Jesus gives to his Church. One bread, one cup, one table: this is the goal of our ecumenical efforts.
Our responsibilities as Catholic Christians: Ecumenism is the responsibility of every Christian. Each of us is called to avoid wrong attitudes or accusations against other Churches; we are to dialogue with other Christians, to pray with members of other Churches, and to work for the renewal and reform of our own Church. Pope John Paul II tells us that working for unity is a priority for us.

* * *

When we were baptized into Christ, we received the privilege and responsibility of sharing in his priesthood, and were called to celebrate the eucharist with him. In our day the Spirit of Jesus is calling us to work and pray together for unity among Christians, so that we can be brothers and sisters gathered around the one table of the Lord, sharing the one bread and the one cup.

* * *

Helpful reading:

Vatican II, Decree on ecumenism (November 21, 1964).

Bulletin 78: Ecumenism and Liturgy.

Growth in Agreement: Reports and Agreed Statements of Ecumenical Conversations on a World Level, edited by Harding Meyer and Lukas Vischer (1984, Paulist Press, New York; and 545 Island Road, Ramsey, NJ 07446; and World Council of Churches, 150 route de Ferney, 1211 Geneva 20, Switzerland).


* * *

Make us one, O Lord:
bring us from separateness
to share one table.
A document of hope

In the summer of 1982, a little booklet appeared. Known as Faith and Order Paper no. 111, it was published by the World Council of Churches as Baptism, Eucharist and Ministry. It was soon to be known worldwide as "BEM." It had a small first printing (5,000 copies), but soon found itself being reprinted, translated, and circulated widely (more than 300,000 copies in some 25 languages).

Background: This document has a long history. Its origins lie in the first meeting of the Faith and Order conference in 1927, in Lausanne, Switzerland. Gradually, over the years, theologians from different Churches shared their faith and insights with one another and with the member Churches of the WCC. Since 1968 at Uppsala, Sweden, the Roman Catholic Church has been a full member of Faith and Order, and has been active in subsequent discussions.

In January 1982, more than 100 theologians met at Lima, Peru, and "recommended unanimously to transmit this agreed statement — the Lima text — for the common study and official response of the Churches. They represented virtually all the major Church traditions: Eastern Orthodox, Oriental Orthodox, Roman Catholic, Old Catholic, Lutheran, Anglican, Reformed, Methodist, United, Disciples, Baptist, Adventist, and Pentecostal."  

The text they produced, the Lima text, is now published as Baptism, Eucharist and Ministry.

Looking at this document: As published, the BEM text has five parts:

• Preface: The preface provides background information on the World Council of Churches and its Faith and Order Commission, and begins to show the important breakthrough represented by BEM. The preface concludes with an invitation to Christian Churches around the world to give an official response, and asks four questions (see page 84, below).

1 Taken from the back cover of Baptism, Eucharist and Ministry: Faith and Order Paper No. 111 (1982, World Council of Churches, 150 route de Ferney, 1211 Geneva 20, Switzerland). Further references are given at the end of this article.

69
• **Baptism:** The section on baptism offers 23 paragraphs, with some brief commentaries on six areas for further discussion and agreement. In outline form, the document covers these areas:

  □ Institution of baptism (no. 1)
    Meaning (nos. 2-7)
    Baptism and faith (nos. 8-10)
    Baptismal practice (nos. 11-16)
    Celebration of baptism (nos. 17-23).

• **Eucharist:** In 33 paragraphs and commentaries on six, this section covers the eucharist under these headings:

  □ Institution (no. 1)
    Meaning (nos. 2-26)
    Celebration (nos. 27-33).

• **Ministry:** It takes 55 paragraphs, with 14 more of commentary, to cover the field of ministry, under these headings:

  □ Calling of the whole people of God (nos. 1-6)
    The Church and the ordained ministry (nos. 7-18)
    Forms of the ordained ministry (nos. 19-33)
    Succession in the apostolic tradition (nos. 34-38)
    Ordination (nos. 39-50)
    Toward mutual recognition of ordained ministries (nos. 51-55).

• **Appendix:** A brief appendix lists three further references (see pages 71-72, below), and ways of using them for worship and study.

  These parts of the document are studied in the following articles.

**Where available:** In Canada, the BEM document is available in two editions:

• **In tabloid form:** The *Prairie Messenger* has reprinted its 1984 series of fine lenten articles and the BEM text in a special 24-page Lent '84 BEM report: 1-19 copies at $1.00, and further reductions for bulk orders, with postage and handling extra. Write to:

  *Prairie Messenger*
  Circulation Department
  Box 190
  Muenster, Sask.
  S0K 2Y0

• **In booklet form:** The Anglican Book Center has reprinted the booklet in its original format. Write to:
Reception: The BEM text has been forwarded to the Christian Churches which are members of the Faith and Order Commission, asking them to respond to it, and to take part in the reception of the document. Reception is far more than accepting a text: it means the gradual assimilation of its truths into the life and thinking and practice of the Church, into its attitudes and its worship.

Time for action: Study of the document has begun at the national level of the Roman Catholic Church in Canada. Effective reception, however, means that Catholics at all levels need to become familiar with BEM, and to react to its presentation. Is this our faith? What does it ask us to do? How can we learn from it to be better Christians? How can we share its riches with others? How can we let it influence our worship and prayer life? (See the four questions on page 84, below.)

What can we do in our parish or community to begin to study this important step on the path leading toward full Christian unity?

* * *

Helpful reading:

- **Text:**
  
  
  
  —: with explanatory articles, in Lent '84 BEM reprint (1984, Prairie Messenger, Box 190, Muenster, Sask. S0K 2Y0).
  
  —: Special U.S. Lutheran reprint edition (Association of Evangelical Lutheran Churches, Suite 80LL, 12015 Manchester Road, St. Louis, MO 63131).
  

- **Other publications:** The first three are suggested in BEM.


A brief annotated bibliography of denominational responses to the BEM document is given on pages 120-121, below.

DOING Penance

The Lord Jesus has invited his followers to carry his cross daily (Lk. 9: 23), to fast and do penance (Lk. 5: 33-35), to go hungry and thirsty for the sake of justice (Mt. 5: 6). We are to do our praying, fasting, almsgiving, and good works without showing off (Mt. 6: 1-6, 16-17). When we do these works, we are exercising our share in Jesus’ priesthood, and are taking part with him in praising God and in praying for the world (see Constitution on the Church, no. 10).

Positive suggestions for penitential works on Fridays and on weekdays in Lent are given in these publications:

○ Keeping Friday: A new liturgical leaflet, prepared at the request of the Episcopal Commission for Liturgy, invites us to keep Friday as a day for penance, prayer, and good works. If we are faithful in sharing with Christ in his cross, we will also share in his glory. This leaflet is available in packages of 100, @ $4.00, plus postage and handling.

○ Living Lent: The message of Lent continues to be an important challenge to God’s people each year. This leaflet describes the top ten forms of penance for Christians. (See Bulletin 42, pages 20-33.)

○ Penitential discipline: The Catholic Church’s penitential discipline is described in pastoral note 29 in Guidelines for Pastoral Liturgy — 1984-1985 Liturgical Calendar: see page 47.

These publications may be ordered from CCCB Publications Service, 90 Parent Avenue, Ottawa, Ontario K1N 7B1.
Reflections on the Lima document

Mary M. Schaefer

Baptism, Eucharist and Ministry represents an unprecedented challenge to the Christian Churches to undertake reflection on the major sacraments and on the ordained ministry in dialogue with the undivided Church of the first millennium. Although the references cited in the Lima document are all from scripture, the developing sacramental tradition of the Churches of East and West in the first thousand years informs its presentation. This is a document directed primarily by Protestants to Protestants for dialogue and theological and pastoral appropriation (i.e., reception). Traditional Protestant theologies of baptism and eucharist as God’s gifts are complemented by acknowledgement of the response character of liturgical action.

However, mutual recognition of Churches and that unity for which Christ prayed will stand or fall on the answer made to it also by the Catholic Churches. BEM challenges the Church of Rome to authentic sacramental practice. To its primary audience BEM proposes both doctrine and practice for appropriation. Tactfully it points out present divergencies. Is it understood that these divergencies can continue as options? While the Roman Catholic communion will not see some of these differences as optional, by the reformation of its own practice it could serve as witness to the value of the ancient faith and of its sacramental structures, and to the perennial possibilities for reform, renewal, and revitalization of the Church under the influence of the Spirit of God.

* * *

Note: This paper makes no attempt to attend only to liturgical aspects of the document. This writer holds the view that separation of liturgical from sacramental aspects leads us back to the Reformation position which sees

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1 Dr. Mary M. Schaefer is professor of liturgy at the Atlantic School of Theology in Halifax. She has worked in the missions of Western Canada, and prepared the reflections on the liturgy of the word and on the art works in Sunday Mass Book. She is a member of the National Council of Liturgy, for which she prepared this discussion paper.
sacraments as acts of God over against the response of the Church in liturgical acts. In this view, God is at work in the sacraments in a way which is somehow “direct,” while in liturgy we “do our thing” of prayer and praise in disjunction from God’s acting. The latter action (liturgy) does not serve as transparency for the former (God working). In a truly sacramental understanding, on the other hand, we must say that the liturgical rite becomes the place for the self-disclosure on God’s part of God’s saving action in Christ.

**Baptism**

1. **Church as sacrament**: We who share one baptism cannot all claim membership in one visible Church, or even in a communion of such Churches. *Baptism* points to the need for genuine Christian witness on the part of a Christian Church which displays all the apostolic marks: it is one, holy, catholic, apostolic (no. 6). It therefore calls for a visible communion among the Churches. In the Roman Catholic understanding of the Church as sacrament, the visible Church (and therefore membership in a particular community of faith) is the sign of incorporation into Christ as members of his body. Characteristically Protestant theology has laid less stress on the Church as sacrament of Christ and more on God’s action in the individual believer through the work of the Spirit. This vertical dimension is alluded to in no. 7 by the sentence, “[Baptism] gives participation in the community of the Holy Spirit.” Such a formulation, if not concretized in the concrete community of faith, risks short-circuiting the human, social reality.

- What can we do in our baptismal practice to give greater recognition to other ecclesial communities and to the validity of their baptism?
- Could our increased recognition of the sacramental nature of other Churches help them to appreciate better this aspect of ecclesiology which we consider essential, namely, the Church as effective sacramental sign?
- Are we still prisoners of an exclusive ecclesiology which prevents us from recognizing, in practice, other Christian communities as legitimate faith communities?
- Can we see the utility of ecumenical co-operation not only in pastoral action but also in theological reflection, scripture study, and common worship?

2. **The sacramental structure of baptism**: “Baptism is both God’s gift and our human response to that gift” (no. 8). This is the structure behind all sacraments: God offers grace freely, which offer must be complemented by the response of faith. This formulation also represents the Catholic understanding of baptism. The practice of baptizing infants whose parents are members of a faith community and who can nurture the child in the faith emphasizes God’s graciousness in offering a share in the divine life. Baptism
of adults, on the other hand, underlines the necessity of a faith response to God's offer of grace. To say that the "promise and claim of the Gospel are laid upon the child" (commentary on no. 12) does not do justice to the child's actual incorporation into the body of Christ and to the child's reception of the gift of faith. This gift, of course, must be nurtured as the child grows into maturity; there is no "cheap grace," no automatic efficacy for salvation.

- Can we continue to renew our baptismal practices with such integrity that in fact these two essential dimensions of a sacramental rite — God's offer of grace and the human response — stand out clearly? So that baptism cannot be misinterpreted as a magical rite which automatically ensures salvation? So that requests for baptism cannot be perceived in the light of the notion of magical cleansing? Do we have the courage to undertake education about the understanding of original sin?

- Can we develop the faith life of our Church communities so that the corporate Christian life of every parish manifests the common desire of the members to grow in the life of faith? (See no. 9.)

3. The gift of the Spirit: "Participation in Christ's death and resurrection is inseparably linked with the receiving of the Spirit. Baptism in its full meaning signifies and effects both. Christians differ in their understanding as to where the sign of the gift of the Spirit is to be found" (no. 14). Catholics would rephrase the middle sentence to read, "Christian initiation in its full meaning . . . ." Given our understanding of the sacramental economy, in which rites develop within the faith community under the inspiration of the Spirit and cannot simply be traced back to a word of the historical Jesus, we would maintain that chrismation-confirmation is indeed a sacrament, and that it is not "optional" within the sacramental dispensation. At the same time we Roman Catholics must admit that confirmation is a "sacrament in search of a theology." Its present status as a ceremony of "Christian maturity" for those who have been baptized as infants is thrown into disrepute by its apparent effects: upon reception of this sacrament of strengthening for the Christian life, those newly "confirmed" in the faith cease to darken a church door. In this instance something is amiss both in the sign and in its effect.

Two recent studies of chrismation-confirmation can be helpful. G. Winkler has shown the south Gallican usage of the "soldier of Christ" imagery for the postbaptismal anointing and the loss of reference to the gift of the Holy Spirit. The rite has a juridical meaning.2 A. Kavanagh has analyzed the liturgical structure of early Christian initiation by comparing it with other rites. The evidence suggests parallels with dismissal rites. Con-signation-confirmation (unique to the Roman rite) gives entrance into full

public life and witness in the Church, and particularly to participation in nourishment for that life, eucharistic communion. 3

○ Recovery of the rite of laying on of hands with anointing by Churches not now using it entails recovery of its sacramental dimension (and admission that not all sacraments are grounded in a word of the historical Jesus). It is not merely a rich ceremony which can be considered integral but not essential to the rite. (The belated reference in Baptism to the "promised gift of the Holy Spirit who is the installment and pledge of what is yet to come" (no. 19) does not do justice to sacramental perspectives.

○ Chrismation-confirmation does not signify admission to full adult membership in a Church outside a sacramental context, nor is it a puberty rite. On this last point, Roman Catholic practice still needs serious review.

○ Chrismation-confirmation is not appropriately celebrated after eucharist, but is the rite which admits to eucharist (within a unitive initiation rite).

○ In the matter of baptism-chrismation-confirmation, the Lima document appears to be satisfied with an overload of significations for the water rite. Granting the multiplicity of scriptural texts which relate to incorporation into Christ and the gift of the Spirit, do we not need more than one sign to convey the richness of the gift given?

A unitive sacrament of initiation through "water and the Holy Spirit" in which the rites of water bath and laying on of hands with anointing are rich signs of full participation in the life of faith points to the ultimate meaning of the gift, the reception of Christ and the Spirit as sharing source of faith. These rites open the way to regular nourishment of that life in the body through the eucharistic meal.

○ Perhaps infant baptism (for those born into a familial faith community) needs to be even more closely patterned on the reformed adult rite.

The diagram on page 77 can help to clarify the various signs and the levels of sacramental signification:

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Eucharist

The Lima document's section on eucharist proposes the recovery of patristic insights regarding the active as well as the real presence of Christ, and of the components of the liturgical structure of the eucharist, which testify to the immense strides made toward theological and liturgical convergence in this most sensitive area of discussion. Catholics can learn much about educating both leaders and people on the meaning of eucharist.

Following the traditional Protestant approach, eucharist is first discussed as gift of God (nos. 1-2). Only then is the liturgical response of the Church explored (nos. 3-4). This latter section follows the classical structure of the eucharistic prayer when it treats of eucharist as thanksgiving, memorial, invocation of the Spirit (nos. 3-18). Sections D and E (nos. 19-26) deal with the ethical implications of the eucharist and are thus commentaries on the goal of eucharistic celebration, what is ultimately signified, the *unitas ecclesiastica* (unity of the Church). This structuring of the argument recognizes convergence on the tendentious issues surrounding eucharist, and also general agreement on the constitutive features of eucharistic prayer.

1. Relation between objective and subjective in the liturgical rite: A theology consistent with Catholic faith is implicit in no. 13 with respect to the objective character of Christ's presence in the rite (we have the word of Christ for this, his promise) and the necessity for our subjective faith response
to this objective presence. Christ deigns to disclose his presence when we place the liturgical sign. Indeed, Christ’s presence does not depend on the faith of the individual; but in a certain sense it can be said to be dependent on the faith of the community.

- Hence we must insist on the need for liturgical signs which properly express the faith of the Church, since the liturgy is the condensed public expression of the Church’s faith.

2. Active participation: Liturgical action is the place of disclosure of Christ’s presence and our encounter with him (no. 1). Therefore the document’s presentation of the ultimate meaning of the various elements of the eucharistic prayer made by the Church has implications for our liturgical activity. But since it is a doctrinal more than a pastoral statement it does not stress, as does the Constitution on the liturgy, the need for full, active, and conscious participation by all the faithful. It can be pointed out that many members of the Reformation Churches are as much in need as Catholics of assurance that all are called to active participation, and that there is need for this to be symbolized through representative persons, dialogical structure in prayer, etc.

3. Christ’s real, living, and active presence: Sensitivity to the active presence of Christ in the eucharist marks the reappropriation of a basic patristic insight, one which has in some instances been kept alive better in other Churches than in ours. But is it enough to say, in the words of the document, that the “eucharistic meal is the sacrament of the body and blood of Christ, the sacrament of his real presence . . . . Christ’s mode of presence in the eucharist is unique . . . . What Christ declared is true, and this truth is fulfilled every time the eucharist is celebrated” (no. 13)?

Throughout the patristic world and the early middle ages, formulations of the belief (which is based ultimately on faith experience) that the elements of bread and wine are transformed, lifted up to a new mode of being, took varying expression but pointed to the same meaning. The word “transubstantiation” used to describe this transformation was useful in its time, as the Council of Trent noted. The word itself constitutes a stumbling block for many on the Protestant side. A large number of Roman Catholic theologians now find its use problematic, given its Aristotelian origins and our modern understanding of substance. Furthermore, it now seems to contribute to popular misunderstanding that Christ’s presence is localized in one place. It does not appear to do service to the relational character of eucharist, that Christ’s gift is for us.

Nevertheless, is it sufficient to say that the mode of Christ’s presence is “unique”? Do we Catholics not need to witness to the whole authentic tradition of East and West of the first millennium which confesses that Christ’s presence in the eucharistic elements is the high point, the most
intense and concentrated form of his presence in the eucharist? And that our eucharistic devotions, however exaggerated at times, point to this datum of faith?

- We need to take seriously Christ’s command to “Take and eat . . . . Take and drink” by making communion under both kinds accessible to all who wish at every eucharist, and by utilizing an adequate bread sign. This would meet a longstanding pastoral concern on the part of Reformation Churches.

- We need to demonstrate the relational character of the eucharist, and Christ’s role as the one who invites to the meal, by insisting that an adequate supply of bread and wine be consecrated for use within the particular liturgical celebration.

- We need to see that current guidelines for the placement of tabernacles be respected, and that our sanctuaries not be cluttered with a multiplicity of tables instead of one simple, beautifully proportioned table of the Lord.

- We need to introduce into parishes universally the custom of taking eucharist from the celebration to the sick and confined. As the document points out, the “primary intention of reserving the elements is their distribution among the sick and those who are absent” (no. 32).

- By improving our own practice, we may then be able to witness to the continuing faith of the Church of East and West that Christ’s presence endures in the eucharistized elements of bread and wine which remain after the celebration (nos. 15 and 32 are ambiguous in this respect).

- By our willingness to attempt new analogies for the various modes of Christ’s presence in the eucharist we can remain faithful to the tradition of the Great Church, which has repeatedly attempted to express its faith in this mystery through formulations suited to the time and the culture (vs. commentary on no. 15).

4. The “sacrifice” of the Church: Traditionally the anamnesis of eucharistic prayers, “Remembering Christ’s death, resurrection . . . .” leads directly into an expression of the Church’s oblation: “. . . . we offer . . . .” The possibility of the Church’s offering “Christ” (traditionally referred to obliquely in the liturgy by terms such as “this bread and cup”) was a hotly contested feature of Reformation polemics. Among liturgical theologians the formulation is no longer as problematic. But undoubtedly it still poses problems, especially for pastors and for persons in the pews. This is a point which BEM should — and doesn’t — address, especially as revised offering formulas are finding expression in the new eucharistic prayers proposed for many Churches.

5. The question of eucharistic sharing among separated Christian Churches: The Lima document is ambiguous in tracing the eucharist back to the “meals of Jesus during his earthly life and after his resurrection” (no. 1).
By widening the horizon of paradigms beyond that of the last supper and the postresurrection meals, it allows room for the practice of some Churches of a broadly extended invitation to join in the eucharistic meal. Such hospitality seems to dilute the meaning of the sacramental sign and put into question the first level of sacramental signification, the human social reality of the visible Church.

Questions also arise with respect to those Churches which see no pressing need for an ordained minister as president of the eucharist (no. 29). In keeping with the sign-character of sacraments, an apostolic officer (that is, one who can signify relationship to the apostolic faith of the Church through relationship to the first witnesses to that faith, the apostles) seems to be required. Otherwise how can it be maintained that the real host — the one who invites to the banquet — is none other than Christ? Apostolic office is also required to signify the unity between the members of the local Church which celebrates and the Great Church.

6. Necessity of bread and wine as eucharistic elements (commentary on no. 28): Bread and wine serve as index (along with the gathered community of faith, the apostolic officer, etc.) to link the particular celebration to Jesus’ action at the last supper. As an index, bread and wine have an enduring value and are part of the “scandal of particularity” of God’s gracious self-disclosure to humankind.

○ Despite the above, there is the question of pastoral need. Do we have data on the inconvenience or impossibility of Churches continuing to celebrate the eucharist when bread and wine are required?

Ministry

Since the ordained ministry is that which most divides Christians, it is not surprising that this section is twice the length of the others. However briefly, it situates ordained ministry within the ministry of the whole Church. It contains much which is of profound value for theological and spiritual reflection on the part of Catholics.

1. Church as sacrament: From a Catholic point of view, BEM shows an ecclesiological weakness in this formulation: “The Holy Spirit unites in a single body those who follow Jesus Christ . . . . Belonging to the Church means living in communion with God through Jesus Christ in the Holy Spirit” (no. 1). Here “Church” appears to be equated with an invisible, spiritual body rather than with a tangible, concrete institution to which, despite its flaws, God has bound self. Can we then really speak of the Church as sacrament?

○ On this question there is need for Roman Catholic theologians to formulate better how the Church can be said to be sacrament, so that it is not
perceived to replace Christ, or to exercise a power over Christians which owes more to the secular monarchical model of jurisdiction than to the free communion of persons bonded together by love in the Spirit.

2. The ordained minister as having a functional or sacramental role? As pointed out recently by Edward Kilmartin, SJ, it is not clear whether Lima sees the ordained minister as exercising a merely functional role or as empowered to act as personal instrument of Christ the head of the Church. The latter view may become more palatable if Roman Catholics seriously investigate the levels of sacramental signification and prove themselves willing to evaluate critically claims made by them for ordained ministry which approach a christological mystique rather than growing out of a sound sacramental theology.

3. Tripartite ministry: Is the tripartite ministry of bishop, presbyter, deacon simply recommended for adoption by those Churches which do not at present incorporate it into their structure, or is it seen as necessitated by the Spirit's structuring of the Church as it developed through history? The latter Roman Catholic position could be strengthened and made more attractive if we took more seriously ministerial collegiality and the communion ecclesiology into which our Church was directed by Vatican Council II.

- What can we do, within our selection process for ordination and our ordination rites themselves, to manifest more clearly the aspect of collegiality of ministries, and to give laity a place which is more than nominal within the ordination process?

- In the spirit of reciprocity, can we show a greater appreciation for the strengths of those Churches which provide for decision-making at all levels of Church structure, including nonordained members?

- Since liturgy is the symbolic expression of the life of faith of the Church, is it appropriate that symbolic liturgical expression be extended to more persons exercising ministries on behalf of the faith community?

4. Ordination rite: The meaning of the rite of ordination as set out in nos. 7c and 40 corresponds to Roman Catholic understanding.

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Helpful reading: As well as the titles listed on pages 71-72, see Some denominational responses, on pages 120-121, below.

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BAPTISM

Looking at baptism

This article is a brief review of the BEM text on Baptism. Numbers refer to the document.

Institution of baptism (no. 1): The opening paragraph affirms that Jesus sent his apostles to baptize in the name of the Trinity (Mt. 28: 18-20). This became the practice of the early Christians, and continues today.

The document does not go into the meaning of the word “baptize” (from the Greek *baptizein*, to soak, steep, plunge into), nor does it refer to the baptism of converts to Judaism, the rites at Qumran, or the activities of John the Baptist.

Meaning of baptism (nos. 2-7): The meaning of baptism is conveyed mainly through the scriptural images from the New Testament. Many images are used in order to bring out the rich meaning of God’s gifts to us. The liturgies of the Church help to unfold what baptism means (no. 2).

While many images are mentioned in nos. 1-7, the document looks briefly at five groupings or families of images:

— Sharing in Jesus’ dying and rising (no. 3)
— Turning from sin; forgiveness, cleansing (no. 4)
— Gift of the Holy Spirit (no. 5)
— Becoming members of Christ’s body, the Church (no. 6)
— Sign of God’s kingdom (no. 7).

If Christians are to understand more fully what God is calling us to in baptism, we need to become familiar with the teaching of the New Testament, and allow its images to guide our thinking about baptism and its place in our life.
The commentary on no. 6 asks that we make sure that we do not let human differences of social class, gender, or nationality — or other forms of prejudice — divide Christ's body (see Gal. 3: 27-28).

**Faith and baptism** (nos. 8-10): This section looks at the relationship between baptism and faith. Both are gifts of God, and both are our response to God's gifts. To become responsible members of Christ's body, we have to take a personal stand and commit ourselves to Christ. Being a Christian is a process of growth that lasts throughout our life on earth. God's grace is with us as we struggle to overcome the power of evil. As we live, the Holy Spirit changes us, and helps us to grow to our full maturity in Christ (Eph. 4: 13). Our task is to build up God's kingdom on earth by living up to Christ's standards.

**Baptismal practice** (nos. 11-16): Both adult and infant baptism are discussed. The gradual development of faith and Christian living is involved in both (see commentary on no. 12). Baptism cannot be repeated, and Churches need to avoid anything which suggests otherwise (no. 13, and commentary). The relationship between baptism and chrismation or confirmation is referred to in no. 14 and its commentary. Churches are working toward being able to recognize one another's baptism, and are encouraged to do so openly (no. 15). Indiscriminate baptism of children, where there is little emphasis on Christian nurture, is a matter of serious concern (no. 16, and commentary on no. 21b).

**Celebration of baptism** (nos. 17-23): The liturgy of baptism unfolds the Church's understanding of this sacrament (see no. 2). Elements in the celebration of baptism include water with its symbolic dimension (no. 18, and commentary, but see commentary 21c), in the name of the Trinity (nos. 1, 17), and a rite signifying that the Spirit is given in baptism (no. 19). The basic steps in the rite are listed in no. 20; an explanation is also encouraged (no. 21). An ordained minister usually baptizes (no. 22), within a community celebration of worship (no. 23).

These elements and the Catholic celebration of baptism are discussed more fully in the following article, pages 86-96, below.

The BEM document does not provide a complete theology of baptism (preface, page ix), but attempts to look at areas of agreement and areas which still divide Christians. The catechumenate and the sacraments of initiation are referred to only briefly (no. 20, and commentary on no. 12). The statement on *Baptism* is a good beginning, a place where all Christians can begin to face the four questions (see page 84), and see how their own faith and practice are in relationship to those of the Christian Church around the world and across the centuries.

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83
Baptismal spirituality: One area which follows from the contents of the agreed statement is the way we allow our baptism to influence our personal and community worship and living. Our baptism is our entrance to Christian prayer and liturgy, for it is through baptism that we begin to share in the priesthood of Christ (Liturgy constitution, no. 14 [14]). Our prayer life and our daily living are to reflect our position: we have been redeemed, and yet we have to work out our redemption. Jesus has conquered the power of sin, but we have to work with him so that we too may die each day to sin, and live for God. Our baptismal life is the beginning of a long process, one which ends only when we hear Jesus' invitation to enter completely into the paschal mystery by our death.

Four questions: We need to apply the four questions of BEM's preface to the document on *Baptism*:

- To what extent can our Church recognize here the faith of the Church throughout the centuries?
- What consequences can our Church draw from this document for our relations and dialogues with other Churches that also recognize this text as expressing the apostolic faith?
- What guidance can our Church take from this document for our worship; for our educational, ethical, and spiritual life; and for our witness?
- What suggestions can our Church make from this text for the ongoing work of Faith and Order in order to encourage common expressions of the apostolic faith in today's world?

* * *

Helpful reading:

*The Making of a Christian,* by Charles Davis (1964, Sheed and Ward, London); published in the U.S.A. as *Sacraments of Initiation.*

*Made, Not Born: New Perspectives on Christian Initiation and the Catechumenate* (1976, University of Notre Dame, Notre Dame, IN 46556); see review in Bulletin 54, page 186.

*Adult Baptism and the Catechumenate,* edited by Johannes Wagner: *Concilium,* no. 22 (1967, Paulist, New York).


Initiation into the people of faith, in Bulletin 73, pages 53-57.

A prayer of thanks for baptism, in Bulletin 73, page 70.

Bulletins on Christian initiation, including useful articles and many other references:
* No. 51: Christian Initiation
* No. 64: Christian Initiation: Into Full Communion
* No. 91: Sharing Our Faith
* No. 73: Baptizing Children.


HAPPY ANNIVERSARY!

Twenty years ago, on April 6, 1965, volume 1, number 1 of the Bulletin of the National Commission on Liturgy was issued. A slim 16 pages in size, it presented the new liturgical chants of the Roman missal. Issues in volume 1 were irregular in both size and date of issue. By September of that same year, the title was changed to National Bulletin on Liturgy in volume 2.

Now, two decades later, the Bulletin contains 64 pages each issue, and appears regularly in January, March, May, September, and November. We are now in volume 18, and this issue is our 98th.

During the years, three people have served as editors: Rev. Bernard Mahoney of the Archdiocese of Toronto, Rev. Leonard L. Sullivan of the Archdiocese of Regina, and Rev. Patrick Byrne of the Diocese of Peterborough.

Our sister review, Bulletin National de Liturgie, has been published for the same period of time.

As the Bulletin enters its third decade of service to the people of God, we promise that we will continue to do our best to provide a challenging and balanced review to help you to give better worship to the Father, through the Son Jesus Christ, in the Holy Spirit, and in the holy Church.
Celebrating baptism

When we celebrate baptism, we are doing much more than performing a rite or a ceremony. The local Church is giving praise to the Father through the Son in the Spirit, proclaiming its faith in the saving dying and rising of Jesus, and bringing new members, adults or children, into the body of Christ.

Requirements for Celebration

According to Baptism, the following elements are to be part of a good celebration of baptism. The ones listed in no. 20 are considered as the minimum for a proper rite.

Community celebration (nos. 12, 23): Baptism is not a private rite, but a public celebration by the local community of faith. It is normally to be celebrated during a worship service. Since the assembly of God's people is a primary symbol (see Bulletin 97, page 53), the active presence of community members is urgent. Limiting the presence to two godparents and the family is approaching minimalism, which is always an enemy of good liturgical celebration. When the community is present, all may recall their own baptism, welcome the new members, and express their responsibility in helping them grow in the faith of the Christian Church (no. 23).

Proclamation of God's word (no. 20): Baptism is a celebration of faith, the faith of the worldwide Church and of the assembled community. When God's word is proclaimed in faith to people who listen in faith, the Spirit of Jesus touches hearts and minds. The readings proclaimed are from the scriptures, and refer to baptism and to God's action through baptism.

Explanation of God's word and action (no. 21): Some instruction or commentary is appropriate during the celebration, so that the people are able to understand better the meaning of baptism (nos. 2-7) and of what is happening in this service of worship.

Invoking the Holy Spirit (no. 20): During the rite, there must be a prayer asking for the coming of the Spirit upon the ones being baptized. This is an epiclesis, asking the Father to send the Spirit of Jesus upon the candidates.
Renouncing evil (no. 20): Those who are to be baptized — or in the case of little children, those who speak for them — are to renounce evil. Baptism demands a conversion: a turning away from evil and its allurements in order that we may turn to God. This renunciation of evil reflects the scriptures, which speak of dying with Christ to sin (see Rom. 6: 6-11), of being freed by Christ from the kingdom of darkness (Col. 1: 13-14). We cannot stand on both sides of the fence: if we choose Christ, we have to reject evil (2 Cor. 6: 15).

Professing our faith (no. 20): In the rite of baptism, we are to profess our faith in the Trinity, and in Jesus Christ, the Son of God who has become one of us. At the beginning of his ministry, Jesus tells us to turn away from sin and to believe in the Good News of our salvation (Mk. 1: 15), for God loves us and has sent us Jesus to save us from sin (Jn. 3: 16-17). The Trinitarian formula of baptism emphasizes our faith in the Holy Trinity (nos. 1, 17, 20).

Use of water (nos. 17, 18, 20): Jesus has told us that we are to be baptized in water and the Holy Spirit (Jn. 3: 3, 5). Baptism means soaking, plunging into, and this implies the use of water. Immersion is suggested in no. 18 as a more vivid sign of what we are doing: a water bath, our burial with Christ (see also commentary on no. 18). The commentary on no. 21c raises the problem of some Churches in Africa which “baptize” by the laying on of hands, without the use of water.

Declaration of effects (no. 20): After water baptism, there is to be a declaration to the newly baptized and to the community about what God has done in this celebration: those who have been baptized have become God's adopted sons and daughters; they are new members of the body of Christ, the Church; and they are chosen to be witnesses of Christ's Good News, the gospel.

Additional rites (nos. 18-19): To bring out the deep symbolism of baptism, the document encourages the use of further rites which developed during the early Christian centuries: immersion to express our sharing in the dying, burial, and rising of Jesus; laying on of hands and anointing with chrism to express God’s gift of pouring out the Holy Spirit upon us; and signing with the cross. These “vivid signs” make the liturgy a richer expression of baptism.

Minister (no. 22): The usual minister of baptism is ordained (see Ministry document), but others are permitted to celebrate baptism under particular circumstances.

Times for baptism (no. 23): A return to the times for baptism among the early Christians is suggested, especially the feasts of Easter, Pentecost, and Epiphany.
Improving Our Catholic Celebration of Baptism

This document on *Baptism* is a challenge to each Church to celebrate baptism well. We must avoid scandal to others by sloppy or minimalistic practices; as well, we must all strive to make our every celebration a full expression of the gift Christ has given us and of the faith we hold.

We suggest that the following points on celebrating baptism, as well as those raised in Dr. Schaefer's article (see pages 73-81, above), need to be discussed by clergy and liturgy committees in each parish:

**Preparation:** Baptism marks an important step in the life of each believer, as well as in the community of faith. Adults and children who are able to speak for themselves prepare for baptism by the catechumenate (see below). In the case of infants and little children, it is the parents and godparents who have to prepare seriously for the baptism. (*Bulletin 73, Baptizing Children,* offers many practical suggestions for helping families to prepare for their children's baptism.)

In both cases, there is need for personal faith and conversion. Adults are to develop these before baptism, with God's help. Children who are baptized in infancy develop these gradually as they grow up, guided by the example and prayers of their parents and family.

**Shape of the rite:** Before we can celebrate a rite well, we have to understand it. How well does our parish community - presiders, ministers, candidates, and participants - understand the shape and flow of the baptismal rites? Do we see the way one element relates to another and helps to form one beautiful celebration?

- **Adult initiation:** The process of initiation lasts over a period of years and involves these gradual stages of growth in faith and Christian living:
  - Precatechumenate
  - Catechumenate
  - Purification and enlightenment
  - Catechesis after baptism (“mystagogy”).

  These stages are outlined in a diagram in Bulletin 91, pages 224-225, and are explained throughout that issue. The rites, along with pastoral notes and suggestions for good celebration, are given in *Rite of Christian Initiation of Adults* (1974, CCC, Ottawa).

  The process of adult initiation leads to the celebration of the sacraments of baptism, confirmation, and eucharist in one rite, usually during the Easter vigil.
Initiation of children: Originally, children were given all three sacraments of Christian initiation in one celebration. At present, little children are initiated in stages: they are baptized, and then they begin to be raised in the life of faith. Later they are confirmed and receive eucharist for the first time (usually in the inverse order in North America), and continue to grow toward maturity in Christ, which is their lifelong task.

The present (1969) Roman Catholic rite for baptizing children is arranged in this order:

- Introductory rites:
  - Welcome
  - Dialogue with parents and godparents
  - Signing with the cross

- Liturgy of the word of God:
  - Scripture reading
  - Homily
  - Silent prayer
  - Intercessions
  - Litany of the saints

- Liturgy of baptism:
  - Exorcism
  - Anointing with oil of catechumens
  - Song
  - Blessing of baptismal water
  - Renunciation of sin
  - Profession of faith
  - Baptism by immersion or pouring
  - Anointing with chrism
  - Clothing with white garment
  - Presentation of lighted candle
  - Prayer over ears and mouth

- Concluding rites:
  - Song
  - Lord’s prayer
  - Blessings
  - Concluding hymn.

When each of these elements is celebrated well and in proportion to its importance in the overall context, the worship offered will indeed give glory to God and lead the celebrating community closer to Jesus.

Assembly: It is important to invite many people from the believing community to gather to celebrate the baptism. Parishes are encouraged to

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1 On the breakdown of the unity of the sacraments of initiation for children, see Bulletin 51, pages 286-290; no. 92, page 21.
celebrate baptism during Sunday Mass on several occasions during the year (see *Baptism of Children*, Introduction, no. 9 [2293]). Easter Sunday, Pentecost, and Baptism of the Lord (or Epiphany) are the traditional times. The arrangement of the rite during Mass is described in no. 29 [2313].

Some questions: How can we encourage the families of the children to be baptized and members of the parish to become more involved in the preparation for baptism and in its celebration? Some parishes encourage families to bring their newborn child to church as soon as possible after birth, so that the community may welcome the child and pray for the family. Some parishes include the names of the parents and children in the bulletin after the baptism, and others in the week or so before its celebration. What can our parish do? How about an evening or Saturday workshop on baptism in today's Church, with an invitation to all parishioners to come and see what the Church is doing in this area of our sacramental life? How can parishioners be helped to understand the important sign that they are when they are assembled for worship, especially on the Lord's day? (See Constitution on the liturgy, nos. 41-42 [41-42]; GI,2 nos. 74-75 [1464-1465].)

**Introductory rites:** Among adults, these rites are part of the catechumenate. In the baptism of children, they begin the celebration and set its tone:

- **Welcome** (see *Rite of Baptism for Children*, no. 36): As the families arrive, they are welcomed by the baptismal team and by other parishioners. When they are ready to begin the celebration, the presiding deacon or priest expresses the welcome of the community in a warm and personal way, mentioning the gifts God is about to share with these children.

- **Name** (see *Rite*, no. 37; and *Baptism*, commentary on no. 21a): In our society, many parents seem to name their children after Uncle Charlie, Aunt Sue, or some movie star. Is there room to encourage in a gentle way the traditional practice of naming children after a saint who can be a true model and patron? Should this be part of the process of preparation before the child is born, as well as of the general formation of the parish community? Could the rite of naming the child be developed for use at home for those who give their child a Christian name?

- **Asking for baptism** (see *Rite*, no. 37): This brief question and its response will mean more if the parents are helped to understand what they are asking for. During the time of preparation, the baptismal team can help them to move to a deeper grasp of the meaning of their membership in the Church, and the gifts of faith that God has shared with them in their own baptism.

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2 GI: *General Instruction of the Roman Missal:* This is a pastoral introduction and explanation of the rites of the Mass, and is contained at the beginning of the sacramentary: see pages 11-54 in the 1974 Canadian edition. *New Introductions to the Sacramentary and Lectionary* (1983. CCCB, Ottawa) is available with the 1983 revision of the sacramentary or as a separate book; this edition contains the same text as in *Documents on the Liturgy* (see footnote 1 on page 84, above): document 208, pages 465-533 [1376-1731].
• **Accepting their responsibility** (see *Rite*, no. 39): If this question and answer are to be sincere, the parents will have to spend some time in reflection and prayer during the weeks and months before birth and baptism.

• **Godparents** (see *Rite*, no. 40): They are asked if they are ready to assist the parents in raising their children as Christians. For their answer to have meaning, they too have to be part of the process of preparation. Too often, relatives living at a distance are chosen to be godparents, and cannot take part in the preparation. Other couples choose people who are not strong in their Christian faith and its practice. What is the situation in our parish? What suggestions can we make to help involve the godparents more? Some parishes may wish to write a letter to them, outlining their responsibilities and asking them to come prepared to live up to their task.

• **Sign of the cross** (see *Rite*, no. 41; *Baptism*, no. 19): As part of the preparation, parents may be encouraged to make the sign of the cross on the baby's forehead frequently, even daily; perhaps at the beginning and the end of the day. Reflection on the meaning of the cross of Jesus is to be encouraged during the period of preparation. Parents and godparents are invited to make the cross on the child's forehead during the celebration, after the presiding deacon or priest. Should others be invited to do this too?

**Liturgy of the word:** This part of the rite invites all present to listen with faith to God's word, and to respond in silence, song, and prayer. The various elements of this section have to be celebrated well if they are to have a deep impact in our lives.

• **Readers:** The families should choose readers from among those in the parish who are already in this ministry. It is not good to inflict a person who cannot proclaim well on the assembly. The readers need to prepare carefully for the celebration, praying over their texts, and proclaiming clearly and without haste. They must be able to read with faith to people who listen with faith.

• **Place and book:** Normally the readings are proclaimed from the lectern reserved for God's word. The book is a respectable bible or lectionary, and is carried in procession by the reader, as at Sunday Mass.

• **A special place for the children?** The *Rite* (no. 43) mentions the possibility of bringing the children to another place, so that the others may listen without distraction to the readings and homily. Two or more persons would be needed to take care of the children during this time. Have we considered this possibility in our parish?

• **Readings** (see *Rite*, no. 44): The scriptures give meaning to the actions and signs used in our liturgies, and inspire the prayers and songs (*Liturgy constitution*, no. 24 [24]). While the ritual suggests one or two gospel passages (a most unusual arrangement), it also provides a wide variety of other scripture texts (nos. 186-215); still others may be chosen.
It is recommended that the readings be proclaimed in this order:

- Hebrew scriptures
  - or New Testament reading
  - (Old Testament)
  - Silence
  - Responsorial psalm
  - New Testament reading
  - Silence
  - Gospel acclamation (sung)
- or sung acclamation

The lectionary includes these readings in nos. 757-761. How seriously have we explored all these texts?

The choice of readings to be proclaimed is to be made ahead of time. It would be fitting for the families to reflect on the available texts, and to select them during the time of preparation for baptism.

- Homily (see Rite, no. 45; Baptism, no. 21): In the homily the presider opens up the scriptures and the liturgical rites, and unfolds the mysteries of God’s love being shown to us and to these children. The homily is not so much an intellectual explanation as an entering into the realities being symbolized, helping the assembled community to let the Spirit of Jesus continue these actions in their lives at this present moment of grace. (See Liturgy constitution, nos. 35:2 and 52 [35, 52].) The homily needs to be carefully prepared and given in a spirit of faith and awe. A good celebration of all the rites will help carry out the work of “explaining” what is happening in this rite.

- Moments of silence (see Rite, no. 46): In every liturgical celebration, there are to be built-in pauses for silent reflection and prayer. These moments come after each of the readings, after the homily, and when the presider invites all to pray. We leave ourselves open to the action of the Spirit. If these times of silence are omitted or rushed, the liturgical celebration loses its spirit of prayerfulness. See Liturgy constitution, no. 30 [30]; GL, no. 23 [1413]; Introduction to the lectionary,3 no. 28.

- Intercessions (see Rite, no. 47): A set of petitions is given in place, and reference is made to four other choices. The community — and particularly, the families during the time of preparation — may always compose suitable petitions; we may open the rite to spontaneous prayers at this point.

- Litany of the saints (see Rite, no. 48): This brief litany is best sung (see CBW II, no. 8). The names of the patron saints of the children to be baptized, and of the diocese and parish, may be added. If the children have

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3 The text of the second edition (1981) of this introduction is contained in New Introductions to the Sacramentary and Lectionary (1983, CCCB, Ottawa). It is distributed with the 1983 revision of the sacramentary, and is available as a separate book from Publications Service of the CCCB.
been in another place for the liturgy of the word, they are brought back to the church during the singing of the litany.

**Liturgy of baptism:** This is the center of the celebration. Prepared by faith, we express the meaning of baptism in our lives by these rites.

- **Exorcism** (see Rite, no. 49): In our present liturgy we see the exorcism as a prayer to God asking for strength against evil in all its forms. We pray that Christ's victory over sin and Satan be extended by the Spirit in our lives and in those for whom we pray. The second prayer, *Almighty God, you sent your only Son*, gives a more positive picture. (See further notes in Bulletin 91, pages 231-232; no. 64, pages 152-153; no. 51, pages 301-303.) This prayer is in preparation for the renunciation of evil, described below.

- **Anointing with the oil of catechumens** (see Rite, nos. 50-51): The early Church had the practice of anointing candidates with the “oil of exorcism” just before their baptism. The prayer asks for Christ's strength to be given to them. (See also Bulletin 91, pages 232-233, on the anointing of adult candidates.) An episcopal conference may decide to omit this anointing for pastoral reasons: this has already been done in the United States.

One of the problems with this rite is that it doesn't seem to have much meaning today, especially when done as one of many rites in the celebration. The rite for adults allows anointing of the hands, and does it at one or more times during the period of preparation. Would this rite make more sense in our day if done during the preparation time as a prayer for strength in living the Christian life?

- **Blessing of baptismal water** (see Rite, nos. 53-55): The presider invites the community to pray, and then offers the prayer over the water to be used in baptism:

  - Easter season: The water blessed at the Easter vigil is used, and the prayer expresses thanks to God for the gifts given to God's people through water.

  - Rest of the year: After recalling the place of water in our salvation history, the presider asks God to bless this water and to lead these candidates to a new birth in the Spirit.

The first prayer (no. 54) has the strongest epiclesis, in which we ask the Father to send the Spirit of Jesus upon this water. (See Baptism, no. 20.)

- **Renouncing sin** (see Rite, nos. 56-57; Baptism, no. 20): In baptism we die with Christ to sin. This is the basic act of conversion. The parents and godparents renew their own baptismal rejection of sin. Two forms are given in the Rite. During the time of preparation, the parents will be helped to understand the seriousness of the choice they are making for themselves and for their child.

93
Professing the Christian faith (see Rite, nos. 58-59; Baptism, nos. 12, 20): The parents and godparents are asked to express their belief in the holy Trinity. This profession developed into what we know as the apostles' creed. At the end, the congregation and presider join in giving their assent to the faith being professed. This is best sung (CBW II, no. 10).

Renewal: It is our Catholic practice to make a solemn renewal of our baptismal promises at the Easter vigil and on Easter Sunday, and before celebrating confirmation. Sometimes it is done at the end of a retreat or day of recollection. The Vatican Council encourages us to renew our baptismal covenant in each celebration of the eucharist (Liturgy constitution, no. 10 [10]). Are we helping members of our community to do this?

The Rite limits the renewal of vows to the parents and godparents (nos. 56-58). Is it desirable that the community join in? Or is the sung assent (no. 59) sufficient?

Baptism (see Rite, no. 60): The presider immerses the child or pours water on it three times while saying the baptismal words. Immersion is preferred as being a more vivid symbol of our sharing in the dying and rising of Jesus: we are buried with him in the waters, and rise with him to new life (see Rom. 6: 3-11; General Instruction on Christian Initiation, no. 22[2271]). Baptism of children by immersion is described in more detail in Bulletin 73, pages 78-79.

A generous amount of water should be used in baptism, for this is a washing, a bath, a burial. Water should be seen and heard. People need to develop an understanding of the symbolism of water, both natural and scriptural. How often do we bless water and use it in our rites? Do we bless it sometimes at the beginning of Sunday Mass? Do we encourage its use at home? When people make the sign of the cross with blessed water, are they renewing their baptismal promises?

The four rites which follow baptism unfold some of its meaning (see Baptism, no. 20):

Anointing with chrism (see Rite, no. 62; Baptism, no. 14): Originally this anointing with chrism was confirmation, expressing the sealing with the Spirit. Now in the baptism of children, it is a reminder of confirmation yet to come. Chrism is intended to be a fragrant oil, whose perfume spreads through the church and reminds all present that we are God's chosen family. Is this true of the chrism we are using?

White garment (see Rite, no. 63): The garment is to be provided by the family, and actually put on the child as a sign of his or her new dignity as a Christian. Preparation of a suitable garment is one of the activities that can be undertaken during the time of preparation, perhaps by the godparents. Garments in the shape of a cope rather than a dalmatic may be easier to put on the child. The garment should remain with the family, and could be passed
on from child to child, and to the next generation. See also Bulletin 73, page 80.

- **Presenting a lighted candle** (see Rite, no. 64): A small candle is lighted from the Easter candle, and given to one member of each family. The parents and godparents are reminded that they are entrusted with their child's *flame of faith*, and are to nourish it daily. Parishes often supply a decorated candle, and encourage families to light it on the child's baptismal anniversary, and perhaps on birthdays too.

- **Prayer over ears and mouth** (see Rite, nos. 65-66): Based on Jesus' action in Mk. 7: 31-37, this rite is a prayer that the child may grow up as one who listens to God's word and proclaims it. During the time of preparation, suggestions for bringing God's word into the daily life of the family may be helpful to the parents and godparents.

**Concluding rites:** The celebration of baptism ends with these important actions:

- **Praying the Lord's prayer** (see Rite, nos. 68-69): The introduction reminds us that baptism is but the first of the sacraments of initiation, and leads to confirmation and eucharist. As adopted sons and daughters of God, we pray the Lord's prayer in the name of the newly baptized, who have become God's children. We may sing this prayer. During the time of preparation, parents may be encouraged to use this prayer daily, and to teach it to their children from an early age, for it is the prayer of all Christians.

- **Blessings** (see Rite, no. 70): A solemn blessing is given to the parents, children, and all who are gathered for the celebration.

- **Other notes:** In some parishes, before the final blessing, the presider or a member of the baptismal team or parish council may present a New Testament, a baptismal certificate (see Bulletin 73, pages 92-93), or a religious picture or statue in good taste. Some parishes have a reception for the families, and in others, families have their own.

**Moments for music:** It is important to celebrate the baptism of children with music and song. The times for singing are described in CBW II, choir edition, nos. 3-16, and include:

- Welcoming of the children
- Procession
  - Responsorial psalm
  - Gospel acclamation
  - Song after the homily
  - Litany of the saints
- Community assent to the profession of faith
  - Acclamation after each baptism
  - Procession to the altar
- Lord's prayer
  - Concluding hymn.
Instrumental music may also be used at appropriate moments. Notes on singing and music when baptism is celebrated during Mass are given in no. 16.

During the time of preparation, the litany of the saints and some of the brief acclamations may be sung as part of the prayer. In making arrangements for the baptism, there is need to make sure that cantor, choir, and musicians are present and prepared.

* * *

**Good celebration** of baptism depends on our concern for good worship. Where a community of faith recognizes its own importance in God's eyes, its members will work hard to prepare for the celebration of baptism, both in thanks for the gift they have received, and in eagerness to share this richness with others.

* * *

**Helpful reading:**

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Articles in Bulletin 73: *Developing our celebration of faith*, pages 78-81; *Our community becomes involved*, pages 82-83; *Celebrating baptism*, pages 84-87.

Many other books and articles on Christian initiation and on baptism are referred to in Bulletins 91, 73, and 64.


* * *

**Lord Jesus, Son of God,**
our brother and our savior,
we give you glory.

*Protect your Church and make us one.*

*Send your Spirit to guide us and to lead us back to unity and love.*

**Lord Jesus,**
we praise your holy name for ever. **Amen!**
In this article we look briefly at the BEM text on Eucharist. Numbers below refer to this document.

**Institution of the eucharist** (no. 1): The opening section of this document proclaims that Christ has given the eucharist to us, his Church, as a gift. Strong emphasis is placed on the eucharist as a meal, recalling the meals shared by Christ before and after the resurrection, and especially the last supper. The eucharist is seen as foreshadowed in the Passover meals of Israel. It is also the new paschal banquet of the Church, the meal of the new covenant, given by Christ as a remembrance of his dying and rising, a foretaste of the banquet in the kingdom of heaven (see also nos. 22-26).

The eucharist as sacrifice is discussed under memorial or *anamnesis* in nos. 5-13, and as sacrifice of praise in no. 4.

The eucharist is a sacramental, symbolic meal. Different Churches call it by different names. The celebration of the eucharist “continues as the central act of the Church’s worship” (no. 1).

**Meaning of the eucharist** (nos. 2-26): “The eucharist is essentially the sacrament of the gift which God makes to us in Christ through the power of the Holy Spirit” (no. 2). After baptism, we receive the gift of God’s salvation by eating and drinking the saving meal, the communion of Christ’s body and blood. When we eat this bread and drink this cup, we are assured of forgiveness (Mt. 26: 28) and are given the promise of unending life (Jn. 6: 51-58).

The people of God have spent almost 2,000 years trying to express in human images the wonderful gift given to us by the Lord Jesus in the eucharist, using many images and names to convey the reality of the one eucharistic mystery. The document attempts to summarize Christian tradition under five major images:
Thanksgiving to the Father (nos. 3-4): In the eucharist we praise and celebrate the mighty deeds of God, giving thanks to the Father for creating all, for saving us, and for making us holy. We thank the Father for advancing the kingdom in the Church and in the world despite our sins. In the eucharist we the Church bless God and give thanks for all the good gifts we receive.

We offer the eucharist as our sacrifice of praise (Heb. 13: 15) in the name of all creation. The world which Christ has reconciled to God “is present at every eucharist: in the bread and wine, in the persons of the faithful, and in the prayers they offer for themselves and for all people” (no. 4). The Liturgy constitution (no. 14 [14]) expresses this as our sharing in the priesthood of Christ through our baptism. The BEM document points out that the eucharist tells us in signs “what the world is to become: an offering and hymn of praise to the creator, a universal communion in the body of Christ, a kingdom of justice, love, and peace in the Holy Spirit” (no. 4). We might compare the texts of prefaces 48, 33, and 51.

Memorial of Christ (nos. 5-13): We celebrate the eucharist as a memorial of Christ’s dying and rising. When we remember in this way, Christ and his saving work are present among us. The eucharist is a re-presentation of the past, a proclamation of God’s wonderful works among us, and a looking forward to the fulfillment of God’s promises. In the eucharist we give thanks for God’s gifts, and pray for the world, in communion with Christ our Lord. We pray with Christ, and we offer ourselves with him. As members of the communion of saints, we are renewed by Christ’s covenant.

The liturgy of the word with the homily leads us into the liturgy of the eucharist. What Christ said and did at the last supper remains at the center of our eucharistic celebration. Christ is truly and uniquely present in the eucharist, and we need faith to recognize his presence among us.

Commentaries on nos. 8 and 13 seek to understand the Catholic position, and point out ways for different Churches to understand one another in these areas.

Invocation of the Spirit (nos. 14-18): The role of the Trinity in the eucharistic celebration is described in no. 14; see also no. 2. As Church, we pray to the Father, asking that the Spirit be sent upon us and these gifts, so that Christ may be truly present for us and our salvation, and that we may be made holy. This request to the Father is called the epiclesis. The role of the Spirit is described in nos. 14-18.

Commentaries refer to the relationship between the words of institution and the epiclesis (no. 14), and to various efforts to understand the mystery of Christ’s true presence in the eucharist (no. 15).

Communion of the faithful (nos. 19-21): By sharing in one bread and one cup, we are seen to be one with Christ and his body the Church.
Each celebration of the eucharist involves and touches the whole Church. All phases of our life are embraced by the eucharist, which challenges us to remove all obstacles to unity in the Church as the body of Christ. In our liturgies we express our love and concern for one another and for the needy in various ways, for we are to be servants with Christ, and are to share his saving presence with the whole world.

The commentary on no. 19 reflects on the lack of mutual acceptance of one another's eucharists, and on discussion by some Churches about letting baptized children receive communion.

• **Meal of the kingdom** (nos. 22-26): In the eucharist we celebrate and anticipate the coming of Jesus' kingdom (1 Cor. 11: 26; Mt. 26: 29). We pray for and in the name of the world and all creation in our eucharist, and ask that God will make this world holy and lead it to the new creation. After being reconciled in the eucharist, we are sent out to bring reconciliation to all, sharing Christ's love for the outcast and for sinners. We share in practical ways in bringing God's love to our world.

The eucharist is our pilgrim food as we continue to be Christ's witnesses to the world. As we become united around the Lord's body, we have to reach out to all for whom Jesus gave his life. Our present inability to eat and drink at the same table weakens our witness as Christ's missionaries to the world of today.

**Celebrating the eucharist** (nos. 27-33): The eucharist has developed through the centuries. Its generally accepted outline or shape today is described in no. 27; this is discussed in more detail in the article on pages 110-113, below.

The document points out that the best way to unity in our eucharist is to have each Church renew its teaching and celebration, and to test its liturgy in the light of growing eucharistic agreement (no. 28). The commentary on no. 28 mentions the situation of Churches where it is difficult to obtain bread and wine, and points out the need for further study about Christ's intentions in giving us the eucharist.

It is always Jesus who presides in each celebration of the eucharist, through the person of an ordained minister in most Churches (no. 29). The frequency of celebration varies in different Churches, but celebration "at least every Sunday" is recommended (nos. 30-31).

The continuing presence of Jesus in the consecrated elements after the eucharist is celebrated is discussed in no. 32. Churches are asked to "respect the practices and piety of the others." With the Roman ritual, the document recognizes that the first purpose of reservation is for bringing communion to the sick and absent members of the community.

As understanding grows among Churches, it is hoped that they will be able to share the eucharist, "and so bring closer the day when Christ's divided people will be visibly reunited around the Lord's table" (no. 33).
Four questions: We need to ask the four questions in BEM's preface of this document on the eucharist: see page 84, above.

Helpful reading:


* The Eucharist and Human Liberation, by Tissa Balasuriya, OMI (1979, SCM, 58 Bloomsbury Street, London WC 1).


* La Messe avant et après Saint Pie V, by Adrien Nocent (1977, Editions Beauchesne, 72, rue des Saints-Pères, 75007 Paris).

National Bulletin on Liturgy: These issues concentrate on the eucharist, and provide many other references to books and articles:

* No. 54: Story of the Mass
* No. 74: Sunday Eucharist: I
* No. 77: Sunday Eucharist: II
* No. 83: Steps to Better Liturgy
* No. 76: Worship '80: Eucharist
* No. 82: Eucharist: Worship '81
* No. 69: Eucharistic Devotions.
Celebrating eucharist

"The best way toward unity in eucharistic celebration and communion is the renewal of the eucharist itself in the different Churches in regard to teaching and liturgy. The Churches should test their liturgies in the light of the eucharistic agreement now in the process of attainment" (see Eucharist, no. 28).

How does the Roman Catholic celebration of the eucharist on Sunday, renewed in the 1970s, meet these criteria?

Introductory Rites

Purpose: In the present arrangement of the Roman rite, the introductory rites serve several purposes (see GI, no. 24 [1414]):

• **Unity:** These rites help the people who have come together in one place to become a unified assembly, to realize that they are with their sisters and brothers, and that Jesus is present among them.

• **Preparation:** The introductory rites help the assembled worshippers to get ready to take part in the liturgy of the word by some calming moments of reflection. Both the introductory rites and the word service provide a time for all to be prepared to take their full part in the liturgy of the eucharist.

• **Beginning and introduction:** These rites make a definite beginning, a call to order, a recognized vestibule through which we enter the day's liturgy. They introduce us to a mood for reverent listening and active response in word and act, song and silence.

Present rites: Our entrance rites now include these distinct elements:

- Entrance procession with song
- Signs of reverence: candles and cross
  - incense
  - book of God's word
- bow to altar, kiss

Greeting
Introduction
Penitential rite: one of three forms
or: Blessing and sprinkling of water
Liturgy of the hours
Blessing of ashes, palms, or candles
*Lord, have mercy*
*Glory to God in the highest*
Opening prayer.

**Are we overdoing it?** Are our present introductory rites too many separate pieces that do not fit together? Does their full celebration help to achieve the purposes described above? (See Bulletin 71, pages 206-213.)

**Some positive suggestions:** The *Directory for Masses with Children* offers these ideas in no. 40 [2173]:

- Avoid "any excess of rites"
  - Sometimes omit some elements
  - Sometimes expand one of them
  - Always have at least some introductory rite, and complete this rite with the opening prayer or collect
  - Try to use each of the introductory elements now and then, and never neglect any particular one of them.

In summary, it is possible to have an adequate entrance rite with a procession and hymn, one other introductory element, and the opening prayer in Masses with children.

While these directives apply to Masses celebrated with children, they do give a hint of the eventual possibility of greater freedom and simplified introductory rites for all Masses.

**In the meantime:** The introductory rites are intended to provide a recognizable and simple beginning to the celebration. Over the centuries, varying arrangements and numbers of rites have accumulated. The recent reform of the Order of Mass has simplified these rites, but care is still needed not to overemphasize them by too much song, wordy interventions, or minihomilies. Priest and people should spend the few opening moments in reflection, praise, and prayer, and then move on, refreshed and open, to the far more important liturgy of the word.

**Variations:** During the papal visit in 1984, the following variations were noted in the Masses over which the pope presided. These were all approved by Rome for the particular celebrations:

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1. The *Directory for Masses with Children* (Congregation for Divine Worship, November 1, 1973) is contained in the Canadian sacramentary (1974, 1983, CCCB, Ottawa): pages 55-64. It is document 276 in *Documents on the Liturgy* (see note 1 on page 84, above), pages 676-688 [2134-2188].

• **Penitential rite:** In Quebec City, the *Lord, have mercy* was sung in place of the usual acclamations of the third rite; in Montreal, six acclamations were used in the third rite. The litany of peace in Ukrainian replaced the penitential rite in Winnipeg/St. Boniface.

• **Beatification:** The beatification of Mother Marie-Léonie Paradis followed the penitential rite in Montreal.

* * *

**Helpful reading:**

• **History:** The story of the development of the introductory rites is outlined in Bulletin 54, pages 132-139; descriptions of the Mass at different periods in the Church’s life are given in Bulletin 55, pages 241-253.

• **Music:** See “Guidelines for Music in the Mass,” in *Catholic Book of Worship II*, choir edition, nos. 80-84.

• **Other references:**


See Bulletin 71, pages 206-213, on good celebration of this part of the eucharist; no. 83, pages 59-61. Further references on the introductory rites are given in Bulletin 71, page 213.


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**Liturgies of the Word**

**Purpose:** The people of God listen as God speaks to them through the prophet, the apostle, the evangelist, and the homilist. They respond in silent reflection, in song, and in prayer, and are prepared for the liturgy of the eucharist and for a return to their daily living for God (see GI, no. 33 [1423]).

**Present rites:** In the Sunday eucharist, these elements form the celebration of the word:

- **Introduction**
  - First reading
  - Silence
  - Responsorial psalm
  - Second reading
  - Silence
  - Gospel acclamation
  - Gospel
  - Silence
  - Homily

  **on weekdays:**
  - **Introduction**
  - First reading
  - Silence
  - Responsorial psalm
  - Gospel
  - Silence
  - Homily
Some problems in celebration: These faults are present in the liturgy of the word in many Sunday celebrations:

○ Lack of adequate silence: A good minute of silent reflection is needed after each reading and after the homily. Silence may also be included in the prayer of the faithful.

○ Lack of singing: The responsorial psalm and the gospel acclamation are intended to be sung, one as a reflection on the first reading, and the other as a welcome to Jesus Christ, who speaks to us in the gospel. The response to the prayer of the faithful may also be sung.

○ Poor preparation and proclamation of readings: Many readers are still not doing their ministry well:

□ Preparation: Readers should have a personal copy of the study edition of Lectionary for Mass: Sundays and Solemnities at home. This book is a smaller version of the Sunday book, with the same texts, pages, page turns, and colors as the larger book. It also includes a pronunciation guide of all the proper names in the Sunday readings. (This book is available from CCCB Publications Service at $8.00, plus 14% postage and handling.) Someone has to help readers to enter into the spirit of each liturgical season, and to understand the background of what they are proclaiming.

□ Proclamation: Many readers read too fast. They need to learn to proclaim clearly, distinctly, and at a more deliberate pace. When possible, it is better to have two readers, one for each of the first two readings (G1, no. 71 [1461]). Readers must proclaim the word in faith, for God is speaking through them.

○ Failure to listen well: Many people in the assembly read the texts while they are being proclaimed, instead of listening intently to what is being read. Few prepare for Sunday by reading and praying over the texts in advance. How many are listening in faith as God speaks to them in the readings?

○ Homily: Does the homily open up the readings, and lead people more deeply into the mystery of God’s love for us? Is the paschal mystery becoming real for the people of this community? Does the homilist stir up their faith and love, and lead them to the worship offered in the liturgy of the eucharist? Is the homily replaced sometimes by some kind of talk on another topic?

○ Prayer of the faithful: Many parishes use canned petitions from various printed sources, instead of developing fresh ones each week that reflect the needs of the Church and the world, and the concerns of this community of faith.
Areas for further development: As well as working on the problems mentioned above, a good parish will encourage people to read over the scriptures during the week before they are proclaimed. By listing the references in the bulletin each week for next Sunday, and by encouraging people to pray over these texts, the parish leaders will help people to become more open to God's word in their liturgy and in their lives. A strong parish will also encourage people to take part in various ministries — both in the liturgy and in the life of the community — and so use the gifts of the Spirit given to them.

Variations in the Masses celebrated by Pope John Paul II in Canada:

- **Gospel acclamation:** This took a freer form in four of the Masses celebrated in French-speaking areas of Canada.

- **Gospel:** The gospel and its surrounding rites were celebrated in Ukrainian in Winnipeg/St. Boniface and Edmonton. In Ottawa, it was read in English and repeated completely in French, and followed by “Blessed are the peacemakers” (Mt. 5: 9) in nine other languages.

- **Creed:** In Québec City, the people responded five times with a sung acclamation during the Nicene creed.

- **Renewal of baptismal promises:** The Easter Sunday form of the renewal replaced the creed in St. John's, Newfoundland, and in Ottawa.

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Helpful reading:

- **History:** The story of the development of the liturgy of the word is outlined in Bulletin 54, pages 140-148.


- **Other references:**


National Bulletin on Liturgy: These issues contain helpful articles on the liturgy of the word:

* No. 50: Reading God's Word: The Lectionary
* No. 56: Training Readers
* No. 60: Liturgical Preaching
* No. 71: Sunday Eucharist: I
* No. 75: Praying the Psalms
* No. 83: Steps to Better Liturgy
* No. 72: Music in the Liturgy.

Liturgy of the Eucharist

Purpose: We prepare for the paschal meal, we offer Christ’s sacrifice with thanks and intercession, and we share in the bread and cup of life (see GL, no. 48 [1438]).

Outline: The liturgy of the eucharist has three parts of varying meaning and importance:

○ Preparation of the gifts and altar: This is a simple rite, in which we bring bread, wine, and water to be set on the altar with prayer. Our gifts to the Church and to the poor are also brought forward at this time. The preparation of the gifts is a quiet valley between the liturgy of the word and the eucharistic prayer.

○ Eucharistic prayer: This is the center of the whole celebration, its most important moment. In the name of the whole assembly, the presbyter proclaims the eucharistic prayer.

○ Communion rite: We prepare by prayer and the breaking of the bread to share in the paschal banquet.

Present rites:

○ Preparation of the gifts:

□ [Collection]
  Procession with bread, wine, water,
  and gifts for the poor and for the Church
  Prayers
  Washing of hands
  Invitation to prayer
  Prayer over the gifts.

○ Eucharistic prayer: This prayer is one, and consists of these elements (GI, no. 55 [1445]):

□ Thanksgiving
  Acclamation
  Epiclesis
Institution narrative and consecration
Anamnesis
Offering
Intercessions
Final doxology.

• Communion rite:
  o Lord's prayer and acclamation
  Rite of peace
  Breaking of bread: breaking of bread
    filling of cups
    singing of Lamb of God
  Private prayer of the priest
  Communion of the priest and people
  [Purification of vessels: better to do after Mass]
  Prayer after communion.

Some problems in celebration: These are often seen:

• Failure to bring forward enough bread and wine to be consecrated
  for communion in this celebration.

• Overdoing the preparation of the gifts: Saying silent prayers aloud;
  exaggerated gestures of offering.

• Failing to sing the preface, Holy, holy, holy Lord, memorial accla-
  mation, and great Amen on Sundays.

• Omitting the kiss of peace, or singing a peace song instead of the
  Lamb of God.

• Saying the private prayers before communion out loud.

• Constant neglect to give communion from the cup to all who wish to
  receive it.

• Insertion of announcements before the prayer after communion.

Working for good celebration: As well as correcting the faults men-
ioned above, the parish can spend some time and effort in these areas:

• Making bread that is more breadlike: See Bulletin 69, page 128.

• Communion from the cup for all in each celebration.

• Good processions with the gifts and at communion time, accom-
  panied by community singing.

• Singing the three acclamations during the eucharistic prayer; singing
  the preface with its dialogue, if the priest is able.

• Teaching people the meaning and flow of the eucharistic prayer, and
  helping them to participate in it more fully.
• Purifying the vessels after Mass.

Variations during the papal visit Masses:

• Variation of texts in the Holy, holy, holy Lord and the memorial acclamation.

• Blessings and presentations after the prayer after communion.

• Swiss eucharistic prayers: Three forms of these prayers were used in Masses in French-speaking areas. These have not been approved for use in English-speaking Canada.

* * *

Helpful reading:

• History: See Bulletin 54, pages 149-176.


• Other references:

National Bulletin on Liturgy:

* No. 77: Sunday Eucharist: II
* No. 83: Steps to Better Liturgy.

See also Eucharistic bread: Actual food, by J. Frank Henderson, in Bulletin 69, pages 129-143.


Concluding Rites

Purpose: These brief rites mark the end of the liturgical celebration, and send the people forth to build up God’s kingdom by their daily living.

Outline of present rites:

□ Greeting
   Blessing
   Dismissal.

If announcements are necessary, they are made briefly before the concluding rites begin (GI, no. 123 [1513]).

Some problems in celebration: The main problem seems to be that of placing announcements before the prayer after communion. Some presiders do not explore the variety of solemn blessings and prayers over the people that are available in the sacramentary.

* * *
Helpful reading:

- **History:** See Bulletin 54, pages 177-178.
- **Music:** See “Guidelines for Music in the Mass,” in CBW II, choir edition, nos. 100-103.
- **Eucharistic devotions:** See articles in Bulletin 69, pages 103-127; no. 62, pages 31-46; also:
  
  *Eucharistic Reservation in the Western Church,* by Archdale A. King (1965, Sheed and Ward, New York).


- **Other references:**

  *National Bulletin on Liturgy:*

  - No. 77: *Sunday Eucharist: II*
  - No. 83: *Steps to Better Liturgy.*


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**OUR NEXT ISSUE**

“What should our parish liturgy be like? How do we know if we are doing well enough? What else should we be doing? Are we strong in some things, but weak on others?”

These and similar questions come to the members of the liturgy committee in parishes and other communities that are trying to do their best to celebrate the Church’s liturgy.

Bulletin 99, *Our Parish Liturgy,* presents both ideals and practical help for parishes and communities to evaluate their Sunday celebrations. Conscientious communities may use this issue both as a way of measuring their present progress and as a springboard leading to even better celebrations of worship.

This issue of the Bulletin will be ready for mailing in May. Extra copies may be ordered at the prices given on the inside front cover.
"The Lima liturgy"

BEM outline: In paragraph 27, the document on Eucharist points out that the eucharistic liturgy consists “historically of the following elements in varying sequence and of diverse importance.” It then lists these elements, without subdividing them into introductory rites, liturgy of the word, liturgy of the eucharist, and concluding rites:

[Introductory rites]

- Hymns of praise
  - Act of repentance
  - Declaration of pardon

[Liturgy of the word]

- Proclamation of the word of God, in various forms
  - Confession of faith (creed)
  - Intercessions for the whole Church and for the world

[Liturgy of the eucharist]

- Preparation of the bread and wine
- Thanksgiving to the Father for the marvels of creation, redemption, and sanctification (deriving from the Jewish tradition of the berakah)
  - The words of Christ’s institution of the sacrament according to the New Testament tradition
  - The anamnesis or memorial of the great acts of redemption, passion, death, resurrection, ascension, and Pentecost, which brought the Church into being
  - The invocation of the Holy Spirit (epiklesis) on the community, and the elements of bread and wine (either before the words of institution, or after the memorial, or both; or some other reference to the Holy Spirit which adequately expresses the “epikletic” character of the eucharist)
  - Consecration of the faithful to God
  - Reference to the communion of saints
  - Prayer for the return of the Lord and the definitive manifestation of his kingdom
  - The Amen of the whole community
The Lord's prayer
Sign of reconciliation and peace
The breaking of the bread
Eating and drinking in communion with Christ
and with each member of the Church
Final act of praise

[Blessing and sending.]

At the Sixth Assembly of the World Council of Churches in Vancouver in the summer of 1983, the order of service was based closely on the Lima document, and has become known as “the Lima liturgy.” As contained in *The Feast of Life* (see page 113, below), this liturgy is arranged in this way:

- **Singing**
  - Prelude
  - Welcome and call to worship

- **Liturgy of entrance:**
  - Opening hymn
  - Greeting
  - Confession
  - Absolution
  - *Kyrie* litany
  - *Gloria*

- **Liturgy of the word:**
  - Collect
    - Deut. 16: 1-3, 8
    - *Holy God, Holy Mighty*
    - Is. 55: 1-3
    - *Holy God, Holy Mighty*
    - Acts 2: 42-47
    - *Alleluia!*
  - Gospel: Jn. 6: 47-51 (in different languages)
  - Homily
  - Silence for reflection
  - Hymn
  - Nicene-Constantinopolitan creed (text of 381)
  - Intercession, with spontaneous prayer

- **Liturgy of the eucharist:**
  - Procession and song
    - *Maranatha! Aleluya!*
  - Eucharistic prayer:
    - Dialogue, preface
    - *Epiclesis I*
    - Institution
    - *Anamnesis*
    - *Epiclesis II*
    - Commemoration
    - Conclusion

  **Response:**
    - *Sanctus*
    - *O Holy Spirit*
    - *Your death*
    - *Maranatha! Aleluya!*
    - *O Saint Esprit*
    - *Maranatha! Aleluya!*
    - *Amen*
□ [Communion rite]
   The Lord's prayer
   The peace
   The breaking of the bread
   Lamb of God
   Communion,
   with choir and congregation singing alternatively
   Thanksgiving prayer

□ [Concluding rite]

□ Closing hymn
   Word of mission
   Blessing

□ Postlude
   Singing.

“This liturgy was first celebrated at the conclusion of the meeting of the Faith and Order Commission at Lima, Peru, 15th January 1982. It incorporates the doctrinal convergences expressed in the text on Baptism, Eucharist and Ministry, whose maturity was unanimously approved at Lima for the reception of the Churches, and includes liturgical elements from various Christian traditions.”

Evaluation: As celebrated in Vancouver, the Lima liturgy was impressive and reverent. The spirit of the occasion, the electric feeling that the Churches were moving together, the strong bond of love and feeling and song were deep. But there were anomalies too: the concelebrating priests, men and women, wore a variety of dress, ranging from vestments to academic gowns to street clothes; the book of God’s word was solemnly carried in, and then ignored as people put their copy of The Feast of Life on top of it, and read from that instead. The prayer texts were obviously from all sorts of traditions, and did not flow smoothly, although the frequent sung acclamations served to keep things together.

Like any blueprint for liturgy, the order of service is given life by the faith of the celebrating community, the leadership of the presiders, and the service of the various ministries. When all celebrate together in faith and love, in union with Jesus and his Spirit, their worship is indeed pleasing to God and beneficial to their salvation and to the world for which they are praying.


BEM is careful to point out that the elements have different degrees of importance, and that they can vary in their order (see Eucharist, no. 27). To follow only the arrangement of texts and rites used in Vancouver would be to impose a strait jacket on the Churches.

1 See The Feast of Life, page 40.
In the major Churches today, liturgies are developing rapidly. Since the 1960s began, most Churches have developed — at least for experimental use — fresh forms for celebrating eucharist, rites which are free of medieval problems and conflicts, and which go back to earlier forms of Christianity. They have begun to see the advantage of being in harmony with the Church of the ages, and are using its forms and approaches freely. In doing this, we are all growing closer together.

The advantages of greater flexibility are also becoming apparent. The penitential element, for example, may be placed at the beginning of the celebration, or at the end of the liturgy of the word, or before communion. The peace rite may follow the penitential act, or may be placed independently in one of the same three places.

At this moment, some of the Churches have gone past the Roman Catholic renewal of eucharist in 1968-1970, and have included greater flexibility. Some are now using the Common Lectionary, and some are developing a broader approach to sacraments and to the liturgy of the hours.

A welcome step: The Lima liturgy, as outlined in the BEM document and as celebrated at Vancouver, is a good step forward. It provides a challenge to all the Churches to “test their liturgies in the light of the eucharistic agreement now in the process of attainment” (see Eucharist, no. 28).

Helpful reading:


This article looks briefly at the BEM text on Ministry. Numbers below refer to this document.

**Calling of the whole people of God (nos. 1-6):** The document begins with a very fine meditation on the Church in nos. 1-5. We are called to live in communion with the holy Trinity as we praise God and serve our neighbor. The Church is able to live by the power of Jesus’ Spirit, and is led to proclaim God’s kingdom in word and in example. As Church and as individuals, we are to recognize and use our gifts to serve the world and to build up the body of Christ. All the Churches accept the ministry of the baptized, but differ with one another on how the Church is to understand the place and varieties of the ordained ministry within this context.

**Ordained ministry in the Church (nos. 7-18):** After defining the terms *charism, ministry, ordained ministry,* and *priest* (see also no. 17), the document explains the role of ordained persons as a focus for unity in the Church. They assemble God’s people, and “build up the body of Christ by proclaiming and teaching the word of God, by celebrating the sacraments, and guiding the life of the community in its worship, its mission, and its caring ministry” (no. 13). In the eucharist, the ordained ministers are the focus of the union between Christ and his members.

Commentaries on nos. 9 and 11 remind us of the broad meaning of *apostle,* and of the complex history of the development of ordained ministries through the centuries. The commentary on no. 13 points out that all members of the community share in God’s gifts, and that the ordained ministers carry out their functions as the focus for the community’s life and witness. Ordained ministers presided over the eucharist very early in the Church’s history (commentary on no. 14).

In ordination, ministers receive authority which is rooted in Jesus and is a gift for building up his body, the Church, by their service. Their authority
needs the response and acceptance of the community as they exercise it according to the example of Jesus. The commentary on no. 16 points out extremes to avoid, and notes that “their authority lies in their responsibility to express the will of God in the community.”

All Christians share in the priesthood of Christ the high priest. It is appropriate to call some ordained ministers priests “because they fulfill a particular priestly service by strengthening and building up the royal and prophetic priesthood of the faithful through word and sacraments, through their prayers of intercession, and through their pastoral guidance of the community” (no. 17). The commentary on this paragraph looks at priest and priesthood in the New Testament and in the early Church.

While Churches agree on opening a wider ministry to women, they disagree on the ordination of women. The commentary on no. 18 calls for “joint study and reflection within the ecumenical fellowship of all Churches” (see also no. 54).

Forms of the ordained ministry (nos. 19-33): While the New Testament does not lay down one pattern for ministry, by the second and third centuries, the “threefold pattern of bishop, presbyter, and deacon became established” (no. 19). Beginning with a single eucharistic community, the bishop gradually began to exercise leadership over several communities at once, and the roles of presbyters and deacons changed in response to this. Today this threefold pattern is proposed as a model, although with some reforms concerning collegial action and decision-making by all Church members. The commentary on paragraph 21 offers notes on NT practices; notes on no. 26 speak of the personal, collegial, and communal way in which the ministry should be exercised.

The functions of bishops, presbyters, and deacons are described briefly in nos. 28-31. The commentary on no. 31 looks further at discussions on the role of the deacon. Various charisms in the community, including that of the ordained ministry, should work together to build up the body, including being open to the development of new ministries as needed.

Succession in the apostolic tradition (nos. 34-38): The ways in which the Church is apostolic are discussed in no. 34 and its commentary. One role of the ordained ministry, especially that of bishops, is to preserve and share the apostolic faith. The commentary on no. 36 shows the two meanings of the bond between bishops and the apostolic community. The episcopal ministry is carried on by some Churches in different ways.

Ordination (nos. 39-50): Ordination is “an action by God and the community by which the ordained are strengthened by the Spirit for their task and are upheld by the acknowledgement and prayers of the congregation” (no. 40). Ordination involves invocation of the Spirit (epiklesis), a sacramental sign, acknowledgement by the Church that the candidate has the Spirit’s gifts, and a commitment by the Church and the one ordained to a new
relationship with the community and with the college of other ordained ministers. Conditions for ordination are discussed in nos. 45-50. Commentaries on nos. 39-40 speak of different practices of ordination, and the different concepts conveyed by the Greek and Latin terms for ordination.

Toward mutual recognition of ordained ministries (nos. 51-55): Churches are invited to re-examine their understanding, forms, and practice of ordination and ministry, to look at the question of the episcopal task of overseeing, and to be open to what the Spirit is saying through other Churches which ordain both men and women. Considerations on “the mutual recognition of Churches and their ministries” are discussed in the final paragraph, no. 55.

* * *

Four questions: We need to ask the four questions in BEM’s preface of this document on ministry: see page 84, above.

* * *

Helpful reading:


Bulletin 53, Ministries and Liturgy, contains many other references on ministry.

New books on various ministries are reviewed in the Bulletin as received.

CORRESPONDENCE COURSES IN SCRIPTURE

The Divine Word Center in London, Ontario, continues to offer JOURNEY, its guided study program in the scriptures:

- Lessons 1-20 deal with the Hebrew scriptures, our Old Testament. [Available also in French, in Canada only, under the name MONTEE.]

- Lessons 21-40 are on the gospels and other principal writings of the New Testament. [Will be available in French in September 1985.]

For further information and application forms, contact:

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Ministries in our Church

The BEM document on Ministry invites us to review our understanding, forms, and practices of ministry. Roman Catholics need to reflect on some important areas in our Church life:

Ecclesiology: A question that is not asked in all the three BEM documents is that of our ecclesiology. What theology and what model or models of the Church form the basis for our approach to these questions of ministry? We have to understand the theology from which we are operating and judging in order to be able to analyze our reasons, to answer the four questions on page 84, above, and to be able to dialogue with others in our own and other Churches.

Are we in tune with the basic approach to Church and world as found in the documents of Vatican II? Are we striving to remain open to the guidance of the Spirit in our day?

Understanding of ministry: All Christian ministry is a sharing in the ministry of Christ the servant. In our baptism, we are called to share in the priesthood and work of Jesus (Liturgy constitution, no. 14 [14]). The Holy Spirit gives us gifts for the building up of the body of Christ, the Church, and for serving the world. Do we recognize, develop, and use our talents for Christ? Are we a servant Church in today's world?

Do we see how the ordained ministries fit within the overall ministry of the Christian people? Are we open to the complementarity of ordained and lay ministries? Do we see authority as loving service? The BEM document on Ministry has many good points for our reflection in these areas.

What do our ordination rites and services of installation for other ministries say about the meaning of ministries and the lifestyle and attitudes of ministers?

How much study have we done lately in the theology of ministry? Are we sharing this with members of our parish community?

Openness to new ministries: In the past quarter century, the Holy Spirit has been stirring up the people of God, opening our minds and hearts to new ways of serving God and God's people and the world. The Spirit has been
opening our eyes to see needs old and new, and to challenge and help us to work out new ways of meeting these needs. The Spirit has led us to wider horizons of ministry, to broader approaches. How open are we to new ministries? to new approaches to ministry? to the impulse of the Spirit at work in the Church today?

Opening ministries to women: The Second Vatican Council set out to adapt Church practices which could be changed to meet the needs of our times, and to strengthen anything in the Church which could make it more attractive to the whole human race (see Liturgy constitution, no. 1 [1]). One of the strong movements in our society today is a breaking down of barriers that have restricted women in the exercise of their gifts and rights and freedoms. The Church too is slowly becoming more open to the radical equality of all who are baptized (see Gal. 3: 28). All social or cultural discrimination — because of gender, color, race, language, or religion — is to be eliminated because it is contrary to God's will (Vatican II, Church in the modern world, no. 29).

In ministries that are presently open to men and women, do we encourage all who are competent and prepared to exercise them for the good of the community? In ministries that are restricted by Church laws to men only, have we begun to do some serious study about whether or not this situation can be changed? See Women in ministries, in Bulletin 53, pages 99-100; “Role of women,” in no. 76, pages 226-227; no. 87, pages 35-36, 42.

The Canadian Church has given some strong leadership in this field through statements at the Synod of bishops, through not instituting men as lectors or acolytes, and through continuing to press Rome to open these lay ministries to women.

Are we open to listen to the thought and example of other Christian Churches in their approach to the ordination of women? Is the Spirit speaking to us through them?

Some concerns: In our own diocese, is there an active program for the diaconate? In our parish, are we encouraging men and women to recognize their God-given gifts, and to share them with others in many ways? Do we encourage service to the sick, the dying, the bereaved? Have we explored the needs in our locality, and the many ways in which we can serve others as Christ served us? See Many possibilities of service, in Bulletin 53, pages 115-119.

What are we doing to help people to recognize their privileges and responsibilities as Church? How can we help them to understand the teaching of Vatican II on Church and ministry?

- Liturgical ministries: At the level of liturgy, are parishioners encouraged to prepare themselves for service to the community as readers, communion ministers, musicians, ushers, servers, and in other roles? Do we encour-
age each minister to carry out one ministry well (see Liturgy constitution, no. 28 [28]) rather than try to do several? Do we have two readers for each Sunday eucharist (G1, no. 71 [1461]), or are we still limping along with one? Do we have an annual study day for ministers to review their roles, and a yearly day of renewal and recollection for them to enter more fully into their spirit of Christian service?

How well is each minister carrying out his or her responsibilities at Sunday Mass? at other liturgical celebrations?

Have we considered having a member of the diocesan liturgical commission visit us, analyze our situation in regard to ministries, and suggest some positive directions and improvements?

How faithful are we to hearing and preaching the social dimensions of the gospel? See Bulletin 96, Social Justice and Liturgy; and Preaching the social gospel, in Bulletin 40, pages 244-251.

As members of God's servant Church, how can we carry the spirit of service from our liturgical celebrations into the daily life of our community?

*   *   *

Helpful reading:

- *Vatican II:*
  - Dogmatic constitution on the Church
  - Pastoral constitution on the Church in the modern world
  - Decree on the apostolate of the laity
  - Decree on the appropriate renewal of the religious life
  - Decree on the ministry and life of priests
  - Decree on priestly formation
  - Decree on the bishops' pastoral office in the Church.

- *Other references:*


  *The Admission of Women to the Ministerial Priesthood/ L'admission des femmes au sacerdoce ministériel: Église et Théologie* (January 1978, St. Paul University, 223 Main Street, Ottawa, Ontario K1S 1C4), vol. 9, no. 1: see review in Bulletin 64, page 187.


Rites for installing ministers and for their retirement are contained in *A Book of Blessings* (1981, CCCB, Ottawa): pages 79-95. Other prayers for ministers and their ministries are listed in the index under "Ministers," pages 369-370.

*Office and Ministry in the Church*, edited by Bas van Iersel and Roland Murphy: *Concilium*, no. 80 (1972, Herder and Herder, New York, NY 10020).


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**SOME DENOMINATIONAL RESPONSES**

This brief annotated bibliography mentions some denominational responses to BEM. It has been prepared by Ms. Faye Chisholm of the Diocese of Antigonish, who is presently studying at the Atlantic School of Theology in Halifax.


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* Issues marked with an asterisk feature a variety of articles concerning the *Baptism, Eucharist and Ministry* document.
4. "A Pattern for Unity," by J.K.S. Reid and others, in Life and Work, no. 2, February 1984, page 14 (five short sections): A Church of Scotland view which is largely critical of the process of convergence which produced BEM, and wary of "false unity."


6. "The Lima Text: A Challenge to the Churches," by Mary Tanner, in Modern Churchman, vol. 26, no. 1, 1985: An Anglican review which is generally positive toward BEM and the process of convergence, but which also notes tensions in such areas as sacrifice and the change in the elements.


8. "Baptism, Eucharist and Ministry: A Baptist Comment," by W.M.S. West, in One in Christ,* vol. 20, no. 1, 1984, page 24: A discussion by a Baptist formulator of BEM which emphasizes a balance between the challenge of unity and faithfulness to the Baptist tradition, particularly with regard to baptism.


* * *

Eternal Father,
we praise you for sending your Son
to be one of us and to save us.
Look upon your people with mercy,
for we are divided in so many ways,
and give us the Spirit of Jesus to make us one in love.

We ask this gift, loving Father,
through Jesus Christ our Lord. Amen!
Brief book reviews

Initiation: Rite of Reception of Baptized Christians (1984, Office of Sacred Worship, Box 4004, La Crosse, WI 54602-4004): paper, 8½ by 11 inches, 19 pages. $3.50.¹

Concern to adapt this rite so that it may respect both the baptismal status of the candidates and the specific stages in their personal journey has led to the preparation of this publication. As well as introductory notes, it provides guidelines and texts for welcoming candidates as they begin the process, a call to lenten conversion, and the rite of reception into full communion. Recommended as a practical help.

Guidelines: Pastoral Care of the Sick (1984, Office of Sacred Worship, Box 4004, La Crosse, WI 54602-4004): paper, 8½ by 11 inches, 19 pages. $3.50.

In this booklet the diocese offers positive guidelines for parish teams and for clergy as they care for the sick and dying members of the community. In his foreword, the bishop urges the formation of a team in each parish to be concerned with the sick. Priests, pastoral assistants, and team members will benefit from studying this book, which is a valuable guide to the richness of Pastoral Care of the Sick. Recommended.


A lecturer in pastoral liturgy in the Toronto School of Theology, the author explores the writings and teachings of two eminent musicians and theologians: Joseph Gelineau is a Roman Catholic who moves from the needs of our assemblies and rites to music, while Erik Routley is from the Reformed tradition, and moves from scripture and music to liturgy. By analyzing their contributions in an ecumenical spirit, Pottie offers us a good service. A thorough bibliography of both men's works concludes this useful book. Recommended for liturgists, musicians, and all interested in music and liturgy.


The Presbyterian Church in Canada has prepared this reverent statement of belief for use both in worship and in study. The statement recognizes that it is hard for us to believe, and speaks to the people of today. Under ten major headings the document echoes the scriptural message at the heart of our faith. Recommended for prayerful study and reflection.


A mother writes a series of reflective prayers on everyday events. Illustrations are from a 1908 mail order catalogue. May be helpful to parents and catechists.

¹ Prices for U.S. publications are given in U.S. dollars, unless otherwise noted. For all publications, postage and handling are usually extra.

This is Cardinal Bernadin's first pastoral letter as Archbishop of Chicago, marking the twentieth anniversary of the Constitution on the liturgy. He writes of the assembly and of those who serve it as ministers. The main part of the letter leads us through the Sunday eucharist, and invites reflection, excellence, and prayer. A study guide is available for $2.50, and the letter may be obtained in English, Spanish, Polish, and Italian. Recommended as a valuable aid to personal reflection and for group study.

The Healing Power of the Sacraments, by Jim McManus, CSSR (1984, Ave Maria Press, Notre Dame, IN 46556; available in Canada from B. Broughton, 2105 Danforth Avenue, Toronto, Ontario M1S 3R3): softbound, 123 pages. $5.50 (Canadian).

After reflecting on the healing ministry of Jesus and the Church, we are invited to reflect on the liturgical prayers used in the sacraments of reconciliation, anointing of the sick, and the eucharist. Detailed notes are given on how a service of healing may be celebrated. Helpful for pastors and others interested in a broad approach to healing in our lives.


Written for couples preparing for marriage, this booklet invites them to explore the vocation of sacramental marriage, helping them to deepen their understanding of their relationships with God, each other, and the rest of the believing community. A practical, sensible, and helpful book. Recommended for couples and for clergy and pastoral assistants.


The three readings from each Sunday are given in the NAB version, and some reflections for readers accompany them. The CCCB pronunciation guide of proper names is reprinted with permission from the Canadian study edition of the Sunday lectionary. May be helpful to readers.


Practical notes for liturgy planners and for those who preside are provided for each Sunday in year B. Suggestions for particular prayers, texts, and emphases in music and celebration are blended to help us to provide better celebrations. Recommended.

Lenten Conversations with God, by John van Bemmel (1985, Twenty-Third Publications, Box 180, Mystic, CT 06355): paper. 60c.

One page is devoted to each day of Lent. The weekdays provide a conversation based on a passage from the day's scripture readings; Sundays have quotations from various authors on a theme. An invitation to reflection and prayer during this season, leading to action to end injustice. Helpful.

A Feast for Lent: Readings and Prayers, by Delia Smith (1983, Twenty-Third Publications, Box 180, Mystic, CT 06355): softbound, 81 pages. $3.95.

The author is an English TV cooking expert. As she came to enter the scriptures more fully through daily eucharist and liturgy of the hours, she began to realize our need for daily spiritual food. She offers a page or two of reflections on the readings for each day in Lent, and invites us to pray. Helpful for personal prayer.

A brief essay on Mary and God’s people, the story of twelve shrines to Mary in Saskatchewan, and a collection of readings, prayers, and poems make up this book. Done with reverence and taste, it offers the testimony of the Church’s faith through the centuries, from the writings of Athanasius and Augustine to the Eastern liturgies to the first Marian shrine in Saskatchewan in 1879 to today’s liturgies. Recommended for prayer and reflection.


Each day lists the scripture readings, and gives a two-page reflection with a prayer and a suggested practice. Sundays list the readings of all three cycles, but then give one general reflection to cover all three years. Helpful for individuals, families, and catechists.


Prayer services for each day around the Advent wreath center on the gospel. Some “sparks for light and warmth” are also added to help the family move from prayer to action. Helpful for families, catechists, and homilists.


This helpful booklet offers practical advice to parents as they begin to raise their children. Suggestions for teaching good attitudes are given in a context of today’s situations. The ideas on prayer and liturgy are positive. Recommended for parents and pastors.


These worship aids are based on the Common Lectionary (see review in Bulletin 93, page 127). Each Sunday is covered in two pages, with a reflection, call to worship, prayer of praise and adoration, other prayer, prayer of dedication, and a prayer of thanksgiving. Roman Catholics could find this useful in personal reflection, and in preparing bible celebrations. Helpful.


Sacramentals are among the final aspects of Church life to be renewed by Vatican II. In this book, the author pioneers the deep study of the sense of sacredness in creation which is received by the Church with thanksgiving. Times, places, persons, and things have sacredness. A reverent book, clearly written, which helps us to explore the liturgy’s approach to sacramentals. Recommended for every pastor and liturgist.


Looking back at the first 20 years of liturgical renewal, the author suggests that we have completed our adolescence and are ready to begin the adult experience of creative worship. After looking at our poverty in ritual action and in the use of our senses, he explores how the liturgy touches our whole life from birth to death, and opens the question of liturgical adaptation. Recommended for liturgy committees, clergy, catechists, and all who wish to move toward more exciting liturgy.

In this meditation on the inner meaning of the eucharist and of our fullest sharing in it, the author invites us to appreciate the psychological experiences we undergo, and to let the Lord Jesus transform us more and more into his own image. After being healed in the eucharist, we are encouraged to transform the world in the power of Christ's love. Helpful for members of prayer groups, retreatants, and those who preside over eucharistic celebrations.


By looking at the daily psalm and gospel from the lectionary, the author offers us a simple path for meditating on the scriptures during the year. A simple format is offered for this quarter hour of prayer, and brief suggestions help the individual to enter into the daily prayer time. An excellent guide: recommended for all who wish to pray in the spirit of the scriptures and the liturgy.

The Last Day of Jesus: An Enriching Portrayal of the Passion, by Gerhard Lohfink (1984, Ave Maria Press, Notre Dame, IN 46556; available in Canada from B. Broughton, 2105 Danforth Avenue, Toronto, Ontario M1S 3R3): softbound, 78 pages. $4.15 (Canadian).

An exegete offers us a careful study of the events and personalities and politics involved in the trials, condemnation, and crucifixion of Jesus. Helpful as lenten reading and as background to the passion narratives in Holy Week.


The author suggests a wide variety of ways for developing a greater enthusiasm for living in a positive and affirming way. Helpful to all, but especially to those who minister to others.


Beginning with our experience of faith and of celebrating sacraments, the author leads us to explore their meaning, including the changes in understanding that have taken place over the centuries. He looks at what is happening in modern society, and invites us to see what we are celebrating today in each of the seven sacraments. Recommended for those in pastoral ministry and for students of liturgy.


This is the second, revised, and updated edition of a 1978 publication. It provides a basic book for those who plan liturgies and for ministers. Each two-page section covers one topic well, and offers further reflections. Recommended as a basic book for liturgy committees, ministers, presiders, clergy, and seminarians.


Each Sunday has two pages: the three readings (NAB text), a reflection, and some brief suggestions for practising charity. This book is helpful for individuals, families, shut-ins, and groups who wish to reflect on the Sunday scriptures.


A thoughtful and thought-provoking booklet which invites us to move from where we are to where God wants us to be. Simple steps, helped by scripture readings and prayers, will enable anyone to grow as a person. Recommended.

Part of a new series, “Guides to the Reformed Tradition,” this book helps us to understand the approach to liturgy in the Reformation of Calvin, Knox, and many others. Scriptural teaching and the practice of the patristic Church form a basis for the Reformers. The author explores their grasp of worship in the spirit of the scriptures, and leads us through Reformed teaching and practice on baptism, eucharist, daily praise, and almsgiving. This carefully researched study is quite readable, and presents a clear picture of worship in the Reformed tradition. Recommended for students of liturgy and ecumenism.


Fr. Champlin offers us a practical manual for learning to pray and for growing in prayer. Based on lenten workshops in parishes, the book outlines seven general principles of prayer, and seven ways of praying. The second way of prayer is the liturgy of the hours; a 51-page appendix provides the text of the General Instruction of the Liturgy of the Hours, nos. 1-203, for further guidance and reflection. Recommended as a helpful book for encouraging prayer among parishioners.

Becoming a Sensuous Catechist: Using the Arts in Religion Classes, by Therese Boucher (1984, Twenty-Third Publications, Box 180, Mystic, CT 06355): softbound, illustrations. 75 pages. $5.95.

God is the greatest artist, and invites us to come closer by the use of images and the arts. The author shares her experiences in bringing art activities into religion classes as a way of deepening the growth of the students. Children’s art and liturgies are discussed in chapter 6. Recommended for catechists.


Translated from the German papers given at a symposium in Austria, this book provides some clear insights into the nature of the Easter vigil celebration. We are invited to grasp the riches of our present liturgy, and to enter more fully into it, experiencing it and so letting it come to life. The book speaks of the scriptural foundation of the vigil, and looks at the homily, the vigil celebration, and ways of extending the celebration in family and parish life. Recommended for liturgy committees, clergy, and all interested in improving the celebration of the Easter vigil.


Every issue of this journal of The Liturgical Conference offers a rich exploration of some aspect of our Christian liturgy. This number looks at the celebration of marriage, brings us into its history and ritual, and speaks of the love that unites. Current problems are faced openly, leading to frank questions and discussions. Recommended for parish liturgy committees, clergy, and all working with engaged and married couples.


A study of the history, lectionary, rites, music, and spirit of the time of Advent, Christmas, and Epiphany. We are in a wedding celebration, rejoicing over the joining of earth and heaven, the human and the divine, in Jesus Christ, our brother and our Lord. Recommended for liturgy committees, clergy, ministers of music and reading, and catechists.

In this book, the author seeks to grasp the relationship between theology and liturgy. Orthodoxy is first of all right worship. Our liturgical worship involves both the Church and the world, is the basis of the community of faith, and helps the community to reflect on its life and actions. Theology is being born in our liturgical celebrations. The effort to understand their connection is the continuing task of pastors and theologians. Throughout this work, Dr. Kavanagh challenges us to think clearly, and opens new vistas for us to follow and study and live. Recommended for students of liturgy.

Jesus' Saving Questions, by Gloria Hutchinson (1983, St. Anthony Messenger Press, 1615 Republic Street, Cincinnati, OH 45210; available in Canada from B. Broughton, 2105 Danforth Avenue, Toronto, Ontario M1S 3R3): softbound, 118 pages. $6.95 (Canadian).

Selecting ten of the 140 questions recorded in the gospels, the author challenges us to respond to Jesus. After looking at each question through the various passages and in context, we are invited to hear it as first spoken, to reflect on it, and to answer Jesus. Each chapter closes with prayer. Recommended for groups of readers, study groups, classes of adults, catechists, and preachers.

A Catholic Guide to the Mature Years, by Charles Fahey and Edward Wakin (1984, Our Sunday Visitor, 200 Noll Plaza, Huntington, IN 46750; available in Canada from B. Broughton, 2105 Danforth Avenue, Toronto, Ontario M1S 3R3): softbound, 111 pages. $6.95 (Canadian).

For those who are 50 or over, the authors speak of the changes in the third age or period of life, and offer some positive perspectives for personal growth, deepening of marriage, and for greater contributions to the community. Helpful for all in the third stage of life.


The publisher has provided a second book of clip-art (see Bulletin 89, page 141), with block prints for all the Sundays and major feasts of the year. The texts and titles are given according to both the Roman and the Common lectionaries, with a separate table of contents for each. The publisher also grants to parishes and schools permission to reproduce any drawings in the book in publications for free distribution. Recommended as a good resource for parishes, schools, and religious education programs.

Ministry of Love: A Handbook for Visiting the Aged, by Stephen V. Doughty (1984, Ave Maria Press, Notre Dame, IN 46556; available in Canada from B. Broughton, 2105 Danforth Avenue, Toronto, Ontario M1S 3R3): softbound, illustrations, 94 pages. $5.50 (Canadian).

A pastor shares his insights in visiting the elderly and in praying with them, answering practical questions and encouraging us to share our love. Many practical points are given throughout. Recommended for those who minister to the aged at home or in public retirement homes.


A collection of questions and answers on a variety of topics, including some on eucharist and reconciliation, answered from the perspective of Vatican II and later events in the life of the Church.


Two pages are provided for each month, as well as a photo, reflections, suggested activities, and a prayer. The calendar page indicates Sundays and major feasts, and has space for some daily appointments. Helpful for families.

The author patiently answers the questions coming from fundamentalists, including chapters on scripture and tradition, eucharist, and devotions to Mary and the saints. An appendix on Church and bible and references for suggested readings conclude this useful booklet.


Following the saint's plan for working on the virtue of the month, the author offers suggestions for helping ordinary Christians to grow in virtue. Helpful for adults.


This book is written for all adults who are involved in parish programs of youth ministry. After discussing the meaning of leadership, the authors look at leadership roles in youth ministry and in action. Resources and sample worksheets offer help to leaders. Helpful to all who work with youth and with their leaders.

The Journey to Innerpeace, by Paul A. Feider (1984, Ave Maria Press, Notre Dame, IN 46556; available in Canada from B. Broughton, 2105 Danforth Avenue, Toronto, Ontario M1S 3R3): softbound, 110 pages. $5.50 (Canadian).

We are led to explore the fears that hinder us and memories that hold us back from giving ourselves fully to Jesus and his saving work. The peace offered by Jesus is the goal which we seek within ourselves. Helpful.

Diary of a Catechist, by Barbara Gargiulo (1984, Twenty-Third Publications, Box 180, Mystic, CT 06355): softbound, illustrations, 96 pages. $3.95.

An experienced religion teacher summarizes 20 years of experience in the form of a diary of a first year catechist. Light, easy to read, humorous, and filled with practical help. Recommended for catechists.

Miryam of Nazareth: Woman of Strength and Wisdom, by Ann Johnson (1984, Ave Maria Press, Notre Dame, IN 46556; available in Canada from B. Broughton, 2105 Danforth Avenue, Toronto, Ontario M1S 3R3): softbound, 127 pages. $6.95 (Canadian).

These prayers in poetic form are presented as coming from the mother of Jesus: reflections on some of the women of the Hebrew scriptures, a series of Magnificat-type prayers during the life of Jesus on earth, and in the Church of Jerusalem after the resurrection. Reverent and helpful for personal prayer.

Ears to Hear, Hearts to Praise, by Marie McIntyre (1985, Twenty-Third Publications, Box 180, Mystic, CT 06355): paper, 47 pages. $1.50.

Brief reflections on ordinary sounds lead us to give praise to our God. Intended to be carried in purse or pocket, the booklet offers 22 topics, and invites us to listen and to give praise. Helpful for prayer.


The author presents 40 letters, as if written by Jesus to us as his disciples. These follow the gospel of Luke, beginning with chapter 9. The letters invite the readers to reflect on Jesus’ actions and sufferings, and his understanding of our trials and needs.