ESSAYS ON LITURGY: III
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.

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This issue of the Bulletin is a celebration to mark our one hundredth issue since it began in April 1965. Since the beginning, 5,166 pages of notes and ideas, challenges and questions, suggestions and hints, rites and prayers have been offered to our readers.

Letters from the Congregation for Divine Worship in Rome and from the President of the Episcopal Commission for Liturgy in English-speaking Canada open this Bulletin.

This issue continues with a number of articles that invite us to explore different aspects of the liturgy, and so to remain open to growth and development in our community celebrations of prayer and worship.

Bulletin 100 offers ideas for discussion and further thought, as we prepare to enter our second “century” of issues.
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CONGRATULATIONS!

Congregation for Divine Worship

CONGREGATIO PRO CULTU DIVINO
Prot. n. 920/85

It is with great pleasure that I offer on behalf of the Congregation for Divine Worship our congratulations on the occasion of the publication of the 100th number of the National Bulletin on Liturgy. In accordance with the wishes of the Council this Bulletin has strived "to promote the liturgical instruction of the faithful and their active participation in the liturgy" (Sacro sanctum Concilium n. 19) by providing those involved in preparing and celebrating the community liturgy with both the official directives of the Church and practical pastoral assistance. I wish to thank Father Patrick Byrne, the Editor, and his Staff for all the work accomplished and offer every encouragement to continue this task of on-going formation and renewal.

Aug. Card. Mayer
Prefect

The Reverend P. Byrne
National Liturgical Office
90 Parent Ave,
Ottawa, Ontario K1N 7B1
Rev. Patrick Byrne
Editor
*National Bulletin on Liturgy*

Dear Father Pat:

As Chairman of the Episcopal Commission for Liturgy in English-speaking Canada, it is my pleasant duty to congratulate you and the National Liturgical Office on the occasion of the 100th issue of the *National Bulletin on Liturgy*.

Since you became editor in 1972, you have produced 69 issues — truly a record of tireless research and devotion to the cause of pastoral liturgy. The Bulletin has become known and respected in many parts of the English-speaking world, and is a sound guide to developments in liturgy and renewal.

The members of the Episcopal Commission for Liturgy — Cardinal Flahiff, Bishop Mahoney, and Abbot Weber — join me in congratulating you and the National Office, and in praying for continued success in the years to come.

Sincerely,

James L. Doyle
Bishop of Peterborough
Chairman
Episcopal Commission for Liturgy
LIFE IN OUR CHURCH

Generous use of symbols

Our Primary Symbols

The major symbols we use in the liturgy are actions rather than things: that is, breaking and sharing bread is the symbol, rather than bread itself. These symbols are found in the New Testament, and are to be understood and explained on this basis (see Liturgy constitution, no. 24 [24]).

These symbols are listed briefly in Bulletin 97, page 93. They are discussed here in a little more detail, looking at their presence in the scriptures and the liturgy, and in this community and its families.

Assembly: In baptism we enter into the royal and priestly people (1 Pet. 2: 9-10), and are set aside to give worship by our lives (Eph. 1: 4-6). We offer our lives as spiritual sacrifices to God (Rom. 12: 1; Heb. 13: 15-16; 1 Pet. 2: 4-5), in union with Jesus’ gift of himself.

When we come together for liturgy, it is God our Father who assembles us (eucharistic prayer III). We become a vivid image of the Church on earth (Liturgy constitution, nos. 41-42 [41-42]; GI, nos. 74-75 [1464-1465]). Our assembly for eucharist is hierarchically arranged (GI, no. 1 [1391]), with the bishop or a presbyter presiding, and with various ministers serving the rest of the assembled community. In our Sunday celebrations, we may carry

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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 in 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 reprint of the sacramentary or as a separate book; this edition contains the same text as in Documents on the Liturgy, document 208, pages 465-533 [1376-1731].
burning incense through the assembly in the opening and closing processions, and incense the community after the gifts, for they are God's holy and priestly people.

- **God our Father gathers this assembly** in prayer and praise: this is our symbol. In our parish or community, do we recognize God's action among us? Do we welcome one another as we are coming together? Are our opening rites in Mass and prayer truly welcoming and gathering rites? Have we room to improve the way the assembly of Christ's body is symbolized and acted out in all our liturgies? Do we use incense to honor God's people?

Can we encourage families to recognize the presence of Jesus when they come together at any time? (See Mt. 18: 20.)

**Bread and cup:** Jesus called himself the bread of life, and promised to give his body and blood as our food and drink (Jn. 6: 48-51, 53-58). His generous gifts of wine at Cana (Jn. 2: 1-11) and of bread in the desert (Jn. 6: 1-14) are reminders of God's love for all and a foretaste of the heavenly banquet. At the last supper, Jesus broke bread and took wine, and praised God over them, and told his apostles: “Take this and eat it: this is my body. Take this and drink it: this is my blood. Do this in my memory” (see Mt. 26: 26-28; Mk. 14: 22-24; Lk. 22: 19-20; 1 Cor. 11: 23-26). After Jesus' resurrection, the disciples recognized him in the breaking of bread (Lk. 24: 31, 35), and continued to develop their spirit of community love by remembering and recognizing Jesus in the breaking of bread (an early name for the eucharist: see Acts 2: 42; 20: 7).

In each celebration of the eucharist today, Jesus is still among us as the high priest of the sacrifice, the host of the banquet. We are invited to break the bread of life and drink the cup of salvation in his memory, and so to grow in his love.

- **Bread is broken, the cup is shared:** this is our symbol. When we celebrate eucharist in our faith community, do we use the full sign that Jesus has given us, the bread and the cup of life for all who take part? Are we working toward more breadlike bread? (See G1, no. 283 [1673]; and Bulletin 69, page 128.) Do we drink from the cup? Is our liturgy a true celebration, recognizing the presence of Jesus in our midst?

Each family meal can be a reminder of and preparation for the community eucharist, and a promise of the heavenly banquet. Do we encourage families to let at least some of their meals be celebrations, with Jesus Christ in their midst?

**Foot washing:** Jesus came as the servant of all (Phil. 2: 7), and called on his apostles to be servants of others (Mk. 10: 42-45). At the last supper, he washed his disciples' feet to show them how to love and serve others (Jn. 13: 1-16). Footwashing as a sign of service continued in the life of the early Church (see 1 Tim. 5: 10). In the liturgy, the washing of feet is cele-
brated on Holy Thursday evening, both in memory of our Lord’s action and to remind us of our constant call to show love for one another by humble service. The symbol of course has to be based on truth.

- **Washing feet, and serving in love:** this is our symbol. In our parish or community, do we wash people’s feet on Holy Thursday? Do we go out from eucharist on Sunday or each day to serve others? Do we return to Mass with the loving service of the past day or week as part of our gift to God? Are we truly fellow servants with Jesus the servant? Do we recognize Jesus in others as we serve them? (See Mt. 25: 31-46; Bulletin 96, *Social Justice and Liturgy*.)

Are we helping parents and young people to see their service to one another as the normal way of showing their love for God and family? Do we encourage them to live the liturgy and to bring their life into their worship?

**God’s word:** God has spoken to us in many ways, but most expressively and perfectly in Jesus, the Word of God (Heb. 1: 1-3; Jn. 1: 1, 14). In the scriptures, God’s word is written by people of faith to be heard and read by people of faith.

In each celebration of the liturgy, God’s word is proclaimed to the assembled community, leading us to deeper faith and love. The word is proclaimed by a special minister, from a special place (see *Place of the word*, in Bulletin 74, pages 128-131). By hearing the word we are led into the sacramental action, and enabled to move from liturgy to life with God’s light and guidance.

- **God’s word is proclaimed and heard:** this is our symbol. Are we proclaiming God’s word as well as we can in the liturgy? in our lives? Are we listening with faith? What improvements can we make in our formation and appointment of readers? in our sound system? Can we help our people become more sensitive to God’s word by offering discussion groups, one-day workshops, and sessions on reading the bible and on its use in prayer?

Families in every parish can benefit from greater familiarity with God’s word. In what ways can we encourage bible reading at home? How can we promote use of the bible in personal and family prayer?

**Cross:** Jesus invited us to carry our cross each day, and so to follow him (Lk. 9: 23). He came to save the world from sin by dying on the cross in obedience to the Father (Phil. 2: 8; 1 Pet. 2: 21-25): by his dying and rising we have come to share in unending life. St. Paul pointed out the folly of the cross: God’s ways are beyond our imaginings (1 Cor. 2: 9). The cross of death becomes the source of life.

The liturgy celebrates the cross as symbol of Christ’s death and victorious triumph over death. In baptism we are marked with a sign of the cross to show that we belong to Jesus Christ. We make the sign of the cross over ourselves; on our forehead, lips, and heart; over others; over things to be
blessed for our use. On Good Friday we reverence the cross in a solemn way as the sign of our salvation in Christ. We carry a cross in procession; we place a cross near the altar or on it. A church building often has a cross on the tower or steeple, or over the door, indicating that this is a place of Christian worship, the house of the Church (see Bulletin 74).

- We carry and reverence the cross: this is our symbol. At the beginning and end of our Sunday celebrations, it is fitting to have a procession through the assembled community, led by servers carrying a cross and lighted candles, preceded by incense. Do we encourage all — both ministers and people — to make the sign of the cross carefully each time? Is our processional cross one that encourages reverence? Is it always carried and placed with respect?

Families can be encouraged to have a cross in a place of honor in their home. It should be in good taste; a simple wooden cross is better than one lacking artistic value. Parents may be invited to make a simple cross on their children’s forehead before they go to sleep, or before they go out to school or play. From an early age children can learn to make the sign of the cross well, and to understand it as a simple prayer.

Light: God is light (1 Jn. 1: 5). Jesus has come to be God’s image (Col. 1: 15), and the light of the world (Jn. 1: 5, 9; 8: 12; 12: 46). In Christ God has conquered the power of darkness. In our baptism we enter into Jesus’ light, and are called to live as children of light (Eph. 5: 8-20; 1 Thess. 5: 4-11). Our Lord sends us to be the light of the world (Mt. 5: 14, 16) by the way we follow him.

In the liturgy, we celebrate light especially in the Easter vigil: we kindle a new fire, bless it, and use it to light the Easter candle. We sing “the light of Christ!” and we share the light with one another until the church building is bright with our light. In most of our celebrations, we place lighted candles on or near the altar, and carry them in procession. The Easter candle is lighted in all liturgies between the Easter vigil and Pentecost Sunday. Candles are blessed and distributed on February 2.

- Light is kindled and shared: this is our symbol. How well do we celebrate the light service in the Easter vigil? Do we do it at night, with complete darkness in the church? Do we have a worthy Easter candle, and light it for all liturgical celebrations during the Easter season? Do we use wax candles of a respectable size for our celebrations? Are they carried through the assembly and placed in the sight of all? Do we carry candles when the gospel is being proclaimed? Do we present a candle at baptism that families may use for baptismal anniversaries, confirmation, and first communion time? Do we celebrate the blessing of candles on February 2, and encourage people to take candles home? Do we use light and darkness effectively in bible services and penance celebrations? (See Bulletin 95, page 220.)
Families may place a blessed candle on the table, or in a suitable place for special feasts and celebrations. Some light a candle during times of prayer, or during a storm. Parishes may suggest other appropriate practices.

**Water:** The scriptures consider water as the source of life and destruction and redemption. The Spirit hovers over the waters at creation (Gen. 1: 2); water makes the desert flower and the earth bring forth fruit (Ps. 104: 10-17); water is the home of the fishes (Ps. 8: 8). The flood waters destroyed evil (Gen. 6: 11-14, 17), and the sea overwhelmed the armies of Pharoah (Exod. 14: 27-28), while saving Israel (Exod. 14: 29-31). Jesus promised to give us the water that would overcome all thirst (Jn. 7: 37-39), and invites us to ask for it (Jn. 4: 7-15).

In baptism we are buried with Christ, entering into his death, and we are raised with him to new life (Rom. 6: 3-11); baptism by immersion is gradually being restored. On Sundays we may bless and use water in memory of our baptism. We sprinkle water on people in various celebrations to remind us of our baptism, ending with the use of blessed water as part of the baptismal symbolism of our funeral rites. Blessed water is placed at the doors of the church to remind us of our baptism, by which we share in Jesus' priesthood and worship. (See *Blessing and using water*, in Bulletin 99, pages 182-185.)

- *Water is poured,* and immerses and washes and gives life: this is our symbol. How well do we use water in our liturgies? Are we generous in the amounts we bless and pour and sprinkle about during the Easter vigil and whenever we bless water or use it? Some places use a branch of evergreen or another plant (remember the hyssop in Ps. 51: 7) in place of a manufactured sprinkler. In baptism, the Church is encouraging immersion as a fuller sign of our burial and rising with Christ. (See General Introduction on Christian Initiation, no. 22 [2271], found at the beginning of the *Rite of Baptism for Children*; Bulletin 73, pages 78-79, offers practical advice.) Baptismal fonts ought to be important signs, reminding us of our baptism (see *Font of life*, in Bulletin 74, pages 122-127). A bowl of clean water (rather than a damp sponge!) at each door of the church invites us to renew our baptismal promises. Some churches have running water or living plants in the baptismal area.

Families may be invited to bring blessed water home, and to use it as a reminder of baptism: sprinkling it on all family members on the Lord's day; making the sign of the cross as a renewal of our promises at baptism (to die with Christ to sin, and to live with him for God); dipping a finger in the water and marking a cross on the forehead.³

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Anointing: In the New Testament, people are anointed with oil to heal sickness (Lk. 10: 34; Mk. 6: 13; James 5: 14-15). It was also used in those times to promote health and strength.

Our liturgy provides for anointing of people when preparing for baptism; and in celebrating baptism, confirmation, ordination, and anointing of the sick. At the Mass of chrism, celebrated on Holy Thursday morning or at another suitable time shortly before Easter, the bishop prepares chrism (a perfumed oil), and blesses the oil of catechumens and the oil for the sick. Altars and churches, which are set aside for Christian worship, may also be anointed with chrism.

- Bodies are anointed with oil: this is our symbol. Does our diocese prepare perfumed oil for use as chrism? When we anoint people, are we generous in our use of oil? Do we content ourselves with a dab, or do we rub in the oil generously? Do we leave the oil on the body after anointing, instead of wiping it off? Do the members of our faith community appreciate the meaning of anointing? (We might consider the modern equivalents of anointing: rubbing in a salve or lotion, or baby oil.) Is there need to bless oil for use at other times?

Families may wish to use oil to anoint sore limbs and other affected parts of the body. They may pray over the oil, asking God to look with kindness on the sick person and on all who suffer, or they may use oil blessed in their parish church. In times of sickness, it is always appropriate to pray for and with the person who is not well.

Touch: Michelangelo has vividly pictured in the Sistine chapel the moment when God reached out to mold Adam from the clay and give us life (Gen. 2: 7). Jesus embraced the little children who came to him (Mk. 10: 13-16), and touched the deaf-mute (Mk. 7: 32-37). In the parable of the wayward son, the forgiving father tenderly hugged him with love and mercy (Lk. 15: 20).

Our Christian liturgy has retained its incarnate roots. Every anointing, laying on of hands, and kiss of peace involves touch. As we come together in our assembly (see page 000), we greet one another and are greeted by the ushers or ministers of hospitality. Each time we trace a sign of the cross on another's forehead, we are touching. Through this sense, we are literally in touch with others, and our hearts are in contact with theirs (see Bulletin 94, pages 169, 147-151).

- We touch one another: this is our symbol. In our community, we express our love and concern for one another in the kiss of peace; we share the gifts of the Holy Spirit in the laying on of hands; and we reach out to

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4 Many types of oil were blessed in the former Rituale Romanum. A blessing of oil for use with the sick by lay persons is given in A Book of Blessings, pages 361-362.
help others in loving service. Are our ministers of hospitality as gracious and
caring as they could be? Do we try to touch others' lives by our prayer, love,
and action? Are there ways in which we can show a greater concern for those
who are in pain or need?

In our families, we need to learn to use our God-given sense of touch
in the many ways pleasing to our God. To hold a friend's hand, to lay a
friendly arm on another's shoulder, to clasp or hug a person suffering doubt
or loneliness or pain, to touch a sick person firmly but gently: these are
different ways of expressing our love, care, and friendship. Members of a
family need to learn to use these gestures well at home, and to share them
with others. As a parish, how can we help families to be at ease with such
ways of expressing our loving concern for others?

* * *

Entering into our symbols: Symbols are not meant to be explained
intellectually. We enter into them, let them flow through our feelings and
touch our hearts. By doing our symbols as well as we can, by entering into
their spirit, we let them speak for themselves and reach out to us. Generous
use of our symbols rather than minimalism is essential if we are to be truly
affected by our liturgy.

* * *

Helpful reading:

More Than Meets the Eye: Ritual and Parish Liturgy, by Patrick W. Collins (1983,
Paulist Press, New York; and 545 Island Road, Ramsey, NJ 07446): reviewed in Bulletin 92,
page 59.

The Body at Prayer: An Introduction, by H. Caffarel (1978, SPCK, Marylebone
Road, London NW1 4DU).

Please Touch, by Edwin M. McMahon and Peter A. Campbell (1969, Sheed and Ward,
New York).

Experiencing symbolic actions, in Bulletin 89, pages 117-118; "Respect for symbols,”
in no. 94, page 175.


The Body as Symbol: Merleau-Ponty and Incarnational Theology, by Francis Ryan

The Body at Liturgy, by Joe Wise (1972, 1975, North American Liturgy Resources,
Cincinnati, OH).

Affirming the Human and the Holy, by Philomena Agudo, FMM (1979, Affirmation
Books, Whitinsville, MA 01588).


Many other helpful references are given in Bulletins 89 and 94.

GUIDELINES FOR PASTORAL LITURGY

The 1985-1986 edition of Guidelines for Pastoral Liturgy — Liturgical Calendar is now available for clergy, parish liturgy committees, choir leaders, and others involved in planning and leading liturgical celebrations.

This 276-page book gives full information on the Mass and liturgy of the hours for each day, and provides pastoral suggestions for celebrating many events within the liturgy. It is the key to each day’s liturgical celebrations, and enables the community to make more fruitful use of the rich options available.

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

Included for the first time this year are ideas for intercessions on Sundays, and brief quotations from the General Instruction of the Mass.

Covering the period from the beginning of Advent 1985 to the Saturday after the celebration of Christ the King in 1986, the calendar is now available from Publications Service, 90 Parent Avenue, Ottawa, Ontario K1N 7B1.
Bulletin 99 offered help to parishes and communities who wish to evaluate their liturgies. This article continues the process begun in that issue.

Ministry

Jesus the servant: The New Testament develops many pictures of Jesus. Clearly central to his mission is that of Jesus the servant. The Son of God, living in glory with the Father, takes on the form of a slave, a servant. He becomes one of us, truly our brother. In obedience to the Father, Jesus delivered himself up to God, and died on the cross to free us from our sins and to reconcile us and all creation. The early Church came to recognize the image of Christ in the passages on the suffering servant, who brought life and forgiveness to all by obedience and death. Now our Father has raised up Jesus, declared him to be the Lord of glory, and calls us to obey God's will as we follow in the footsteps of Jesus the servant. (Read Phil. 2: 6-11; Col. 1: 12-20; 1 Pet. 2: 21-24; Jn. 1: 1-14; Acts 2: 36; Is. 42: 1-9; Is. 49: 1-9; Is. 50: 4-11; Is. 52: 13—53: 12.)

Christian ministry: Every Christian, every community of believers, and the whole Church on earth is called to follow Jesus in giving loving service to others. Our love for one another, as generous as his love for us, is to be the sign to the world that we follow Jesus (Jn. 13: 35). Those in positions of leadership in the community are called to be servants as Jesus was (Mk. 10: 42-45).

Christian ministry reaches out to meet real needs wherever they are present. When people are hurting in any way, the Christian people have a responsibility to minister to them. Pope Paul VI reminded us:

In all places where there are people who suffer, the Church means to be present.

Bulletin 53, Ministries and Liturgy, explores the whole range of ministries in liturgy and daily life.
Sharing in Jesus' priesthood: In baptism, we are all called to share in the work of Jesus Christ, our high priest. It is in our baptism that we are given the privilege and responsibility of taking part in the liturgy (Liturgy constitution, no. 14 [14]), and in his work of redeeming the world. Some are called by the Spirit of Jesus to serve the people of God in the ministerial priesthood, leading God's people as teachers, priests, and shepherds (Constitution on the Church, nos. 25-27, 28).

Areas for ministry: What are the areas for ministry in daily living in our parish or community? Among the people of our civil community, both believers and others, what are some of the needs being felt? What gifts, talents, and abilities have been given to our faith community for use in helping people with these needs? In what ways can we bring the healing of Christ's reconciling love to people suffering need? (See Bulletin 88, pages 55-61.) Is life in our community closely related to our worship and liturgy? Are all members being encouraged to be generous with their talents and time, and to share themselves with others in a Christian spirit? Many areas of potential Christian service are indicated in Bulletin 53, pages 115-119.

Liturgical Ministries

Ministries in the liturgy: There are many liturgical ministries, many ways in which members of the worshipping family of baptized Christians may help others in the community to deepen their experience of prayer. Some of these are mentioned below.

Open to those who are ready: Ministry in liturgy is not taken on by oneself; no one is to impose himself or herself on the community. Rather, discernment in the Spirit of Jesus is to be undertaken by individuals who feel they have talents and a call to service, and at the same time by those who have responsibility for good order and worship in the community. A reasonable maturity — which is not always related to age — is to be expected in candidates, along with adequate competence and proper spirit and attitudes. In our culture in today's world, discrimination against women in public office and the business world is lessening; similarly we need as Christians to lead our society by being open to the full exercise of baptismal ministry by women in the Church. (See Bulletin 53, pages 99-100; no. 87, pages 35-36, 42; and no. 98, page 115.)

Men and women in ministry: We are called by baptism to serve with Christ. With the exception of the clergy in the present Roman discipline, all the ministries described in this article are open to both men and women. We should make sure that we have not unconsciously restricted some of these ministries to women or to men alone.
- **Limited period of service:** Appointments to ministry are often made for a specific period of two or three years, sometimes with the possibility of renewal for a similar period. This provides a safeguard for the community, an opportunity for others to enter into ministry, and the freedom for the minister to move to another form of service. See Bulletin 56, page 280.

- **One ministry at a time:** It is recommended that each minister in the community fulfill only one ministry at a time (see Liturgy constitution, no. 28 [28]), allowing room for others to contribute by their service to the good of the community.

- **Commissioning:** When people have been given adequate formation and are ready to begin their ministry, it is desirable that their new situation be recognized by the local assembly. Some suitable services are outlined in *A Book of Blessings* (1981, CCCB, Ottawa), pages 79-93, and may be developed more fully according to circumstances.

- **Retirement:** When a person retires from a particular ministry, he or she may be recognized in a simple retirement ceremony. Some suggestions for celebrations are given in *A Book of Blessings*, pages 94-95.

**Specific ministries:** There are many ways in which people may offer their talents to promote good liturgy in the parish or community. Some of these are mentioned below:


- **Communion ministers:** Members of the community, both men and women, are selected to share in the ministry of giving communion to their sisters and brothers. Ministers distribute both the bread of life and the cup of salvation. In their formation, they also learn how to bring communion to the sick from the Sunday celebration. See Bulletin 53, pages 94-95, 111-114; and also Bulletins 77 and 83. A rite of installation is included in *A Book of Blessings*, pages 86-88; see also Bulletin 66, pages 301-308.

- **Ministers of music:** Cantors, choir members, choir directors, and instrumentalists serve the community by leading and supporting the assembly's song, and by providing music and singing at appropriate times in each celebration. These men and women have accepted their God-given talent, have deepened it by study and practice, and now share it freely with the community. Good music helps all to enter more fully into the celebration,
and to grow in faith and love. In Canada, the choir edition of CBW II provides an excellent resource; see also Bulletin 72, Music in Our Liturgy. A rite of installing ministers of music is included in A Book of Blessings, page 89.

○ **Servers:** In a growing number of parishes, adults are trained to carry out the functions of crossbearer, candlebearers, thurifer, and others who assist the priest at the altar and in processions; in other parishes these responsibilities are carried out by young people of elementary or high school age. When well trained, these servers or ministers add dignity and beauty to the celebration. The installation of servers is given in A Book of Blessings, page 85.

○ **Ushers:** Men and women are chosen for this ministry of hospitality. They welcome people as they enter the church, show them to their places if necessary, take up the collection, and organize processions (see GI, no. 68b, c [1458]). Their friendliness can make both strangers and regular members feel at home in the church. By their ministry, they begin the work of bringing the assembly into being, and so prepare for the opening rites. For a rite of installation, see A Book of Blessings, page 91.

○ **Liturgy committee and other planners:** The liturgy committee does the overall planning for the community's liturgy, but may invite others to share in planning for particular seasons, celebrations, or certain aspects of the liturgy. A special group may be called together to handle the details of the Advent and Christmas seasons, or for the parish anniversary. One or two groups of two or three people may be responsible for preparing the penitential rite or the prayer of the faithful in one season or all year. Further help is offered in Bulletins 35 and 66. Rite of installation for the liturgy committee: see A Book of Blessings, page 92.

○ **Clergy and pastoral assistants:** Priests and deacons are called in the sacrament of orders to guide the community to God. By teaching God’s word, by leading God’s people in prayer and worship, and by their pastoral care, they bring the community closer to the ways of Jesus. Pastoral assistants are lay people or religious delegated by the bishop to assist in this work in a particular parish or community. Helping people to live their faith and to bring daily life into their Sunday worship is a great responsibility of the pastoral team. A rite of installation for pastoral workers is given in A Book of Blessings, page 93.

○ **Lay leaders:** Some parishes are not able to have Sunday Mass celebrated in every church or area because of a shortage of priests. In these cases, the bishop may permit qualified lay people or religious to preside at a service of the word, in which the readings of the day are proclaimed and prayers are offered for the Church and for the world; according to circumstances, communion may also be distributed. Guidance for preparing and leading these celebrations is given in Bulletin 79, Sunday Liturgy: When Lay People Preside.
• **Sacristy workers:** Members of the parish can support good liturgy by working behind the scenes with vestments, linens, vessels, books, and other things required for good celebration. Cleaning, repairing, and keeping things in good order is always important. Some parishes encourage local artisans to design and make appropriate stoles and chasubles. The pastoral team can invite people to share their talents in these and other ways.

• **Caretaker:** At one time the minor order of porter involved the care of the church building. Today’s caretakers or custodians — whether volunteers or employees — have a big task to keep the church in good shape for steady use by God’s people. Their concern for the building should be a reflection of their love for people as the body of Christ.

**Many other ministries:** There are many other ministries which affect the liturgical life of the community in some way. Among these could be mentioned: artists; those who prepare banners or who decorate the church for special feasts and the different seasons; those who co-operate in preparing the homily or the prayer of the faithful each week; catechists and teachers; those who care for the sick; those who work with young people; members of the parish council and other parish organizations.

Are we allowing many people to share their talents with the community in these and other ministries?

**Help for Our Ministers**

Two suggestions are offered for helping all ministers to grow in their ministries, and to deepen their sense of service to the people of God. Some parishes may wish to use one or both suggestions. Others may encourage ministers to make a weekend retreat.

**Annual instruction:** Once a year, all liturgical ministers could be invited to a day of instruction and reflection. This could be arranged in a simple workshop format:

- **Morning prayer**
  - All together

- **Meaning of ministry**
  - All together
  - Some time for discussion

- **Spirit of ministry**

- **Specific ministries**
  - Meet in particular groups:
    - readers in one group,
    - communion ministers in another . . .
  - Brief talk and discussion

- **Review**
  - All together

- **Discussion of general concerns for spiritual life of parish**

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Bible celebration: All together

*Serving with Jesus the servant,*
with opportunity to rededicate themselves
for the coming year

**Day of recollection:** Once a year, or every two or three years, a day of reflection could be held for all who minister in the community. One possible format:

Morning prayer All together
Meaning of ministry:
brief talk, discussion All together
Needs for ministry in our parish Discussion groups
Helping our community to grow
in the spirit of prayer and worship Discussion groups
Sharing with full group All together
Liturgy of the word:
*Ministry with Jesus,*
with chance for rededication
for coming year All together

These outlines are general, and need to be developed in each community. Where the number of ministers is small, several parishes could work together to provide a day of renewal for all ministers in their area.

**Resources for ministers:** Many helpful articles on liturgy and on ministries are published in the Bulletin. Some parishes make issues available to ministers, and encourage them to read particular articles. See also “Helpful reading,” below.

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**Helpful reading:**


On installing ministers and celebrating their retirement, see *A Book of Blessings* (1981, CCCB, Ottawa): pages 79-93, 94-95. The book also contains a variety of prayers for people in many ministries: the liturgy committee may wish to explore these prayers.


Evaluation on ministries:

These questions continue with the numbering begun in Bulletin 99, *Our Parish Liturgy*.

*In our parish [community, family]:*

117. We help community members to recognize Christ the servant as a model for Christians and for each community in the Church:

118. All are encouraged to recognize needs and to share their talents with others in ways that meet the true needs of others:

119. Each year we look around carefully to see what needs are present and requiring ministry:

120. Ministries in the life and in the worship of the community are seen to be complementary, and help to link the life and the prayer of this worshipping family:

121. We invite many to be generous and serve in ministry, and we help form them so that they may serve well:

122. We encourage ministers to take on their service for a specific period of two or three years:

123. We avoid the situation of having a few people take on several ministries on a regular basis:

124. We have at least one celebration of commissioning to liturgical ministries each year:

125. We have at least one celebration of commissioning to social ministries each year:

126. We celebrate the retirement of some ministers each year, and encourage them to move to other forms of service:

127. We encourage readers to grow in their ministry:

128. We have a good number of readers, and rotate them so that all take part regularly:

129. We have enough communion ministers to give communion under both forms at every Mass:

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130. Communion ministers take communion from Sunday Mass each week to all the sick of the parish:

131. Our ministers of music are well trained and share their talents to provide good celebrations of worship:

132. We have an adequate number and variety of ministers of music:

133. Our servers have a good sense of worship, and make a good contribution to the quality of our celebrations:

134. We have adult servers for at least some of our Sunday celebrations:

135. The ushers are welcoming to all, and help individuals to become part of our worshipping assembly:

136. Our liturgy committee takes the responsibility for planning liturgies throughout the year:

137. The committee invites individuals and groups to share in planning in different ways:

138. We allow our clergy to concentrate on their real work of teaching us God’s word, leading us in prayer and worship, and guiding us in the paths of the gospel:

139. When necessary, lay leaders prepare and preside well on Sundays; they also lead some weekday celebrations as required:

140. We invite community members to accept responsibility for sacristy work:

141. We encourage competent people to make vestments and other requirements:

142. We seek the guidance and co-operation of artists and artisans in our community so that we may offer more splendid worship to our God:

143. Our caretakers recognize the church building as an image of the living body of Christ:

144. We encourage many people to use their talents for better Christian worship in our community:

145. We provide or arrange for a yearly day of instruction or reflection for all our ministers:
146. We provide some resources to help our ministers grow in their ministry:

147. [If desired, add another question on this topic.]

**Working for improvement:** We discuss some practical ways of helping the members of our community to recognize the situation and to improve on it in the next twelve months.

* * *

**Vocations to all ministries:**

*Loving God, Lord of the harvest,*

call many members of our community

to be generous workers for your people

and to gather in your harvest.

Send them to share the Good News of Jesus

with all the people on earth.

*Father,*

we ask this prayer

through Christ our Lord. Amen!

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**OUR NEXT ISSUE**


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

Bulletin 101, *Index: II — 1978-1985*, is a practical aid for helping readers to benefit from the resources contained in the 5,230 pages of Bulletins 1-101. This valuable issue will be available in November.

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Mary Grey studied classics and philosophy at Oxford and theology at Louvain University in Belgium, and became involved with liturgy after Vatican II. She has written *In Search of the Sacred: Sacraments and Parish Renewal* (Anthony Clarke). Married, with four children, she teaches sacraments, liturgy, and philosophy of religion at St. Mary’s College, Strawberry Hill, London. In this article she challenges some of our assumptions.

It is a sad reflection that contemporary discussion on women and the liturgy has too often become reduced to an arid wrangle about two issues: sexist language and women priests. The very power of the emotions released in connection with altering exclusive to inclusive language, and in examining the arguments against the ordination of women, at the very least point out that deeper issues have been touched upon, unacknowledged emotions disturbed. No breakthrough is possible without a return to origins, in this case to the very essence of liturgy and the meaning of being created in the image of God.

**Essence of Liturgy**

Liturgy, *leitourgia*, the public worship of the pilgrim people of God, calls for a response to the Deity springing from mind, heart, and body — the total personality. “I want you to offer your bodies — your very selves — as a living sacrifice: this is your proper worship,” as Paul says (Rom. 12: 1).

It is both liturgy’s glory and undoing that it is challenged to offer the whole of creation to its Creator: so to undervalue one aspect of this is poor.

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1. This article is reprinted with permission from *Liturgy* (April-May 1985, Bishops’ Conference of England and Wales Liturgy Office, 39 Eccleston Square, London SWIV 1PL, England): vol. 9, no. 4, pages 137-144.

2. To focus exclusively on an imagined “nature of women” is to risk falling into a polarization of the sexes as harmful as the distortions which our Christian traditions have already produced.

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response to God’s original gift. To segment human experience, eliminating or devaluing a dimension of humanity, is a distortion of being created in the image of God. We all know that God is beyond gender, but because of the persistent body/mind dualism of Christian tradition God has been consistently imaged in masculine terms. “Masculine” qualities (?) have become the norm for what is most noble in humanity. How then is it possible to discover and to call into being what is most authentically human?

The second point is that liturgy is essentially a time-bound activity, a response dependent on a cultural interpretation of ritual, symbol, and language. So there is a strong link between the worshipping group and the values of the culture and establishment (even if the relationship is one of rejecting accepted norms and values, which was the case in the persecuted Church of early Christianity). Sociologists like Emile Durkheim have pointed out the very real danger that liturgy will enshrine society’s values in an overrigid way because of its avowed connection with divine, immutable truth.

Luckily we are beginning to see how the way we worship, the architecture of the buildings we use, the language and symbol of the cult can in fact enshrine something very far removed from God’s truth. Liturgical activity has taken on a life and momentum of its own which is in danger of being divorced from the challenge of daily life. Questions such as the suitability of music, furniture, and lighting can obscure the transforming purpose of liturgical symbols, and can confirm the Christian believer in an individualistic spirituality which has both deformed our sacramental experience and dulled sensitivity to the relationship between worship and the values of society.

So liturgy is poised between the horns of a dilemma: the more secularist a society is seen to be, the more liturgy is forced to function as an escape to a safe spiritual haven with comforting hymns, or, in an effort to be “relevant” to our materialistic culture, to model celebrations in a consumerist way, with liturgies peppered with continual thrills and surprises, and usually some “goody” distributed to children. Either way is deleterious to our understanding of our human response to God.

In Search of Human Nature

If it is true that the Creator made men and women equal (Gen. 1: 27), and that both sexes are called to image the Divinity, why is it that the full humanity of women has not been affirmed either in Church or society? The reasons are many. It is well known that the patriarchal model of society valorized women for their childbearing role; for Augustine this was her path to salvation. The dualism of Greek philosophy encouraged the functional use of women. As Demosthenes said:
We have hetairai for pleasure, concubines for the daily demand of the body, wives so we can get legitimate offspring and possess a true guardian of the home.

Furthermore, the Church has proclaimed that woman’s true Christian role is that of mother, taking the Virgin Mary as model. What is wrong with this is first, that women are again being valued for a biological function. What should be explored is the symbolic meaning of motherhood. Centuries of consecrated religious women have lived out this symbolic meaning in terms of caring for the sick and dying and of being homemakers in numerous ways.

Secondly, it is assumed that the maternal role is a private, domestic one. This, it is said, is the female “sphere,” the public sphere being reserved for men. The spirituality for women is thus based on the Virgin-Mother model, focusing on the hidden life at Nazareth, or the patient endurance of Mary at the foot of the cross. What is not perceived is that standing at the foot of the cross was hardly a private action of the hidden sphere, but one demanding enormous courage in the face of the Roman soldiers — when most of the men had fled!

Thirdly, it is clear that Jesus taught that woman as mother is not to be valued for her biological status, but for her response to the gospel: “My mother and my brethren are those who hear the word of God and do it” (Lk. 8: 21). To be true to the insights of creation demands that the qualities which revelation points to as being most truly human — compassion, caring, and thirsting for justice and peace — are enfleshed by both men and women. If women are confined to the private sphere and the “feminine” is seen as weak, passive, and dependent, then the corresponding “masculine” qualities are domination, assertiveness, and physical strength — hardly the most truly Christian virtues! Rather they are the qualities of a society characterized by the dominance of rich over poor, strong over weak, where competitiveness and greed reign in public and, via the media, permeate the private world.

What Kind of Worship?

Justice demands that we affirm the dignity of both men and women before God. Since Christian liturgy has undervalued the experience and contribution of women to full humanity, it is time to redress the balance:

a) We can make sure that the language we use to image God calls forth what is truly humanizing from men and women. Where the masculine symbol

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3 For a fuller treatment of this subject than is possible in an article, see “New Woman, New Earth,” by Rosemary Radford Reuther, in Feminine in the Church, edited by Monica Furlong (1984, SPCK, London); and “Be My Witnesses: Women in the Bible Reconsidered,” by Mary Grey, in Scripture Bulletin (Winter 1984, St. Mary's College, Strawberry Hill, Twickenham TW1 4SX England).
is that of the warrior-conqueror, positive discrimination can be made in terms of the female images of nurturing mother, God as midwife and loving parent. (As Jeremiah says in 31: 22, “The Lord has created a new thing on earth, a woman protects the warrior.”) We have to let scripture speak to us of those qualities of God which clash with a power-ridden society (see Hosea 11: 11).

b) The whole thrust of Jesus’ preaching of the kingdom of God is to raise up the weak and powerless to their true dignity: thus our choices of reading for the liturgy should draw out the valorizing of women inherent in Jesus’ ministry. To give but one example: the action of the woman who anointed Jesus’ feet in Mk. 14: 3-9 is described by Jesus as a prophetic gesture: “Wherever the gospel is preached in the whole world, what she has done will be told as a memory of her.” But this has quite clearly not happened. In fact the reverse has taken place and the woman has been remembered as a symbol of the sinner, and the sexual sinner at that, in need of Jesus’ forgiveness.

Some commentators suggest that the reason that Jesus’ prophecy in Mark’s gospel is omitted in Matthew and Luke is because it had clearly been unfulfilled and Jesus should not be seen as uttering an unfulfilled prophecy. We should ask: Why was it not fulfilled? Is this more linked with the restricted role allowed to women in the early Church and the symbolism which identified her with sexual sin?

Our liturgies must encourage women to reflect on the prophetic significance of such texts and to preach this in the community’s name.

c) Thirdly, since women’s sphere has largely been the domestic one, and in society been confined to service roles, ranging from teaching to office cleaning, can we not allow our liturgies to reflect more of the inherited wisdom from these areas, especially where this concretizes great theological themes? Our place of worship could symbolize less the ordered, rectilinear, hierarchical dimension of the Church (the physical barrier between clergy and laity is still with us), and more the organic unity, the openness, the circular, the receptivity of the people of God. Our sacramental renewal has concentrated on the “activity” of the faithful, which has come to mean much to-ing and fro-ing from the “sacred space,” which is still a masculine area.

But “receptivity” is not to be equated with “passivity,” nor to be given the old biological interpretation of the womb passively awaiting fertilization. It is rather the feminine symbol of openness to the word, listening and accepting the call to commitment and transformation. Women are normally given the job of cleaning the church, but when are they actually given the chance to

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4 Jesus’ words in Mk. 14: 9 inspire the title of In Memory of Her, by Elizabeth Schuessler-Fiorenza (1983, SCM), an attempt to reconstruct the origins of Christianity from a feminist perspective.
design worshipping space? When may they exercise their creativity with symbols? Again, women are close to the meaning and the reality of children at play: we are just beginning to see contemplative prayer as “creatively playing before God,” as affirming being over against productive activity. In an age of widespread unemployment this must be an important, life-affirming aspect of worship.

Finally, the kenosis of Jesus, his moving out from the trappings of divinity to accept the limitations of humanity, has always been a theme of Christology. But women know so much about kenosis — even in the twentieth century! How many girls have had to surrender educational achievements for humble homemaking roles? How many theologically educated women have had to endure inferior theologizing from the pulpit because “it is not their place” to criticize or argue with the parish priest? While not implying that this state of affairs should be encouraged, I suggest that the feminine instinct for the spiritual and the symbolic has much to do with her kenotic role in society and that this should be given liturgical recognition.

d) Finally, much of liturgy is memory, the focal point being to call to mind the saving action of Christ with which we identify. But along with creatively remembering our origins seems to go creatively remembering our masculine origins! We call on the God of our fathers, of Abraham, Isaac, and Jacob — not of Sarah, Rebecca, and Rachel! We speak naturally of the fathers of the Church, of the doctors of the Church, the assumption being that all are men. Admittedly, most of them are. But what of Catherine of Siena and Teresa of Avila? What of Felicity and Perpetua? To be sure, the latter are mentioned in the Roman canon, but their courage in captivity and the way they acted as liturgical leaders among their fellow prisoners is a lost source of evoking that pride which women should feel for their Christian foresisters. Women’s participation in the history-making process of the Church has been minimal: the recovery of the lost memories is still incipient. But it is an important part of the search for that full humanity to which the Spirit calls us today.

HOPE

I hope in God
that it will be seen
that women in time to come
will do much.

— Mary Ward (1585-1645)
foundress
Institute of the Blessed Virgin Mary
Discriminating in our words

"Discriminating" has two distinct meanings: we can discriminate or judge between better or worse; and we can discriminate or be prejudiced for or against someone. Within the past generation in North America, we have been growing more aware of various and subtle ways in which we have discriminated against people of other languages, religions, races, minority groups, or persons with disabilities. Now we are beginning to improve the situation. We are also starting to recognize what may be the greatest and most pervasive discrimination of all, against half of the human race: discrimination against women.

Our society is starting to recognize this form of discrimination. This article discusses the type of language used by the Catholic Church in its liturgy and by all of us in our daily speech, and indicates some areas in which the Church in Canada is moving to take some positive steps in the long road toward healing.

ICEL Statement

The problem and some steps toward its solution are described in this statement by the International Commission for English in the Liturgy (ICEL):¹

THE PROBLEM OF EXCLUSIVE LANGUAGE WITH REGARD TO WOMEN²

• Preface: Where there is life there is growth and adaptation. This is true of language as of other living things. Because societies do not stand still, neither can the languages that serve them. As societies grow, new values develop, new sensitivities emerge. We have only to recall how much our ecclesial language is changing with the new emphasis on the laity.

The fuller participation of women in the social life of a growing number of countries is raising serious questions for languages like English which, for historical

¹ ICEL is a joint commission of Catholic bishops' conferences in the English-speaking world, working with many countries in 26 episcopal conferences. Its present address is ICEL, Suite 1202, 1275 K Street NW, Washington, DC 20005-4591, U.S.A.

² Statement on the Problem of Exclusive Language with Regard to Women, and Bibliography, from Eucharistic Prayers © 1980, International Committee on English in the Liturgy, Inc. (ICEL). All rights reserved.

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and cultural reasons, have reflected male predominance in their vocabulary, grammar, and syntax.

Emerging sensitivities are no longer at ease with conventions that appear to exclude women from designations that should have a universal human extension.

Because liturgy must reflect a deep concern for the whole people of God and an awareness of the sensitivities of every part of it, the International Commission on English in the Liturgy has encouraged its Advisory Committee to engage in a continuing study of the issue.

The following statement drawn up by the Advisory Committee indicates the present stage reached in this study. It is reproduced in this Green Book to provide the context within which it is proposed that certain interim emendations of the eucharistic prayers should be considered.

Denis E. Hurley, OMI
Archbishop of Durban
Chairman, ICEL

Introduction: In recent years some areas of the Church have become especially aware of the pastoral problems caused by language that discriminates against women; this commonly was called "sexist" language and lately "exclusive" language. ICEL has already expressed concern regarding discriminatory language in liturgical texts and has set out a plan of action to deal with this problem:

The Advisory Committee recognizes the necessity in all future translations and revisions to avoid words which ignore the place of women in the Christian community altogether or which seem to relegate women to a secondary role.3

The Secretariat is directed to engage the assistance of consultants in the fields of sexist, racist, and anti-Semitic discrimination, and collectively (a) to identify and collect pertinent existing literature in these fields, (b) to consult with other Churches and other appropriate bodies regarding this problem.

The materials, reports, and studies obtained as a result of this process should be collated and evaluated by a subcommittee, which should consist of experts in the fields involved, other concerned and knowledgeable individuals, and be chaired by a member of the Advisory Committee. The subcommittee should report to the Advisory Committee and make both general and specific recommendations:

a. regarding the removal of discriminatory language in existing texts and documents;

b. regarding principles and procedures by which future mistakes can be avoided;

c. regarding attitudes which have given rise to various forms of discrimination in the past;

d. regarding the commissioning of such study papers as may seem necessary.4

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3 Minutes of the ICEL Advisory Committee Meeting, August 1975.

4 Minutes of the Advisory Committee Meeting, November 1977.
The present statement is designed to aid ICEL in dealing specifically with the problem of exclusive language with regard to women; statements on matters of racial and anti-Semitic discrimination will follow in due course. The present statement is intended to apply to translations, revisions of existing texts, and composition of original texts.

As a powerful tool of communication, language must be used in worship with the greatest care and precision. Modern studies have established the fact that language performs a highly important role in how one comes to perceive one's self and others. Furthermore, the range of symbols and images used determines the scope of the religious understanding and practice of the people of God, and if this range of symbols is limited, so also will be their understanding and practice. The way one is named within the worshipping community — and whether one is named at all — could affect the way one lives the Christian life. The failure of much of liturgical and theological language adequately to recognize the presence of women seems effectively to exclude them from full and integral participation in the life of the Church, and this exclusion can prevent the whole Church from experiencing the fullness of Christian community.

Thus, the problem of exclusive language is more than a linguistic one; it has important theological and sociological implications as well. It must not be thought of as a theoretical problem, or a minor one; it is an immediate, real, and pressing problem for many Christians and therefore for the whole Church.

At worship, men are frequently addressed in both the prayers and hymn texts. Women, however, hear themselves mentioned only infrequently and often are not addressed at all. Their personal crisis with respect to Church life is precipitated by appreciation of the principle lex orandi, lex credendi, that is, the Church believes as it prays. The experience of many women leads some to conclude that the Church considers them unimportant participants in its life and worship. Because of this problem of exclusive language and the obstacles to heartfelt participation which it creates in worship, some people have felt constrained to abandon corporate worship altogether.

Today it is recognized that each and every Christian is called to, and indeed has a right to, full participation in worship. One basis for this appreciation is a deeper understanding of the meaning and power of the sacraments of Christian initiation: baptism, confirmation, and eucharist. Stemming from the baptismal anointing in the Spirit, we now have a greater recognition of the dignity and responsibility of each Christian to participate fully in the life of the Church. In addition, we understand the Church to be people of God, sacrament, and community, as well as sacred institution, and these images and concepts both require and acknowledge the role of individual Christians in the Church. Christian worship therefore arises out of and depends upon an integral and active assembly of the baptized, and it is hindered and made less perfect and less acceptable to the extent that some members of the community feel excluded from full participation in it.

The introduction of vernacular languages into liturgical use also increased the general awareness of the matter of full participation in liturgy. When Catholics began to pray in their own tongues, attention was drawn to the fact that much traditional language in worship did not in fact permit full participation by those members of the community who were women.
Biblical texts are used extensively in the liturgy and also lie at the root of many other liturgical texts. Biblical language, therefore, must be carefully examined with respect to its influence on women's participation in worship, especially as it grew out of and in some ways reflects a time and culture considerably removed from our own. At the present time, the Roman Catholic liturgy in the English language has used and depends upon existing Scripture translations such as the New American Bible, Jerusalem Bible, and Revised Standard Version. However, ICEL has undertaken a pilot project to determine the feasibility of a translation of the psalter and the lectionary readings that will specifically take into account the liturgical use of these texts. This work will of necessity have to consider carefully the problems raised by some biblical language, and therefore a full discussion of these matters will not be undertaken here.

- **General principle:** Both sound theology and pastoral sensitivity require that the language used in all liturgical texts, as well as in all other aspects of liturgy, for example, preaching, should not only permit but indeed facilitate the full participation of women in the worship of the Church. Sensitive Christians have begun to remedy the problem of liturgical language that is discriminatory toward women by careful choice of a vocabulary which includes all people. Such language is referred to here as “inclusive” language.

- **Specific areas of concern:** There are three aspects of liturgical language that are of special concern: language addressing and referring to the worshipping community; language referring to God; and language referring to women.

1. Language addressing and referring to the worshipping community.

   a. Terms such as *men, sons, brothers, brethren, fraternity,* and *brotherhood* now are understood to refer exclusively to males, although from the perspective of the history of language these words once had a broader meaning. It is no longer acceptable to use this type of language in liturgical texts (unless the text does refer specifically to males) or to address such texts to any liturgical assembly in which women participate.

   b. Terms such as *man, mankind, forefathers, family of man,* and certain uses of *he, his,* and *him* once were generic terms which could be used to include both men and women. Because these terms are in fact often used to refer only to males, their use has become ambiguous and increasingly is perceived to exclude women. Wherever possible, therefore, these terms should not be used.

   It is noted that the term “man,” as it is employed in many biblical and liturgical texts, is used to translate *adam, anthropos,* or *homo,* words which actually mean “human” rather than male. In addition, “brotherhood” and “fraternity” often are used to translate *koinonia,* which is not specific with regard to sex.

   The problematic terms listed above can often be replaced with other words which may in fact be more faithful to the original texts. Thus, expressions such as the following may be used to designate individuals or groups:

   - brothers and sisters
   - sons and daughters
   - men and women
   - humanity
   - human race
   - humankind
   - people(s)
   - Church
   - community
   - companion
   - family
   - friends
   - faithful
   - children
   - all/w/ us
   - all creation
   - whole world
   - forebears
   - ancestors
   - he/she
   - forerunners

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However, simple substitution of an inclusive term for a problematic one is not always theologically or linguistically appropriate, and entire passages sometimes need to be rewritten. Difficulties sometimes can be obviated by employing a plural for a singular pronoun, or by using the passive voice.

c. A rubric is at present printed in The Order of Mass, at the Penitential Rite and the Orate, fratres, which states:

"At the discretion of the priest, other words which seem more suitable under the circumstances, such as, 'friends,' 'dearly beloved,' etc., may be used. This also applies to parallel instances in the liturgy."

"Brothers and sisters" or other inclusive phrases should be used in these places, if women form part of the worshipping assembly.

2. Language referring to God.

Names and descriptions applied to God in biblical and liturgical texts have been almost exclusively male in character. ICEL recognizes that this raises serious questions on several different levels, and is pursuing a study of the matter.

3. Language referring to women.

Some liturgical texts imply the inferiority of women and their natural subjection to men. These texts generally are biblical or biblically inspired and reflect the culture in which they were composed or culturally conditioned theological argumentation. An example would be the subjection of wives to husbands indicated in Ephesians 5 and Colossians 3. The problems that arise from such texts may in some cases be relieved by more careful translation; in other cases particular verses or entire pericopes may have to be deleted from liturgical use, and there is ample precedent for such selectivity. Another possible solution is careful explanation of the texts. Each passage requires individual study and judgment regarding the approach that is to be taken.

• Bibliography:

☐ Social and cultural background:


☐ Biblical studies:


**Historical studies:**


**Theological studies:**


In 1980, the bishops of English-speaking Canada approved the ICEL Green Book, *Eucharistic Prayers*, in which this statement appears on pages 63-67; the annotated bibliography is given on pages 69-72.

**Canadian Situation: Some First Steps**

Several positive steps forward have been taken in English-speaking Canada to avoid discriminatory language and to promote inclusive language in the liturgy:

**Reform of the eucharistic prayers:** In 1980, the English sector bishops approved the following changes to the eucharistic prayers:

- All nine prayers: Delete "men" from the narrative of institution. This was confirmed by Rome in 1982.
• **Eucharistic prayer II:**

Lord, remember your Church throughout the world:
make us grow in love as your people,
together with N. our Pope, N. our bishop,
and all the ministers of your Gospel.

instead of “Lord, remember your Church . . . and all the clergy.”

• **Eucharistic prayer IV:**

Source of life and goodness, you have created all things,
to fill your creatures with every blessing
and lead them to the joyful vision of your light.

instead of “Source of life . . . of your light.”

You formed the human race in your own likeness:
male and female you created them
and set them over the whole world
to serve you, their creator,
and to rule over all creatures.
Even when they disobeyed you and lost your friendship
you did not abandon them to the power of death,
but helped all people to seek and find you.
Again and again you offered them a covenant
and through the prophets
taught them to hope for salvation.

instead of “You formed man . . . hope for salvation.”

Conceived through the power of the Holy Spirit
and born of the Virgin Mary,
he became like us in all things but sin.

instead of “He was conceived . . . all things but sin.”

(Two other changes in the fourth eucharistic prayer were approved, and
are included in the 1983 edition of the *Sacramentary*.)

• **Masses of reconciliation I:**

You invite us
to serve the human family
by opening our hearts
to the fullness of your Holy Spirit.

instead of “You invite . . . Holy Spirit.”

Father,
from the beginning of time
you have always done what is good for your people
so that we may be holy as you are holy.

instead of “Father, . . . are holy.”
Therefore we offer you, God, ever faithful and true,
the sacrifice which restores us to your friendship.

instead of “Therefore . . . friendship.”

○ Masses with children III:

Yes, Lord, you are holy;
you are kind to us and to everyone.
For this we thank you.\(^5\)

instead of “Yes, Lord, . . . thank you.”

After a long delay, these further changes were not accepted by Rome in March 1983.

Rites for the sick and dying: In 1982, the bishops approved the new ICEL book, Pastoral Care, and it was confirmed by the Congregation for Divine Worship on October 1 of that year. All the prayers in the book use inclusive language.

1983 Synod: Speaking for the bishops of the country, the Archbishop of Québec and Primate of Canada spoke on reconciliation between men and women: see page 228, below.

Papal visit: In preparation for the visit of John Paul II to Canada in 1984, the Episcopal Commission for Liturgy and the national liturgical desk worked to see that the liturgical texts and talks would use inclusive language. In English-speaking Canada, almost all of the texts and most of the papal talks used inclusive language.

Conference policy: In October 1984, the entire conference of Canadian bishops accepted this policy for both language sectors:\(^6\)

At the national level that the Commission for Liturgy continue to negotiate firmly for corrections in liturgical texts and that all commissions of the CCCB be more attentive to use of inclusive language;

The Bishops of Canada develop policies to foster a growing awareness of the importance of inclusive language in a Church of communion and take steps to implement them (liturgies, homilies, hymns, etc.) with pastoral prudence.

Au plan national “que la Commission de liturgie continue à négocier fermement pour la correction des textes et que la CECC par toutes ses Commissions soit attentive au langage inclusif.”

Les évêques du Canada mettent en œuvre des mesures en vue d’éveiller la conscience ecclésiale à l’importance de ce problème du langage inclusif dans une Église communion et de prendre des moyens pour le corriger (homélies, liturgies, prières, chants, etc.) dans un esprit pastoral.

\(^5\) Excerpts from the English translation of Eucharistic Prayers © 1980, ICEL. All rights reserved.

\(^6\) See Women in the Church: Discussion Papers (1985, CCCB, Ottawa): Appendix 1, recommendation 2; also session 5, “Women and Liturgical Language.” The kit is available in English or French for $3.95, plus postage and handling, from CCCB Publications Service, at the address on the inside front cover of this Bulletin.
Encouraging sensitivity: In response to the Canadian bishops' resolution, the 1985-1986 edition of Guidelines for Pastoral Liturgy — Liturgical Calendar has included a new pastoral note on inclusive language. Suggestions for expressing some phrases in collects and prefaces in inclusive language are given for Sundays.

Work in progress includes a task group on hymn texts, and continuing study of the question of language by the National Council for Liturgy. All future revisions of ICEL material will use inclusive language unobtrusively, as in Pastoral Care.

Action in Your Arena

The next steps have to be taken in parishes, religious houses, schools, religious education classes, meetings of groups and organizations, and other local circumstances. Some steps for action may be discussed:

Developing local sensitivity: The discussion papers in the working kit, Women in the Church, may be used for personal and group study (see note 6, above). Copies of the kit may be shared with members of the parish council, liturgy committee, clergy, Catholic Women’s League, Knights of Columbus, youth groups, catechists, and religious. They will be able to suggest further improvements needed in local celebrations.

Liturgical texts: Practical suggestions for Sunday opening prayers, alternative opening prayers, and prefaces are given in the 1985-1986 liturgical calendar. These can be applied also in weekday Masses, liturgy of the hours, and all other liturgical services and gatherings for prayer.

Priests may begin to use “Pray, my sisters and brothers” instead of “Pray, brethren” during the preparation of the gifts, as already indicated (since 1974) in the footnotes in the Canadian Sacramentary, pages 417 and 425.

Preaching: Those who preach need to make sure that they refer to both men and women in the words they use to describe God’s people. The suggestions in the ICEL statement (see page 222, above) are helpful.

Announcements in the parish bulletin, on the bulletin board, or those made aloud need to use inclusive language too.

* * *

We cannot wait for popular language to catch up with justice: we need to train our language usage, like a gardener setting up a trellis to guide and support roses. This is not something new. In the 1950s and 1960s, for example, as the U.S. law was changed with regard to the equal educational rights of black Americans, language began to change: the word black became
the respectable term, and other terms, both slurs and euphemisms, began to
disappear from common use.

In Canada, we see the Workmen's Compensation Board in Ontario
changing its name to Workers' Compensation Board. Schoolbook publishers
are conscious of inclusive language in all they print. The move toward ending
discrimination against women is beginning: our society is starting to read the
signs of the times.

* Can we who are inheritors of Paul's words in Gal. 3: 28 and Col. 3: 11
do less?7

* * *

Helpful reading: As well as the references mentioned in this article and its footnotes,
see:

"Male-Female Reconciliation in the Church," statement of the Canadian bishops at the

*Guidelines for Inclusive Language* (1981, United Church of Canada, 85 St. Clair Avenue
East, Toronto, Ontario M4T 1M8): includes bibliography.

Church of Canada, 600 Jarvis Street, Toronto, Ontario M4Y 2J6): includes bibliography.

"U.S. Bishops to Review Inclusive Language," by Archbishop Daniel Pilarczyk, in
Origins (April 18, 1985, USCC, 1312 Massachusetts Avenue NW, Washington, DC 20005-

"Women and Church," in Origins (May 2, 1985, USCC, Washington): vol. 14, no. 46,
pages 750-756.

"Male/Female Typology in the Church," by Kari Elisabeth Borrensen, CSJ, in Theology
Digest (Spring 1984, 3634 Lindell Blvd., St. Louis, MO 63108-3395): vol. 31, no. 1,

*Without Bias*: A Guidebook for Nondiscriminatory Communication (1977, International
Association of Business Communicators, 870 Market Street, Suite 928, San
Francisco, CA 94102).

"Overcoming Sexism in Worship: Invisible People," by Anne LeCroy, in Language

7 See also Vatican II, Church in the modern world, no. 29; Constitution on the Church, no. 32; Bulletin
87, pages 35-36, 42.
This article contains the full text of a talk prepared by Most Rev. James L. Doyle, Bishop of Peterborough, Ontario, and chairperson of the Episcopal Commission for Liturgy. The talk was given in a slightly abridged form on March 9, 1985, to Canadian men and women in Rome who are superiors general or members of general councils.

**Introduction:** For some years now, the Episcopal Commission for Liturgy in English-speaking Canada has expressed its interest in sharing with religious communities the richness of the Church's liturgy, and of helping them to benefit more fully from its treasury.

Two of the four members of the Commission are religious: Cardinal Flahiff is a Basilian, and a former superior general; Abbot Weber is a Benedictine. The other two members are Bishop Mahoney of Saskatoon, and myself.

In presenting this paper on the liturgy and community life among religious, I am speaking in the name of the Episcopal Commission for Liturgy, and am sharing their message with you:

**Liturgy in the Life of the Church**

**Liturgy:** Christian liturgy is the worship offered to the Father by Christ in his body the Church. It is the worship which Jesus offers, and in which he invites us to take part through our baptismal sharing in his priestly power. Liturgy is what Jesus does and what we do, here in our parish and our community, and in every gathering of the Church around the world.

Liturgy is not a book, or a sermon, or what I do, or a hymn, or an organ prelude, or a banner, or a baptismal font, or a liturgical season. Liturgy involves all these and is much greater: it is worship — praise and prayer — which we offer with and through Jesus Christ our Lord to the Father in the uniting love of the Holy Spirit.
Liturgy is prayer, community prayer. It is praise and thanks. It is joyful and sorrowful. In our voices and actions we sum up the praising and the pleading of all the universe, of all creation. In the name of every creature, human, animal, inanimate; star and stone, ocean and ostrich, chickadee and cherry tree, we give glory and praise and honor and worship and dominion and power to the great God, to our God who invites us to be beloved sons and daughters, members of the family of the one God.

To our God, loving and true,
and to Jesus Christ, the only Son, our Lord and our brother,
and to the Holy Spirit,
be our praise always and for ever. Amen!

Summit and source: Life and liturgy go together: our life leads to liturgy, and liturgy leads to life. The Second Vatican Council described the liturgy as the "summit and source" (Liturgy constitution, no. 10 [10]) of all we do. (See National Bulletin on Liturgy, no. 83, page 83; and no. 99, page 133.)

**Summit:** Liturgy is the summit, the high point, the goal of our daily living. All that we do each day is to be done with thanks and love, for the glory of our God (see 1 Cor. 10: 31; Col. 3: 16-17; 1 Thess. 5: 18). In the liturgy — whether on Sunday or on weekdays — we offer our good works to God as part of our labors with Christ, as our share in his total gift of love. Each evening in our evening prayer we bring the day's work to God, and give thanks for the good accomplished through us.

**Source:** Liturgy is also the source, the spring from which flow the grace and strength of Christ for those who follow him in doing good. We are nourished at the table of the word and the table of the eucharist, and sent forth by God to build up the kingdom of justice, love, and peace. Each morning in our morning prayer, we dedicate the day and its works to God, and ask for the strength and courage to live with Christ in all we do.

**Primary and indispensable source:** For every follower of Jesus, taking a full and active part in the Church's liturgy is "the primary and indispensable source of the true Christian spirit" (Liturgy constitution, no. 14 [14]). Those few words contain a tremendous message, a sure hope, a strong challenge to us all.

**Participation:** It is not the liturgy as much as our sharing in it that is this source of Christ's spirit. Everything we do to improve the way that we and others take part in the Church's worship makes the riches of the liturgy more available to God's people. These riches include regular access to God's word, sacramental graces at important moments of our life, and sound attitudes toward God, creation, God's people, ourselves, and all that we do.
• **Primary source:** Participation in the liturgy is the primary source of the spirit of Jesus. Primary means first, more important, where we begin. When we share fully in the liturgy — in mind and heart, in word and action, in listening and in praying — we are tapping into the richest source of the spirit of our Lord.

• **Indispensable:** Sharing in the liturgy is the indispensable source of the spirit of Jesus, the one source we cannot do without. By ourselves, of our own merits, we cannot do anything (Jn. 15: 5). In the liturgy we come with Jesus to the Father. We are the members of the body of Christ on earth, and it is as his members that we approach our God in the liturgy. We join with Christ in his prayers for the world and in his praise and thanks to our Father. We join with Jesus in offering ourselves to God in obedience, in love, in service to others.

• **True Christian spirit:** In the liturgy we are enabled to enter into the mind and heart of Jesus, to put on Christ fully, to stand and serve with him in the presence of our heavenly Father. As the brothers and sisters of Jesus in this place, we are temples of the Holy Spirit, the Spirit of the Lord Jesus. In us Jesus offers and prays and gives thanks. Gradually he makes us like himself, conforming us to his own image.

• **Not automatic:** This does not happen automatically, however; there are no shortcuts, no instant results. For us to share fully in the liturgy and in the spirit of Jesus, we have to grow gradually in love, in dedication, in obedience, in service. The liturgy offers us many helps each day to do so.

**Throughout our life:** From the beginning to the end of our life on earth, the liturgy accompanies the journey of each Christian. Before we are born, we are blessed in our mother's womb, and again after birth. We are baptized into the people of God, becoming adopted children of God our Father, brothers and sisters of Jesus Christ and of one another, temples of the Holy Spirit. In our baptism we become sharers in the priesthood of Jesus Christ, and have both the privilege and responsibility of joining in his liturgy of praise and prayer (Liturgy constitution, no. 14 [14]).

Our Christian initiation is completed by our confirmation and eucharist. Sunday after Sunday we join with God's people around the globe in listening to the word, in giving thanks and praise, in praying for the world, in eating the body and drinking the blood of Christ in his memory. We are sent forth to build up the kingdom with the Lord Jesus. We are called to repentance, and are forgiven our sins, both within the liturgy and in other ways. We are called to a life of service, and are dedicated to it in marriage, ordination, or religious profession. Our homes, our books, our places of work, our bodies, our activities may be blessed and used to bless God. When we become sick, or weak in old age, the Church brings us Christ's loving care in anointing; when we are dying, he comes in viaticum to accompany us on our final journey into his paschal mystery. We are surrounded by
liturgy in our funeral, the blessing of our grave, the prayers and Masses offered for us. And even in eternity, we are swept up in the unending hymn of praise, of which our liturgy on earth is a foretaste and faint image.

Liturgy is indeed a constant part of the Christian's life.

Renewing our baptismal covenant: How many of us relate our Sunday or daily eucharist to our baptism? Thanks be to God, we are beginning to see once more that the three sacraments of initiation — baptism, confirmation, and eucharist — are closely related. Each eucharist is a renewal of what we did in our initiation as Christians.

Vatican II invites all Christians to renew our baptismal covenant each time we celebrate eucharist (Liturgy constitution, no. 10 [10]). In the eucharist, we are called to be more like Christ in all our ways, to reform our life and conform it to his. Each eucharist is another opportunity for us to be cleansed, to be nourished, to be renewed, to be sent forth as workers in the vineyard.

Each week, each day, we come to take part in the eucharist. In each celebration, we are invited to be open to Christ and his Holy Spirit, to let them reshape our lives, to let them reshape the world by the way we love and serve and forgive.

As Christians, as religious, are we aware of what the Lord Jesus is seeking to do in us through the liturgy?

Liturgy and the Life of the Religious Community

Called to renewal: The whole Church is always in need of continuing renewal and reform. When the Vatican Council announced its goals, they included a call to a more intense Christian life among Catholics, and a renewal of all elements in the modern Church's life (Liturgy constitution, no. 1 [1]).

 religious communities were also called to join in this renewal. On October 28, 1965, after much discussion and prayer, the final session of the Vatican Council approved the Decree on the appropriate renewal of the religious life. This document, as you well know, called religious communities to return to the sources of all Christian life and to the inspiration and spirit of your founder, and to adapt yourselves to the changed conditions of our times. A return to the riches of God's word and of the liturgy is part of the Council's call.2

1 The Second Vatican Council reminds us that the Church is always in need of reform, semper reformat. See 1 Jn. 1: 8; Constitution on the Church, no. 8; Decree on ecumenism, nos. 3, 4, 6 [185]; Rite of Penance, Introduction, no. 3 [3068].

2 See Decree on the appropriate renewal of religious life, nos. 2, 6 [204]. Throughout the rest of this article, this Council decree is referred to by the short title, Religious life.
Renewal is seen as a process to be continued over a long period of time, influenced by the Holy Spirit and guided by the Church.

**Elements of renewal:** There are many elements of renewal in religious communities. Three of them are following Jesus, respecting and using our unique charisms, and living in today's world.

- **Following Jesus:** Every Christian and every believing community must do this. This is the basis of the religious life as it is of the life of each person who follows Christ. Anything that hinders our following of Jesus is to be eliminated (Religious life, nos. 2a, e). Religious are called to imitate Jesus and to come to union with God by the way they live up to their vows to follow the gospel counsels.

- **Unique charisms:** Each person is truly an individual reflection of God, a unique personality. Every one of us is a different person, with unduplicated fingerprints and personalities. Similarly, each religious family has its own special nature, identity, goal, and purposes, as it follows the spirit and charisms and insights of its founder (see Religious life, no. 2c [202]). As well, the life, suffering, and joys of each community — its sharing in the paschal mystery of Jesus — have influenced its outlook and approach to Christian witness and service in today's world.

- **Living in today's world:** Today's world with its realities is where we serve (Religious life, nos. 3, 2d). "If I had the wings of an angel" is not the song of Christians: we live and work in this world, not in the Land of Oz or in a Utopia. We live in a time of imperfection, of weakness, of failure, of selfishness, of war and hatred and starvation — as well as a time of idealism, of triumphalism, of careerism, of we-can-solve-it-all-with-a-computer-or-word-processor-ism. The Church invites us to live in our own time, our own country, our own culture, and not in a mythical never-never land (Religious life, nos. 2d, 3; Liturgy constitution, nos. 37-40 [37-40]). And some, like yourselves, are called to serve the wider Church and live a long way from home.

**Liturgy and renewal of religious life:** The Church's liturgy can help religious to deepen their way of life in community, so that they may follow Jesus Christ and do so in a way faithful to the spirit of their founders and of their community charisms (Religious life, nos. 2a, b). There are many areas of liturgy that can help religious to deepen the way they live religious life in community. Let us look briefly at some of them:

- **Baptismal spirituality:** We have already spoken of the three sacraments of initiation, and of renewing our baptismal covenant in each eucharist. We need to remember that baptism is the basis of our spirituality both as Christians and as religious.

The Vatican Council describes your life as "virginal, poor, and obedient," modelled on Jesus Christ (Religious life, no. 25). Religious are
Christians who take Christ fully at his word, and who follow him on the Way, all the way. Religious are Christians who carry their baptism to its logical conclusion.

○ Spirit of morning and evening prayer: One of the important reforms of Vatican II was to invite every religious community to return to the Church's traditional hours of morning and evening prayer (Liturgy constitution, nos. 89a, 100 [89, 100]). These are the "hinge hours" on which the whole day's prayer and action turn (GILH,3 no. 37 [3467]).

○ As daylight begins, we begin our day by morning prayer. It is our first community action of the day, and we dedicate our first thoughts and desires to our God. We gaze on God and listen to God before we begin our day's work, our life according to our vows and our vocation. We stand with the risen Lord Jesus, the light of the world, and we praise the Father who raised Jesus and who continues to give us a share in Jesus' life and light this new day (GILH, no. 38 [3468]). In our intercessions, we ask for help to live this day well and do its work for God, and we pray with Christ for the Church and the world (GILH, no. 182 [3612]).

○ As daylight ends, we celebrate evening prayer (GILH, no. 39 [3469]). We give thanks to God for what we have received, and for the good we have accomplished. We raise our hands and offer our evening sacrifice of praise in union with Jesus, who instituted the eucharist at the last supper and who offered himself on the cross to save the world. We stand with Christ, our unfailing light, and pray for his light to continue in our lives. In our intercessions, we join with Jesus in his unending prayer for the Church and the world, remembering the needs of all. Our final petition is always for the dead (GILH, nos. 182-183, 186 [3612-3613, 3616]).

Our Episcopal Commission for Liturgy has expressed its concern about some religious houses where morning or evening prayer is regularly combined with eucharist, or celebrated just before Mass begins. The General Instruction of the Liturgy of the Hours suggests that Mass and office may be combined "in particular cases, if circumstances require" (GILH, nos. 93-97 [3523-3527]). It is best that, as often as possible, our three solemn occasions of community worship — morning prayer, eucharist, and evening prayer — be celebrated at distinct times, giving them the full attention they demand. It may mean a rearranging of timetables, but over the long period of time our communities will benefit from these generous efforts in offering worthy worship to God.


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The liturgy of the hours with its prayer embedded in time challenges us to look once more at the attitudes toward time that we share as individuals, community, and society. Is time our master or our servant? Do we use it to control or to serve others? In the Western world today, perhaps Christians need to challenge others about the ways we regard and use time.

While we do not imitate those who “kill” or “waste” time, are we using every moment of our life for God and God’s people?

In the liturgy of the hours, we need to ask ourselves: Are we too busy for God? Are we so busy using our time that we fail to use it well? Are we investing our time for God?

• **Eucharist:** In chapter 13 of John’s gospel, the last supper is the scene of the washing of the apostles’ feet with its call to humble service, and the occasion for giving the new commandment of love. The eucharist is a sign and a cause of community, of the loving union of Christians with one another in Jesus, and through him, in God. If we bring our service and love for others to our community celebrations, they will reflect the family we already are in Christ, deepen our dedication to service of one another, and strengthen us in our love for others.

Day after day we listen to God’s word at Mass in the readings and in the homily. The lectionary is the Church’s catechism, and we need to open ourselves more to God’s word in the liturgy by studying, reading, and praying over it at other times.

When the priest is praying the eucharistic prayer in the name of all, we share in it and make it our own by joining with Jesus in his total self-offering (GI, no. 55f [1445]). His self-surrender for us, in obedience to the Father’s will, is the cause of our salvation (Religious life, no. 5). In our baptism, we have died and entered a new life in Christ; in religious vows, we have handed over our whole life to God’s service; we have joined in Christ’s self-gift to God. In the eucharistic prayer each day, we give ourselves anew to God, we join more closely in the spirit of Jesus, and we are strengthened in our resolve.

Good celebration of the eucharist and of morning and evening prayer needs constant effort, but it is at the heart of our community life. Good celebration of the Church’s liturgy can be the main source of our growth in strength to live as religious men and women.

• **Litururgical year:** The liturgical year celebrates the paschal mystery of Jesus — his dying and rising — and our sharing in this mystery (Liturgy constitution, no. 106 [106]). The Church’s liturgical year, with its changing seasons, feasts, and fasts, is a constant call to conversion and renewal.

Each week, Sunday is the day of the risen Lord, and reminds us of what we are called to be as Church; then we are sent forth into another week of
work in the Lord's service. On Friday we are called to share in the cross a little more by our extra effort at prayer, penance, and good works.

In Advent we are called to make straight the way of the Lord in our lives as individuals and communities; in the Christmas season, we celebrate because the Son of God has become one of us, our brother as well as our Lord; and we strive to walk more faithfully in his footsteps. Lent is baptismal and penitential in its nature: by prayer, reading God's word, and doing penance, we prepare to renew our baptismal covenant at Easter: that we will die with Christ to sin, and live with him for God. During the Easter season, we deepen our faith in the Lord Jesus, who is risen and present among us as we work and worship.

In ordinary time, we let the gospels lead us forward with Christ in his mission to all the human family. On the feasts of saints, we celebrate because Christ has gained his victory in their lives, and is working to do the same in ours. Throughout the Church's year of praise and prayer, Jesus is calling us to renewal and growth, until we reach our full stature in Christ (Eph. 4: 13).

○ *God's word:* The Church encourages us to let God's word become more important in our lives each day (Religious life, no. 6). The scriptures influence the liturgy deeply: as well as the readings, we have prayers, hymns, and rites which are based on God's word (Liturgy constitution, no. 24 [24]). The homily unfolds the meaning of God's word, and leads us to live more fully as Christians and to enter into the liturgy of the eucharist with stronger motives.

The Sunday lectionary system is carefully designed to proclaim the main teachings of our faith over a three-year period. We are encouraged to have bible celebrations, services of the word, at different times of the year in order that we may be led by God's word to grow in faithfulness and love.

○ *Penance celebrations:* One form of bible service that is highly recommended is the penance celebration. God's word invites us to conversion, to renewal (see *Rite of Penance, no. 36 [3101]*): Jesus has freed us from sin by his dying and rising, and has given us a share of his new life in our baptism.

A penance celebration doesn't have to be linked directly with the sacrament of reconciliation. We can hold penance celebrations to deepen our repentance and spirit of penance in our community, to help members prepare for the celebration of reconciliation at another time, to promote the "conversion of life and purification of hearts" (see *Rite, no. 37 [3102]*). Penance celebrations are appropriate in Lent (perhaps at the beginning as well as the end of the season), in Advent, and at other times for renewal or beginnings: the anniversary of our community's founding or another important date, the start and end of the school year, and retreats.
• **Our body in liturgy:** Jesus uses us to voice his praise and his prayer to the Father, and indeed invites us to offer our worship in the name of all creation. To celebrate liturgy we use our bodies: our senses and our voices, our hands and our arms, our feet and our seats. We stand, bow, sit, kneel, and sometimes prostrate ourselves in the liturgy. We see lights and colors, hear preaching and singing, smell incense, taste the forms of bread and wine. We reach out to touch others in the kiss of peace, in the laying on of hands, and in anointings. We make the sign of the cross on our forehead, lips, heart, and on ourselves and over others. 4

Our bodies are temples of the Holy Spirit, and they are consecrated in our baptism to God’s service. The body is for offering glory to the Lord, and for offering service to others. Our liturgy unites love of God and neighbor, worship and service, and makes us more free to lift up our hands as well as our hearts.

• **Silence:** The last of these areas of liturgy that can help us to deepen our religious life is silence. I am not talking of “le grand silence” of yesteryear, but rather of silence in the liturgy. In the Mass, there are built-in moments where we pause in silence: at the penitential rite, we reflect on our need for God’s mercy; at the opening prayer, we gather our personal petitions and unite them with the prayer of the whole Church on earth and in heaven; after each of the readings and the homily, we pause to reflect on what we have heard, and to allow the Spirit to speak to us; after communion, we have the opportunity to spend some silent time with the Lord Jesus. (See GI, no. 23 [1413].)

In the liturgy of the hours, we also have spaces for reflection: after each psalm and its *Glory to the Father*, and at the end of the brief reading from scripture. We may also pause at the end of the intercessions for silent prayer. (See GILH, no. 202 [3632].)

Silence is one of the ways in which we participate in the liturgy (Liturgy constitution, no. 30 [30]). A celebration without adequate pauses for silence becomes oppressive, and actually cuts out the times designed for personal prayer and reflection in the midst of community worship. For religious men and women, at least a minute of silence each time is desirable. Contemplative communities may wish to have longer periods of silence.

Moments of silence in liturgy allow us to hear God speaking in our hearts, and help us to respond in love. (Some further references on silence are given in Bulletin 89, pages 107-110; no. 99, pages 155 and 159; and in the index in Bulletin 101.)

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4 These points are explored more fully in Bulletin 94, *Gestures and Symbols*, and in the liturgical leaflet, *Worship Without Words* (1979, CCCB, Ottawa).
Liturgy and formation: The liturgy's purpose is worship of God. But it does teach us by its symbols, actions, words, and attitudes. Good liturgy, well celebrated, has a strong influence on the faith, prayer, and apostolic works of the community and its members. Poor celebrations weaken their faith and cool their fervor. All members need to be helped to grow in the spirit of the liturgy as the primary and indispensable source of Christ's Spirit (Liturgy constitution, no. 14 [14]). As the Episcopal Commission for Liturgy, we stress that the liturgy and its spirit are of key importance in the formation of religious in our country:

- **New members:** During the years of their formation, new members need to learn about the liturgy: its meaning and value, its power, its rites, the liturgical year, the meaning and ways of participation. Theory and practice, prayer and celebration, use and adaptation: all blend together to deepen their sharing in the Church's liturgical life.

- **Continuing formation:** As well as good celebration in each liturgy, all religious need opportunities for instruction in the spirit and practice of the liturgy, so that they may deepen their understanding and love of the Christian way of worshipping our God. This formation may be done by workshops, in-house formation, guided reading, and study programs. Religious communities may send one or more members to summer school or all-year courses in pastoral liturgy, so that they may share their learning with the whole community: a list of schools is given in Bulletin 97, page 64.

Members of religious communities are formed to live together in loving communion, in order that they may give greater glory to God by their worship and apostolic service. The liturgy is the source of their zeal and the goal toward which they direct their efforts (Liturgy constitution, no. 10 [10]). Like all Christians, they need help to be able to recognize the treasures in the liturgy, and to benefit from the scriptures proclaimed, from the prayers and celebrations, and from the music and hymns. These are part of the Church's living tradition. By regular daily celebration of the Church's liturgy, we are nourished and formed gradually and slowly under the guidance of the Holy Spirit.

Liturgy and vocations: The example of the life you lead for Christ is the best way of recommending your own community to young people thinking about their vocations (Religious life, no. 24). When we celebrate the liturgy as well as we can, we are doing much to promote vocations to our community and to the many other ministries in the Church.

In the intercessions of Mass and daily prayer, you are praying for the Church, God's people, and for all their needs. You remember parents, and ask God to help them to lead their children by prayer and example to live as good Christians. You pray for young people, and ask the Spirit of Jesus to guide them as they struggle to mature; you pray that many will be attracted to serve Christ in the many dioceses, communities, and missions of the
modern Church. You pray that God will lead potential vocations to your own community.

You help families to learn to pray in the spirit of the liturgy: with attitudes of thanks and praise and intercession; at the beginning and ending of the day, at mealtimes, in times of joy or need; you help parents to grow in prayer and in the spirit of ministry in their parish communities.

You are serving the needs of today's world. Your religious house is a friendly place, with a special love and welcome for the poor, for those with handicaps or difficulties. You radiate the spirit of your vows.

You are trying to live your vows. You celebrate them and offer them each day in morning prayer, in the eucharist, and in evening prayer. The Lord Jesus sees your efforts and helps them by his grace.

If you are generous with him and trust him, Jesus will be generous in giving his Spirit to many, and in leading some to become members of your community.

Some challenges: In this talk, we have proposed to you some strong ideals to strive for, over a period of time. We are well aware that it takes time to achieve such goals.

Problems: We are also aware of the many problems that face you. We recognize that there is a vast wealth of rites in the reformed liturgy today, and that it takes time to appreciate them and digest them in the community's spirituality and life. We are only too aware that we — all Christians — do not take enough time to prepare, celebrate, reflect on, and evaluate our liturgical celebrations. These are some of the items on the agenda of Canadian Catholics in the next few years.

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Conclusion: I close with the assurance that the Episcopal Commission for Liturgy in English-speaking Canada has a continuing concern to promote better liturgy in every parish and religious community in our land. We produce a lot of resources — liturgical books, the National Bulletin on Liturgy, liturgical leaflets, and other publications — to help you in your prayer and work. Please feel free to contact Father Regis Halloran, the Director of the National Liturgical Office, or Father Pat Byrne, his assistant, if they can be of help to you.

May I recommend to you and all your communities one particular issue of the Bulletin: no. 90, Religious Communities Celebrate Liturgy. It takes a careful and broad look at the ways in which the Church's liturgy can help religious communities to grow in their religious life. Speaking for the Episcopal Commission, I can say that this issue reflects our thinking, and we recommend it to you without hesitation. It is a valuable resource, and should be in every religious house. Many communities receive the
Bulletin five times a year, and are thus helped to keep up to date and to grow with the Church.

Full participation in the liturgy is the primary and indispensable source of the true spirit of Jesus Christ. May God help you to benefit fully from this source.

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Helpful reading:
Bulletin 90, Religious Communities Celebrate Liturgy.

Liturgy in the religious community, in Bulletin 34, pages 160-169.
See further references in Bulletin 61, page 329, and in no. 101.

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**CANADIAN STUDIES IN LITURGY**

The Episcopal Commission for Liturgy has decided to begin a new series of publications in the field of worship. This series, to be known as the Canadian Studies in Liturgy, will provide booklets that take one topic in the field of pastoral liturgy, and explore it. The individual issues will be written at a popular level, intended for ordinary people in parishes and religious communities.

The series will be printed in a format similar to this Bulletin, with a distinctive cover. The number of pages will vary from issue to issue. About one new title is expected each year. The Liturgy Commission hopes that the new series will encourage exploration of one topic in some depth, and lead to better or renewed pastoral practices.

The first issue of the new series is *Holy Days: Opportunities and Challenges*. Written by Dr. J. Frank Henderson, chairperson of the National Council for Liturgy, this issue contains 48 pages, and is now available. Copies are $2.50, plus postage and handling.

Parishes, religious communities, schools, and families are encouraged to obtain a copy, and to let it spark discussion and growth in this aspect of the liturgy.
Understanding eucharistic prayers

In the present form of the renewed Roman rite, we have nine eucharistic prayers approved for use in English-speaking Canada, a big change from the one prayer used in the Western Church between the early middle ages and 1968. At its meeting in November 1984, the Episcopal Commission for Liturgy suggested that there is a continuing need for a good catechesis on the eucharistic prayer.

All members of each liturgical assembly need to grow in their understanding of what we are doing and saying in the eucharist, and of what is being said by the priest in the name of the worshipping community.

Names for the eucharistic prayer: Down through the centuries the Church has used a number of names for the central prayer of its eucharistic liturgy. Some of them include:

- **Canon**: This is the Greek word for a fixed rule or standard (as in the canon of scripture). The Roman eucharistic prayer was fixed and stable from the sixth century to the twentieth. Other than the preface, there are few variations in its text during the year.

- **The prayer**: The Latin terms, *prex*, *oration*, were used to describe it. Other names are the prayer of offering, the great prayer, the sacrificial offering, the action.

- **Anaphora**: From the Greek verb for offering as in sacrifice. This is the common Greek term for this prayer.

- **Eucharistic prayer**: From the Greek for thanksgiving, this is the title used in the Roman rite today.

Nature of the Eucharistic Prayer

As Church, we are God's chosen people, gathered together from the rising of the sun to its setting (see Mal. 1: 11), so that we may make a perfect offering to the glory of God's name (eucharistic prayer III). It is the Father who gathers us in Christ. It is when we come together for worship, especially in the eucharist on the Lord's day, that we recognize ourselves most fully as the Church or people of God (Liturgy constitution, nos. 41-42 [41-42]; GI, nos. 74-75 [1464-1465]).
History: Jesus, the apostles, and the first Christians were Jewish in their background and thinking. It is only natural that their forms of prayer developed within a Jewish context. The first Christians' way of doing eucharist in memory of Jesus followed the spirit of the Lord's supper, which was celebrated in a Passover context (see Lk. 22: 8, 11, 15): a joyful, commemorative meal in which God was praised and thanked for the great saving deeds done for the chosen people. The Christians (see Acts 11: 26) easily adopted the Jewish berakah or blessing prayer, especially in its more developed birkat ha-mazon format (blessing God, recalling God's saving deeds in the past, asking for saving deeds for the Church and the world now, blessing God).¹

Around the year 100, the Didache (probably from Syria) records what some take to be an early form of eucharistic prayer (chapters 9, 10, 14). In 150 at Rome, Justin describes the presider as saying prayers of thanksgiving over the bread and wine, at some length and to the best of his ability, with the people acclaiming Amen! This prayer gives praise to God the Father in the name of Jesus and of the Spirit, and thanks God for making us worthy to receive heavenly gifts.

Only 65 years later, we find Hippolytus recording a simple eucharistic prayer (since modified and adapted to become our present eucharistic prayer II), but he notes that prayers like these do not need to be memorized or said word for word: they are models for the presider's guidance.

By the time of Ambrose and Augustine at the end of the fourth century, we find three trends concerning eucharistic prayers in the Latin or Western Church: the development of the Roman canon² (basically our eucharistic prayer I today); the requirement that all liturgical prayers had to be approved by the bishop before use (Hippo, 393); and the use of unauthorized texts was forbidden. This quickly led to the development of local collections of prayers, which gradually brought about the preparation of sacramentaries in the next five centuries.³

Purpose: The eucharistic prayer is the “center and summit” of the eucharistic action (GI, no. 54 [1444]), and expresses what the Church is about in the liturgical celebration: giving praise and thanks to the Father, through the Son, our Lord Jesus Christ, in the love of the Holy Spirit. We are expressing thanks for the gifts of creation, and for the grace of redemption through the dying and rising of Jesus. We — this assembly of God's

¹ Further brief notes on the berakah and birkat ha-mazon prayer forms are given in Bulletin 49, pages 152-153; see also no. 68, pages 73-74; no. 80, page 176; Sunday Mass Book (1976, CCC, Ottawa): page 1318.


people, in union with the Church of God on earth and in heaven — are making this prayer in the name of the whole human race, and of all the universe (see eucharistic prayer IV).

**Presidential prayer:** From the earliest stages of our Christian tradition, we find that the eucharistic prayer is a presidential prayer. It is proclaimed by the presiding bishop (and later, by the presbyter presiding in the bishop's name). But the presider is not offering this prayer alone: it is proclaimed in the name of the assembled community, and in unity with the Church throughout this world and in the next. The priest or bishop who says the words of the eucharistic prayer is speaking them for the Church, the people of God, giving formal voice to the community's act of praise and thanks.

**Participation:** Though the words of the prayer are proclaimed by the presiding bishop or presbyter, the prayer is the prayer of the whole community. Other members of the assembly take part in it by their posture, their silence, their words (preferably sung), and by their self-offering in union with the spirit of the prayer:

- **Posture:** The second eucharistic prayer gives thanks to the Father for letting us stand in God's presence and serve. In the early Church, standing was the normal position for solemn prayer, especially on the Lord's day. Although current directives encourage kneeling for the prayer (GI, no. 21 [1411]), we will gradually see standing being accepted once more as the more desirable posture, especially as people enter into the meaning and spirit of the prayer.

- **Silence:** The people listen to the words of the prayer being prayed in their name, and join in mind and heart with its spirit. Silence is one of the strong ways of participation (Liturgy constitution, no. 30 [30]): it does not mean an absence of activity, but rather an intentness of spirit, a resolute joining in with what is going on.

- **Words and song:** Members of the community are encouraged to take part in the prayer by responding in the preface dialogue (which dates back to Hippolytus, and is probably much older); and by singing the three acclamations: *Holy, holy, holy Lord,* the memorial acclamation, and the great *Amen.* These acclamations punctuate the prayer and intensify the moments of silence.

- **Self-offering:** This is discussed in more detail on pages 247-249, below.

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4 "The sole eucharist you should consider valid is one that is celebrated by the bishop himself, or by some person authorized by him." See "The Epistle to the Smyrneans," by Ignatius of Antioch, in *Early Christian Writings: The Apostolic Fathers,* translated by Maxwell Staniforth (1972, Penguin, Harmondsworth, Mdx.): page 121, no. 8.
Careful choice of texts: Although the first few centuries allowed the presider to pray freely within a general framework, it was not long before fixed texts came into use. This is partly for the sake of orthodoxy, and partly for practical purposes: not everyone is able to compose and proclaim a flowing prayer week after week: look at the difficulty some presiders have in making up a simple introduction to the penitential rite, prayer of the faithful, or the Lord's prayer, for example.

As texts came to be written in small booklets (libelli), carefully handed down from one bishop to another, presiders were expected to follow one of the prescribed texts.

In today's world, the Latin Church has provided nine prayers, but insists that these be proclaimed only in approved translations.

Why such strictness? Because these texts enshrine our faith. The eucharistic prayer is the Church's primary profession of faith; the creeds are its echo, developed for use in the context of baptism or a Church council meeting, and brought into the Mass only around the year 1000. Like St. Paul, we want to be faithful to Jesus by handling on what we have received (see 1 Cor. 11: 23-26).

Elements of the Prayer

Though printed with paragraph spaces in modern sacramentaries, the eucharistic prayer is one prayer, not a series of prayers or separate paragraphs. There is a flow to the prayer, and a development of thought as it progresses from the preface dialogue to the great Amen. The elements of the eucharistic prayer are described below:

To the basic elements of the developed berakah (praise, remembering, petitions), the Church has added several others through the centuries, as described below, to constitute its eucharistic prayers in the present age.

The General Instruction of the Roman Missal (GI, no. 55 [1445]) now recognizes eight chief elements in every eucharistic prayer. These elements may vary in their order. They are not to be considered as eight “parts” or “pieces” which make up the canon, but rather as elements or dominant notes which penetrate it, and which may be more evident at different places in the prayer.

Thanksgiving: “Eucharistic prayer” means a prayer of thanksgiving and praise. This element is seen particularly in the preface, but continues throughout the canon. As the priest prays the anaphora in the name of the assembled community, he praises and thanks God our Father through our Lord and brother Jesus Christ. The entire assembly thus joins with Christ in recounting God's wonderful works of creation and grace, and in thanking our God for all that has been done for us in and through Christ.
By the use of a variable preface, the Roman rite enables the community to express its thanks for some particular aspect of salvation which is being celebrated (GI, nos. 54-55a [1444-1445]). The priest is encouraged to introduce the eucharistic prayer (before beginning the preface dialogue), and in this way help the members of the community to realize that they too have a part in the history of salvation.5

The whole prayer is one of giving thanks — this is the meaning of the word eucharist. We praise the Father for all the works of creation and salvation, and we recall them; we offer the sacrifice of Christ to our God, whose unending honor and glory we seek.

First acclamation: At the end of the preface, the priest joins the community's prayer of thanks to the praise offered to the Father by the saints and angels in heaven. They too give glory to God through Christ, our mediator and high priest. People and priest sing the Holy, holy, holy Lord together as an acclamation of praise (GI, nos. 55b, 17a [1445, 1407]).

Our liturgy is a foretaste of the heavenly liturgy in which we shall share fully some day (Liturgy constitution, no. 8 [8]). In each celebration, we are not an isolated assembly, but the local manifestation of the body of Christ, with its members on earth and in heaven, joined together with the angels in singing praise to God.

Epiclesis (invocation): The priest holds his outstretched hands over the bread and wine, and asks God the Father to send the Holy Spirit to sanctify these offerings. The gesture is a form of laying on of hands, which can signify the giving of the Spirit. We pray also that all who share in these gifts in communion will be saved by Christ, who is the victim being offered (GI, no. 55c [1445]).

Churches of the East and West have long placed different emphasis on the epiclesis. For the Latin rite, the consecration is considered to take place at the words of institution: St. Ambrose, who died in 397, witnesses to this tradition. The Eastern Churches maintain an equally ancient tradition: the gifts do not become the body and blood of Christ until the priest asks the Father to send the Spirit to make these offerings holy. St. Cyril of Jerusalem (or his successor John), writing in the final half of the fourth century, describes this tradition.6

This is not a case of one being right and the other wrong; no one made a fuss over the different traditions until the Latin-Greek squabbles of the

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6 St. Ambrose holds for the words of institution (see Yarnold, page 133), while Cyril of Jerusalem and Theodore of Mopsuestia hold for the prayer invoking the Spirit (Yarnold, pages 245-246) as the moment of consecration.
late middle ages. Our Church states that all rites, Eastern and Western, are of equal authority and dignity (see Liturgy constitution, no. 4 [4]). The Second Vatican Council praises the ancient Eastern discipline of the sacraments (Decree on Eastern Catholic Churches, no. 12 [166]).

A growing trend today is to hold that the entire eucharistic prayer is consecratory.

The Joint Commission for theological dialogue between the Roman Catholic and the Orthodox Churches has discussed this question within the context of the mystery of the Church and the eucharist in the light of the mystery of the Trinity:

"... The eucharistic mystery is accomplished in the prayer which joins together the words by which the Word made flesh instituted the sacrament and the epiclesis in which the Church, moved by faith, entreats the Father, through the Son, to send the Spirit so that in the unique offering of the incarnate Son, everything may be consummated in unity. Through the eucharist believers unite themselves to Christ, who offers himself to the Father with them, and they receive the possibility of offering themselves in a spirit of sacrifice to each other, as Christ himself offers himself to the Father for the many, thus giving himself to men" and women.

"This consummation in unity brought about by the one inseparable operation of the Son and the Spirit, acting in reference to the Father in his design, is the Church in its fullness."7

**Narrative of institution:** The scriptural texts describing the narrative of institution come from the liturgical uses of believing communities. A careful study of the passages giving the last supper narrative8 shows that the Church has always adapted and modified the words and actions of Christ at the words of institution. Not all the actions are done: the breaking of the bread is reserved for the moments before communion,9 and the eating and drinking are done at communion time (GI, no. 55d [1445]). The memorial acclamation is an independent rite added at this point (GI, no. 17a [1407]).

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7 Second plenary meeting, Munich, June 30-July 6, 1982. The text is given in Information Service of the Secretariat for Promoting Christian Unity (1982, via dell’Erba, 1, 00193 Roma): no. 49, pages 107-112, 59-60; the quotation is from paragraph 6, pages 108-109.

8 The narrative is given in Mt. 26: 26-29; Mk. 14: 22-25; Lk. 22: 19-20; 1 Cor. 11: 23-25. The line about raising his eyes to heaven comes from some of the gospel stories of multiplying the loaves (see Mt. 14: 19; Mk. 6: 41; Lk. 9: 16). See The Shape of the Liturgy, by Gregory Dix (1982, The Seabury Press, New York), pages 2-8: see review in Bulletin 86, page 236. See also The Eucharistic Words of Jesus, by Joachim Jeremias (1976, SCM Press, Bloomsbury Street, London).

9 The best guide to the celebration of the renewed Roman Mass is found in the General Instruction and in the rubrics in the Order of Mass. Roman Catholic priests who busily break the bread during the narrative of institution are flying in the face of their liturgical tradition: only the West Syrians and Copts crack (not break) the bread at this moment: see The Mass of the Roman Rite, Missarum Sollemnia, by Joseph A. Jungmann, SJ (1955, Benziger, New York): vol. 2, page 202; The Early Liturgy to the Time of Gregory the Great, by Josef A. Jungmann, SJ (1959, 1962, University of Notre Dame Press, Notre Dame, IN 46556): page 220.
Anamnesis (remembering, recalling): One important aspect of the ancient berakah form of praise is that we place before God the wonderful works done in the past, and praise God for them. Relying on God’s faithfulness to the covenant, we ask our Father to continue working these wonders among us by giving us many graces and blessings through Christ.

Jesus commanded his apostles to do the eucharist in memory of him. As we obey his precept, we pray to the Father and recall Jesus’ passion, descent among the dead, resurrection, ascension, and his coming again in glory: we recall the fullness of his paschal mystery (GI, no. 55e [1445]).

The people’s memorial acclamation, which should be sung to have its full effect, fits well at the end of the anamnesis, as in the first eucharistic prayer for Masses with children.

- **Remembering God’s wonderful actions:** We recall:
  - God’s work in creation;
  - God’s work in the realm of salvation:
    - by sending the Son to be our brother and our savior
    - by what Jesus did at the last supper
    - by our Lord’s obedient suffering, death, and rising;
  - God’s work of saving us by the paschal mystery, summed up in the death and rising of Jesus and shared by us through our Christian initiation.

**Offering:** We offer to the Father the sacrificial death of Christ the Son, as Christ told us to do, by presenting the bread of life and the cup of eternal salvation. We join our own living sacrifice to that of the Lord, and offer this to the Father with Jesus.

In the four eucharistic prayers, the anamnesis is immediately followed by the offering: **Remembering Jesus’ death-resurrection with thanks, we offer** this bread and cup, this sacrifice, the body and blood of our Lord. This offering is made by the entire Church, but especially by the community assembled here in faith (see GI, nos. 74-75 [1464-1465]). We offer the pure and holy victim to our Father in heaven. Those for whom we offer are mentioned in the intercessions.

Today this offering is perhaps the least understood element in the Roman Mass. The Church’s offering takes place during the eucharistic prayer. What few seem to understand, however, is how we offer during the canon. The General Instruction teaches us more about this:

- **Offering Christ:** The people are to offer the victim (in silent reverence: GI, no. 55h [1445]) as the priest offers him in their name and in the name of the Church (GI, no. 62 [1452]). We offer Jesus Christ, who died
that we might die to sin, who was raised that we might live with him for God. Christ, the obedient Son, is the only gift that can be truly pleasing to God.

- **Offering themselves:** Yet we are also commanded to offer ourselves in union with Christ. Christians need to learn how to offer themselves and their lives during the Mass. They need to be taught to come with the necessary dispositions, so that they may make this offering (see Liturgy constitution, nos. 11-12 [11-12]).

  We pray that Christ will make us his gift to the Father (third eucharistic prayer). St. Paul tells us to give God proper worship by offering ourselves as living sacrifices: we are to live in a way that is pleasing and acceptable to our God. This involves a rejection of this world's standards, and an opening of ourselves to God's action, letting ourselves be transformed from within. Thus we will be able to know God's will, and carry it out with the help of grace (see Rom. 12: 1-2; 1 Pet. 2: 4-5).

- **Union with the Father:** Union with God demands obedience in faith (Jn. 15: 10; Mt. 7: 21-23), and love (Jn. 14: 23). It is the Spirit, living in us as temples (1 Cor. 3: 16), who teaches us (Jn. 16: 13) to be spiritual people (Rom. 8: 1-17). This union with the Father is to grow daily (GI, no. 55f [1445]).

- **Union through Christ:** The Lord Jesus is the way, the truth, the life: he is our only way to the Father (see Jn. 14: 6). If we are to grow each day in our union with the Father, we have to do it through Christ. Jesus demands that we follow him by carrying our cross daily with him (Lk. 9: 23); he wants sincere followers who serve by deed, not by lip service only (Mt. 15: 7-9; James 1: 27 and 2: 14-17). Through the eucharist God will give us strength to be true followers of Jesus.

- **Union with one another:** We have constantly been taught that our love of God must be shown in love for our neighbor: see Mt. 25: 31-46; 1 Jn. 4: 7-21, especially verses 20-21. If we are going to grow in union with God, if we hope that our Father will accept this sacrifice we offer (see Mt. 5: 23-24), we have to be seeking an ever growing love and union with one another. This love will be the sign to all that we are Christ's (Jn. 13: 35).

  Another way of expressing this offering is mentioned in the Constitution on the liturgy, no. 10 [10]: we renew our baptismal covenant each time we celebrate the eucharist, especially on the Lord's day. We are invited to give ourselves totally to our God, to die with Christ to sin and to live with him for God. This self-giving with Christ, this return to our baptismal roots, is at the heart of our offering.

- **Education necessary:** Members of the Church — both priests and people — need to deepen their understanding of the action of the Mass.
Priests are to instruct their people on how to do this. The continuing liturgical education of the clergy remains a vitally important responsibility of the bishops.

**Intercessions:** As members of the people of prayer, we intercede for the Church and for the whole world. We continue the prayer of Christ the high priest that all will be saved. We pray that the fruits of his death and resurrection will be given to all.

The Church is called to be a praying people. Our unending task as sharers in the priesthood of Christ is to stand before God and pray in union with our Lord for all, asking our Father to bring the whole world to salvation. The texts of the eucharistic prayers show that the Mass is being offered for the Church, for all its living members, for the dead, and for peace and salvation for the whole human race. We ask our heavenly Father to let us all share in the salvation gained for us by the dying and rising of Christ (GI, no. 55g [1445]).

The intercessions follow different arrangements in the various eucharistic prayers, and repeat in a general way some of the intentions prayed for in the general intercessions or prayer of the faithful.

**Doxology:** The closing words of the eucharistic prayer (*Through him, with him*) summarize our act of honor and glory being offered by the Church to the Father, through the Son, in the Holy Spirit. The presiding priest sums up and concludes the thanksgiving that we — this assembly and the whole Church in heaven and on earth — are offering to God in the eucharistic prayer (GI, no. 55h [1445]).

* Acclamation: By their hearty Amen! the members of the assembled community confirm and approve the action of the eucharistic prayer proclaimed in their name. St. Justin describes this same acclamation in Rome around the year 150, noting that the people give their assent to the president's prayer by saying Amen, which is a Hebrew word for So be it. Augustine tells us that saying Amen is like putting our signature to the prayer. By it, the people make the prayer their own.

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10 Vatican II, Decree on the ministry and life of priests, no. 5 [260]; Liturgy constitution, nos. 11-12, 14, 18-19, 48 [11-12, 14, 18-19, 48].

11 Liturgy constitution, nos. 14, 17-18, 41-42 [14, 17-18, 41-42]; Decree on the bishops' pastoral office in the Church, nos. 15-16, 30 [194, 196].

12 The doxology is the conclusion of the eucharistic prayer, and like the rest of the canon, it is proclaimed by the priest alone. Letting the congregation say the doxology is contrary to the tradition of the Latin rite, and also forbidden by current guidelines. These note that the assembled believers are to listen "in silent reverence" while the priest proclaims the eucharistic prayer (GI, no. 55h [1445]; letter on eucharistic prayers, 1973, no. 8 [1982], in Bulletin 40, page 199). Their part is to offer and to acclaim in the three acclamations of the eucharistic prayer. All three acclamations should be sung for better participation by the worshipping community.

13 Justin the martyr, *First Apology*, nos. 65: 3-4 and 67: 5. (See Bulletin 55, page 242.)

14 *Serm. Denis*, 6, 3 (PL 46, 836).

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Growing in understanding: In our personal and family prayer life, we can use the berakah form of praise more frequently. In this way we can begin to steep ourselves more in the spirit of the eucharistic action of the Church's greatest prayer.

As pastors become more deeply imbued in the liturgical spirit of the eucharistic prayer, the central portion and highlight of the Mass (GI, no. 54 [1444]), they will be able to help their people by their word and example in participation in the Church's liturgy (Liturgy constitution, no. 19 [19]), which is the summit of the Church's work and the source of its spirituality (see Liturgy constitution, no. 10 [10]).

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WORSHIP '86: CELEBRATING BEM

The Canadian Liturgical Society is planning a symposium on the celebration of baptism, eucharist, and ordination, reflecting on the World Council of Churches document, Baptism, Eucharist and Ministry (BEM). The symposium will take place May 20-23, 1986 at King's College, University of Western Ontario, in London.

Planned for the week are six major sessions:

○ Celebration in the historical and theological context of BEM: Rt. Rev. Robert F. Smith;

○ The celebration of baptism: Prof. Charles Davis;

○ The celebration of eucharist: Prof. Monika Hellwig;

○ The celebration of ordination: Prof. Constance Parvey;

○ Pastoral implications, possibilities, and resources: Rev. William Lazareth;

○ Closing overview: Rev. Herbert O'Driscoll.

Registration is now open, and must be completed by April 25, 1986. For information and registration forms, contact:

Prof. James Schmeiser
King's College
266 Epworth Avenue
London, Ontario
N6A 2M3
Brief book reviews


The author has brought together this collection of portraits of people who worked for justice, peace, and nonviolence. Many are not well known, and all may serve as models for those who want to be peacemakers. Recommended for high school students, catechists, and families.


The author draws up careful arguments to show that capital punishment is wrong, and does not deter others from crime. Written in clear language and based on U.S. cases, the book helps readers to understand the question and its importance in today's need to respect life more fully. Helpful and positive.


What is an enemy? How do we become enemies? The author leads us to explore the meaning of enmity, and invites us to apply Christ's approach in our present-day world. Positive, helpful.

Augustinian Panorama, edited by Edward Fenech, OSA (1984, Augustinian Institute, Faculty of Patristic Studies, Old Bakery Street, Valetta, Malta): no. 1, softbound, 64 pages. One volume a year, 4 Maltese pounds.

This is the first annual issue of a new journal of patristic studies. Neatly laid out and printed, it contains four articles on Augustine and Augustinian thought, and two book reviews. Its scope is to present "articles and short papers on patristic themes, and on historical aspects of the Augustinian order and related subjects." Articles in this issue are in English or French, and future issues may also contain some in Italian. Recommended for university libraries and for those with a special interest in Augustine or patristics.


The title is somewhat misleading: this is a book for judging how effective catechetical programs are in a parish. It provides information and model forms for use by parents, students, catechists, and pastors in a variety of situations. The sacramental programs reviewed are confirmation, eucharist, and reconciliation. The book was prepared in Detroit archdiocese, where a full K-12 program is in effect. May be helpful to catechetical offices and parishes.

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

Prepared especially for parents of children under six, parents who wish to raise their children as followers of Jesus, this sensitive and delightful book offers helpful guidance. Scriptures, prayer, and the role of the Christian community are discussed in a positive way. Recommended for parents, catechists, and clergy.


Using the teachings of Jesus, John Paul II, and the U.S. bishops, the author describes the Catholic teaching on peace. The practical suggestions offer individuals and families ways in which they can do the works of mercy as works for peace. Recommended for all who are working for social justice, and for all who want to be the peacemakers praised by Christ (Mt. 5: 9).

The Church Year in Prayer, by Jerome M. Neufelder (1985, Our Sunday Visitor, 200 Noll Plaza, Huntington, IN 46750; available in Canada from B. Broughton, 2105 Danforth Avenue, Toronto, Ontario M4C 1K1): softbound, 205 pages. $11.15 (Canadian).

The idea is good, but the arithmetic gets you down, and makes it difficult to keep in tune with the daily liturgy: 28 days in Advent, 15 in Christmas season, 47 in Lent, 50 in Easter season, 6 in “Pentecost,” and 255 in ordinary time! While correctly emphasizing that community and personal prayer are interdependent, the book chooses not to emphasize Sunday (with its three cycles of readings), and limits itself to seasonal texts, without indicating which week we are in. The accompanying texts on prayer are helpful, however, but follow a chronological order. May be helpful to those who prefer to browse or use the cafeteria approach.


A clinical psychologist combines his understanding of stress and its physical effects with the beneficial results of Christian meditation and prayer. Many simple case studies describe how people have been helped to relax, to be calm, and come closer to Jesus.


When we see God as the who loves us and frees us from slavery, then we can understand God’s law as “the way in which we live out and express our covenant relationship with God” (page 9). Christians walk with Christ our risen Lord in keeping the commandments. This pamphlet examines each commandment in its original context and in its meaning for Christians today, and encourages us to keep them as positive ways of showing our love and respect for God and neighbor. Recommended for parents, high school and college students, catechists, and clergy.

The New Testament in the Life of the Church: Evangelization, Prayer, Catechetics, Homiletics, by Eugene LaVerdiere, SSS (1980, Ave Maria Press, Notre Dame, IN 46556; available in Canada from B. Broughton, 2105 Danforth Avenue, Toronto, Ontario M4C 1K1): softbound, 189 pages. $6.95 (Canadian).

A scripture scholar shares valuable insights into interpreting the New Testament so that we may share its meaning in the life of today’s Church. He concentrates on the four areas in the subtitle, with a full chapter on each. We are led to see how the New Testament speaks to us in these areas of life, and how the Church’s ministers are to share with others. The chapter on prayer is for every mature Christian. Recommended for ministers, catechists, and all believers who wish to grow in faith, love, and prayer.

The psalms are prayers which speak directly to God, and which encourage us to be frank and trusting in our own prayer. They teach us how to praise God, to love God's home, to cope with dryness in prayer and with sin in our lives. This booklet opens the psalter as a book of prayer. Clearly and simply written, it is recommended for all who pray the psalms in the liturgy of the hours or in personal prayer.

Praying the Psalms, by Walter Brueggemann (1984, St. Mary's Press, Terrace Heights, Winona, MN 55987; available in Canada from B. Broughton, 2105 Danforth Avenue, Toronto, Ontario M4C 1K1): softbound, illustrations, 168 pages. $9.75 (Canadian).

This book brings us 80 pages of penetrating insights into the psalms, along with the full RSV text of the psalter. The language used in the psalms and their direct concreteness are carefully studied. The author offers many helpful ideas for Christians who want to grow more deeply in their use of the psalms in personal and community prayer. Recommended.


With faith and feeling, Fr. Donovan looks at the meaning of John Paul II's visit to Canada in September 1984. The themes of his messages, based on the scriptures and on the views of Vatican II, are seen as reflecting the constant teaching of the present pope. By word, gesture, and presence, he united Canadians and shared the gospel teaching with them. This clearly written book invites us to reflect on the way God has strengthened us through the visit. Recommended for all who want to understand the Canadian Church today, particularly teachers, religious, clergy, seminarians, and all who minister in any way in the believing community.

Prayer Book of the Saints, compiled and edited by Charles Dollen (1984, Our Sunday Visitor, 200 Noll Plaza, Huntingdon, IN 46750; available in Canada from B. Broughton, 2105 Danforth Avenue, Toronto, Ontario M4C 1K1): softbound, indexes, 197 pages. $9.75 (Canadian).

This is a simple collection of prayers: a few from the New Testament, and the rest from saints in all periods of the Church's life, from Ignatius of Antioch to Maximilian Kolbe. Helpful for personal devotion, and for use in family and catechetical gatherings.

Praying and Doing the Stations of the Cross with Children, by Diana Abajian (1980, Twenty-Third Publications, Box 180, Mystic, CT 06355; available in Canada from B. Broughton, 2105 Danforth Avenue, Toronto, Ontario M4C 1K1): paper, illustrations, 24 pages. $2.10 (Canadian).

A simple presentation of the fourteen stations with a fifteenth of the resurrection, this booklet invites children to participate by writing in thoughts or prayers, or by adding to the drawings. May be helpful for parents and catechists, especially during Lent.

Music from Taizé, by Jacques Berthier (GIA Publications, 7404 South Mason Avenue, Chicago, IL 60638; available in Canada from B. Broughton, 2105 Danforth Avenue, Toronto, Ontario M4C 1K1):

These two booklets offer many responses, litanies, acclamations, and canons for use by the community. The parts sung by the cantor or choir are given in the instrumental edition. Simple and melodic, these songs are mostly in Latin, with some English; the cantor or choir sings in English or other languages. Some of these were used at the Lima liturgy at Vancouver in 1983. Helpful for choirs, youth groups, catechists, retreat centers, and religious communities.

The important place of language and metaphor in our life as well as in our liturgy is explored in sixteen brief but penetrating articles. Many of the findings of current scholarship are reflected, and readers are invited to be open to changes in thought and in prayer forms. Liturgies for the deaf, for children, and the question of inclusive language are included. Recommended for all who appreciate the place of words and images in their worship.


Those who subscribe for 1985 will receive the 1984 issue free. It is a new periodical for research and promotion of liturgical sciences, covering literary, historical, theological, pastoral, and artistic aspects. The review is international in scope, and the first issue contains articles in English, Italian, French, Spanish, and German; future issues may also use Portuguese. Well printed, this important review is recommended for libraries, seminaries, professors of liturgy, and some diocesan commissions.


Ten papal documents on justice and peace, issued between 1961 and 1981, are gathered in one book. Each has a brief introduction and summary, along with the full text and footnotes of the document. Recommended as a valuable and handy resource for all concerned with the modern Church's teaching in the areas of peace and social justice.


This publication gathers more than 130 hymns from 12 countries in the Caribbean. Most are in English, but a few are in Spanish or Papimento (see Bulletin 95, page 227). The words sometimes speak of local plants and birds, and some are in dialect. The music is rhythmic, moving with a tropical tempo and beat. The music edition provides a variety of arrangements, with keyboard accompaniment or guitar chords, some SATB, and some melody lines, but contains only the first stanza: the full text is in the words booklet. Hymns are divided into liturgical (including some psalms and some Mass music), Christian life, and seasonal and general categories. The music reflects the cultures of the Caribbean, and provides us in Canada with a model of what we need to do here. Recommended for choirs, youth groups, and schools.

Taizé: That Little Springtime (1985, Journey Communications, Box 131, Mt. Vernon, VA 22121; available in Canada from B. Broughton, 2105 Danforth Avenue, Toronto, Ontario M4C 1K1): Betamax or VHS videocassette, 25:40 minutes. $89.95 (Canadian).

Bro. Roger leads us on a brief visit to Taizé in France, where professed brothers and visiting youth from many nations share their feelings on love and on Christian unity. By a simple life of service, prayer, and liturgy, they live the “parable of community,” working to bring reconciliation among separated denominations. It was Pope John XXIII who called Taizé that little springtime, and today's people who are helping it to bring healing. Filmed and edited with sensitivity, this cassette will be helpful for parishes, religious communities, youth groups, and religious education programs with high school and college students.
The Heart Has Its Reasons (1984, Journey Communications, Box 131, Mt. Vernon, VA 22121; available in Canada from B. Broughton, 2105 Danforth Avenue, Toronto, Ontario M4C 1K1): VHS or Betamax videocassette, 57:00 minutes. $119.95 (Canadian).

Jean Vanier is a Canadian layperson who has spent the past two decades working with people with mental handicaps. He has provided loving communities, known as l'Arche (the ark, or place of security), where the dedicated love and service of volunteers help people to heal their broken self-image. Seeing that they are wounded and hurt, crying out for friendship and security, Vanier offers them love in the spirit of Jesus and his beatitudes. Living at l'Arche brings an experience of peace, which is an experience of God. Filming is beautiful, and voice-over comments are sensitive. A presenter's guide helps group leaders to use this video documentary with any group from 15 years to adults. Most helpful for parishes, religious communities, and religious education libraries.

The Saint Book for Parents, Teachers, Homilists, Storytellers and Children, by Mary Reed Newland (1979, The Seabury Press, 430 Oak Grove, Minneapolis, MN 55403; available in Canada from Claude Primeau, 1037 North Service Road, Oakville, Ontario L6H 1A6: softbound, illustrations, xiv, 194 pages. $11.95 (Canadian).

This is a recent reprint of a 1979 title. Four saints from each month's calendar (and eight from June) have their stories told in a simple, down-to-earth way that invites us to listen, to learn, and to begin to appreciate how Jesus' love for us is reflected in the lives of his saints. Recommended for those mentioned in the subtitle, and for every Christian home.

Sabbath Time: Understanding and Practice for Contemporary Christians, by Tilden Edwards (1982, The Seabury Press, 430 Oak Grove, Minneapolis, MN 55403; available in Canada from Claude Primeau, 1037 North Service Road, Oakville, Ontario L6H 1A6): softbound, x, 133 pages. $11.95 (Canadian).

Our God is one who works and who rests. Today, when our North American culture values us by our works, we need to return to our Judeo-Christian roots. In this book, "sabbath" refers to the tradition of rest on the Lord's day, a different kind of time than our daily work. We need to rest and to become refreshed in the presence of our God. Recommended for clergy, teachers, and full-time ministers and community workers.


As it explores the broad meaning of ministry in our Church today, this book suggests many needs of God's people, and many ways in which we can meet them. Scriptural in its basis, this approach opens our minds to new possibilities of serving because we are baptized into the body of Jesus the servant. Clearly written and refreshing in its imagery. Recommended for all in any form of ministry.

Praying Together in Word and Song: Taizé (1982, GIA Publications, 7404 South Mason Avenue, Chicago, IL 60638; available in Canada from B. Broughton, 2105 Danforth Avenue, Toronto, Ontario M4C 1K1): paper, 30 pages. $3.50 (Canadian).

Three prayer services from Taizé are included in this booklet, with many suggestions for developing them further. Daily prayer, a prayer around the cross, and a celebration of the Lord's resurrection help us to pray in the spirit of the paschal mystery. The services of the cross and resurrection may be used on Friday and Sunday evenings, or during a weekend gathering. Effective use of readings, song, silence, and prayer make these celebrations effective, and quite in harmony with the Church's tradition of praying the liturgical hours. Recommended for youth groups, choirs, schools, catechists, religious communities, and retreat houses.

After a brief introduction to the season, this book offers a page and a half on each Sunday, with a short introduction, and a couple of pertinent paragraphs on each of the three readings. Intended for those who are trying to understand the texts with faith, this book is recommended as helpful for liturgy committees, readers, commentators, other ministers, catechists, and parents.

How to Pray with Your Children (1981, Veritas, 7/8 Lower Abbey Street, Dublin 1; available in Canada from B. Broughton, 2105 Danforth Avenue, Toronto, Ontario M4C 1K1): paper, illustrations, colors, 32 pages. $2.75 (Canadian).

Practical ideas that work: some Irish parents share some simple ideas that have helped them to pray with their children. Recommended as a delightful and useful book that belongs in every Catholic home, and for couples preparing for marriage.

Youth and the Future of the Church: by Michael Warren (1982, The Seabury Press, 430 Oak Grove, Minneapolis, MN 55403; available in Canada from Claude Primeau, 1037 North Service Road, Oakville, Ontario L6H 1A6: softbound, 148 pages. $11.95 (Canadian).

Good youth ministry involves God's word, worship, guidance, and healing. It must recognize the relationships between spirituality and culture. The author invites us to be challenged by the needs of youth, and to see that what matters to them is at the basis of their spiritual outlook. Those who minister to youth need to exemplify and encourage both human and Christian qualities that invite young people to Jesus. Recommended for youth leaders, parents of teens, high school catechists, and clergy.


Flippant, with many inaccuracies and misspellings, this "game" trivializes religion. In the liturgy section, old and new approaches are confused. Not worth the price, and not recommended.

WORSHIP SPACE AND CONGREGATIONAL LIFE

The Canadian Inter-Lutheran Consultation on Worship and Architecture is sponsoring a conference on the design of worship space and congregational life. Main speakers are Richard Caemmerer and Robert Rambusch. Dates for the conference are October 21-23, 1985, in Edmonton.

Further information and registration forms are available from:

Rev. Donna Kilarski Registrar
4814 — 48 Street
Camrose, Alberta
T4V 1L6

or phone (403) 423-1514