CULTURE AND LITURGY: II
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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Each culture has its special gifts, insights, and approaches to God and to the universe. Our worship in Christ has to be adapted so that it may reflect our culture and be open to all the good to be found there. Two years ago, in Bulletin 95, we began to explore these ideas.

Continuing this approach, this present issue looks at our own cultures in Canada today. We examine the important question of cultural adaptation and liturgies for Canadians, including the native peoples.

Questions of this nature cannot be resolved by individuals or by immediate decisions. They demand careful discernment of the ways in which the Holy Spirit has been working among us and in our history. It is only in prayer and sincerity and love for one another that we will be able to move forward along the paths God is inviting us to follow.
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INTRODUCTION

Culture and liturgy

Vatican II on Culture

In its Pastoral constitution on the Church in the modern world, the Second Vatican Council spoke of human culture as one of the "problems of special urgency" in our present times. Guided by the Spirit of God's wisdom, the Council sought to let "shine the radiant ideals proclaimed by Christ," so that the whole human family could be enlightened and thus encouraged to find answers for serious modern questions (no. 46).

This document, issued on December 7, 1965, the day before the Council closed, offers ten paragraphs of reflection on culture:

- *No. 53:* Various meanings of culture; its changing patterns;

- *No. 54:* Our modern age shapes our culture, and moves us a little closer to developing "a more universal form" of culture;

- *No. 55:* People are the ones who form their community's culture; all share in the duty of making this a better world founded on justice and truth;

- *No. 56:* Though many problems are to be faced, we need to form our cultures to promote a sense that we are one human family;

- *No. 57:* Because of their faith, Christians have the duty of building a world that is more human, and thus help the world to be more ready to hear the Good News of God's saving love for all;

- *No. 58:* Gospel and culture are linked in many ways; God speaks to us through the incarnate Word, and speaks to us "according to the culture proper to different ages"; the Church too enters into various cultures and promotes a two-way sharing of riches;

○ No. 59: Both Church and state are to promote freedom for culture to grow, so that each person’s spirit may grow “in its ability to wonder, to understand, to contemplate, to make personal judgments, and to develop a religious, moral, and social sense”;

○ No. 60: Christians must work to recognize each person’s right to cultural growth, “free from any discrimination on the grounds of race, sex, nationality, religion, or social conditions”; to help free people from illiteracy and poverty; to allow “all the individuals and the social groups comprising a given people . . . to attain the full development of their culture, a development in accord with their qualities and traditions”; women “should be able to assume their full proper role in accord with their own nature,” as they take their “proper and necessary” share in cultural life;

○ No. 61: Culture and “the structure of reality” are learned first of all in the family; Christians recognize that “the values of intellect, will, conscience,” and of being brothers and sisters in our human family are values found in a special way in Jesus, our brother in the flesh; education, communications, and leisure are important; followers of Christ are to work with others to promote “cultural expressions and group activities” characteristic of our age;

○ No. 62: The Christian faith needs to be expressed in modern terms; believers are to use the riches of their culture in the life of the Church and in all human affairs. All Catholics, lay persons and clergy, have “a lawful freedom of inquiry and of thought, and the freedom to express their minds humbly and courageously about those matters in which they enjoy competence.”

The Council also spoke of culture in regard to laity (Decree on the apostolate of the laity, no. 29, and Constitution on the Church, no. 36); education (Declaration on Christian education: whole document); communications (Decree on the instruments of social communication, no. 17); religious communities (Decree on the appropriate renewal of religious life, no. 3); and missions (Decree on the Church’s missionary activity, nos. 15, 16, 21).

Liturgies Flow from Our Culture

Our culture shapes our basic approaches to reality. It influences the way our language expresses ideas and things, the way we see beauty, the types of images we use. Our symbols and actions that are symbolic to us are also deeply influenced by our culture. While some basic symbols are universal or almost so in their meaning (such as darkness and light, water, eating food together), others are much more local, involved in the life and culture of a particular people or group of peoples.

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What is culture? It is the context in which we live. It is the lens through which we view reality, the filter through which the world comes to us, through which we interpret the world. It is a prism by which the world's variety is refracted and made intelligible to us. It is a kaleidoscope by which we are able to impose an understandable order on jumbled reality, some order in apparent chaos. Our culture is a framework, a cataloguing system, a set of shelves on which we can have a place for everything. Our culture is the way we contact the reality of the world, touch it, understand it, and become part of it.

- John Paul II: "Culture is important, since it is what makes us human."³ “Yes, culture is the embodiment of the spiritual experiences and desires of a people. It refines and unfolds the spiritual and native qualities of each human group. It creates the customs and institutions which seem to render social life more human and more conducive to the common good. It gives concrete expression to truth, goodness, and beauty in a multitude of artistic forms" (see Constitution on the Church in the modern world, nos. 53-62).⁴

"God is present in the very heart of human cultures because he is present in man — in man who is created in his image and who is the architect of culture. God is present in the cultures of India. He has been present in all the people who have contributed by their experiences and aspirations to the formulation of those values, customs, institutions, and arts which comprise the cultural heritage of this ancient land. And the King of glory wishes to enter into these cultures ever more completely; he wishes to enter every human heart that will open itself to him."⁵

What is liturgy? It is life and symbolic action and words of praise and prayer, addressed to God by people, lived and offered by Jesus in his body the Church. It is the worship that we — Christ and his Church — offer to our Father through Jesus in the unifying love of the Spirit. Baptized into the priesthood of Christ, we have the privilege and responsibility of sharing in his priestly acts of giving worship to God and of building up God's kingdom on earth (Liturgy constitution, nos. 7, 14 [7, 14]).⁶ "Liturgy is what Jesus does and what we do, here in our parish and our community, in every gathering of the Church around the world” (Bulletin 100, page 229).

³ Quoted from The Church and Culture Since Vatican II, page x: see review on page 267, below.
Never in a vacuum: Liturgy does not and cannot exist in a vacuum. It must be the liturgy celebrated by Christ in and with a certain incarnate, encultured group of his people. While the books and texts and rites may be the same in different parts of the world, still the liturgy will be prepared and celebrated and interpreted according to certain cultural values and insights. The way the eucharist is celebrated in a village in Sicily will not be the same as in Mexico City, nor will the liturgy of the hours in an enclosed community of contemplatives in English-speaking Canada be the same as morning prayer in an Irish seminary chapel or in an Australian parish.

Liturgy and culture: Our worship — its ideas, its way of expressing itself, its approach to life, its way of showing reverence — has to flow from our culture if it is to make sense to worshippers in our culture. What Paul VI said of evangelization is also true of liturgy. Liturgy... loses much of its force and effectiveness if it does not take into consideration the actual people to whom it is addressed, if it does not use their language, their signs and symbols, if it does not answer the questions they ask, and if it does not have an impact on their concrete life.

Culture affects liturgy: Our culture touches and influences our worship in many ways. It is up to each culture to explore these attitudes and traditions and actions, and see how they affect worshippers and their worship. Some of these areas include:

- **Reverence:** How do we express reverence for God? Some cultures do this by removing shoes or hats, and some by retaining them; some by standing or bowing or genuflecting or kneeling or prostrating; some by saying prayers or by keeping silence. How do we show respect for other people? for places and things of importance?

- **Respect for creation:** Is matter seen as something good or evil? Does its proper use lead to goodness and holiness, or is it seen as taking us away from God? How do we use it in our worship? Is there continuity between our use of material things in our daily living and in our worship? What does our worship say to our attitudes about ecology, respect for life and health?

- **Ministry:** In our culture is ministry or service to others seen as loving action or a form of devotion? Or is it begrudged duty, or simply a way of earning a living? Do some levels lord it over others? How do our titles of honor for various ranks reflect on our image of family and Church in our culture?

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• **Healing:** How much time and energy do we spend in concern for healing others? Do those who need spiritual or mental or physical healing have an important place in our community’s care, or do we try to forget them, sweep them under the carpet?

• **Reconciliation:** What place do forgiving and reconciling and peacemaking hold in our culture? Are these seen as important services central to our community’s life, or as something to be kept at the fringe?

• **Time:** What is our culture’s attitude toward time? Is it a treasure to be invested, a liability to be killed, a resource for advancing? Is our history respected, remembered, used to bring us forward? Do we respect and enjoy the varying rhythms of the seasons and days, of work and relaxation, of workday and festival?

• **Age and youth:** What are our attitudes toward the elderly? Are they respected for their experience and wisdom? What are our attitudes toward children of various ages? How much of our time and money and energy do we budget for each of these groups? Are they part of our social living, or kept at the margins of our life?

• **Symbols:** What are our natural symbols? our national ones? our religious ones? Do we respect them and let them move us, or do they embarrass us? What does this say about us? What is the place of ceremonial and ritual in our family and community lives? How do vesture and gesture contribute?

• **Beauty and artistic expression:** What is the place of good art and architecture in our society? of song and music, poetry and dance, theatre and literature? Are we encouraging these at every level?

• **Language:** Do we appreciate the beauty and strength of our own language, and respect the diversity and uniqueness of other languages and those who speak them? Do we encourage good writing? Do we speak another language or two? Do we encourage a strong press in our own and other languages? Are we as open to learning from other languages as English is to borrowing words from them? Do we encourage the use of good English? How does our language affect our prayer forms?

• **Involvement and participation:** How much are people involved in community affairs? Do they take an active interest in them, or leave this to paid officials and eager participants? How is this reflected in the life of our school and Church? in our worship?

• **Eating and drinking:** Are we content with merely refuelling ourselves with anything edible, or do we see and celebrate the beauty of creation in good food and good cooking, of serving family meals in good surroundings? Do we celebrate meals as an event in our family and community life? Do we mark special occasions with a special meal, with wine and candles, gatherings and songs? Does the “fast-food” mentality affect good attitudes of worship?
• **Sexuality:** What is the attitude of our society toward sexuality? Do laws and traditions make one gender more important or dominant than the other? Are marriage and family life respected and encouraged and supported? How are these attitudes brought into and reflected in our worship?

• **Physical concerns:** How does climate affect our life and ways of expressing our attitudes? In what ways does terrain affect our approaches to living? (For example, what differences are there among people who live by the sea, in the mountains, on the prairies, in rural areas, in the forest, in rocky terrain, or on the tundra?) How do these variations affect our community life and our worship?

• **Other questions:** What are our society's attitudes toward cleanliness; birth, growth, maturity, sickness, death; sorrow; participation in government and education; use of force or persuasion to reach common ends? How do these touch on our ways of worship and growth in our Church communities?

• **Relationship to gospel values:** How do these various aspects of our culture relate to the values preached and modelled by Jesus in his life, in his preaching (especially in the sermon on the mount), in his dying and rising, in his Church? How does our culture reflect love, justice, peace, sharing, serving, forgiving, caring for the ones who are despised, loving our enemies . . . ?

• **God's work:** Throughout human history, the Holy Spirit has been active, planting the seeds of goodness in each culture. These seeds are the bedding soil of pre-evangelization, which can flower and make a culture able to hear the gospel, be open to the ways and thoughts of God, and ready — at some future date — to share the fruits of this culture with the rest of the Church.

* * *

**Helpful reading:** Many other titles are listed in Bulletin 95, *Culture and Liturgy: I.*


*Culture and Liturgy,* by Brian Wicker (1963, Sheed and Ward, London; and 64 University Place, New York 3, NY).

*The Church and Culture Since Vatican II: The Experience of North and Latin America,* edited by Joseph Gremillion (1985, University of Notre Dame Press, Notre Dame, IN 46556): see review on page 267, below.


*Growing Beyond Prejudices: Overcoming Hierarchical Dualism*, by David L. Shields (1986, Twenty-Third Publications, Box 180, Mystic, CT 06355): see review on page 272, below.


**National Bulletin on Liturgy:**
- No. 94: *Gestures and Symbols*
- No. 89: *Children Learn to Celebrate*


*Encyclical Epistle “Slavorum Apostoli,”* by John Paul II, on the Eleventh Centenary of the Evangelizing Work of Saints Cyril and Methodius (1985, CCCB, Ottawa — also available in French): This letter, dated June 2, 1985, speaks of the importance of respecting the culture of those to whom the gospel is being preached. The entire text is important reading for those who wish to understand the intrinsic relationship of culture with evangelization and liturgical celebration.

Further indications of the pope’s deep respect for culture are expressed clearly in the talks he gave during his two visits to Poland:


_Towards a Filipino Liturgy_, by Anscar J. Chupungco, OSB (1976, Benedictine Abbey, Manila, P.I.)


_Instruction on Translation of Liturgical Texts:_ Consilium for the Implementation of the Constitution on the Sacred Liturgy (January 25, 1969, ICEL, Washington, DC 20005); also in _Documents on the Liturgy, 1963-1979_ (see note 6 on page 213, above): document no. 123, pages 284-291 [838-880]. The concluding paragraph, no. 43 [880], points out: “Texts translated from another language are clearly not sufficient for the celebration of a fully renewed liturgy. The creation of new texts will be necessary. But translation of texts transmitted through the tradition of the Church is the best school and discipline for the creation of new texts so that any new forms adopted should in some way grow organically from forms already in existence” (Liturgy constitution, no. 23 [23]).


A rich diversity of gifts

When we look at another culture with objectivity, we are able to see in it many positive approaches to reality, and perhaps some negative ones. Even though the other culture comes at the real world in ways different from our own, we are able — if mature and balanced — to see the validity of the other approach. As Christians, we can also recognize that the Holy Spirit is active in every culture, preparing each particular people to hear and understand and live the gospel, the Good News that God loves us and sees us as good, and wants to save us.

Who Are We?

People from many lands and cultures: In Canada today, we are people who have come here from many other countries, or we are their descendants. Ours has been a land that has welcomed many immigrants for many centuries.

- *Indians and Inuit:* The Indian and Inuit peoples came overland from Asia some 15,000 to 20,000 years ago, and made America their home; the Indians gradually spread South throughout the Western hemisphere. They lived in harmony with nature, respecting it and living with it.

- *Europeans:* The first known European visitors to North America are the Vikings, who have left traces of their settlement in Newfoundland; claims for a possible arrival of Brendan the Navigator are growing; Portuguese fishermen probably knew of the Grand Banks before Columbus discovered the Caribbean islands.

After Columbus, waves of Europeans came to settle and colonize the territory now known as Canada: French and English colonists came first, and fought the wars of their home countries on our soil. After these wars, various groups came from all parts of Europe, including England, Ireland, Scotland,
Wales, France, Germany, Italy, Greece, Central Europe, the Scandinavian countries, and Ukraine. They came to get away from various problems — religious persecution, racial prejudice, famine, economic hardship — and to begin a new life, where a person's worth was based on character and efforts rather than on lineage. These people had a strong pioneering spirit, faced incredible hardships, and opened the land to agriculture and commerce.

- The part the history books forgot about in the past, however, was that this progress was usually paid for by the native peoples, whose lands were usurped and rights curtailed, often with complete disregard of solemn treaties made with them by the Crown. The trauma of this period is still with us, and only now are native claims and rights beginning to be faced honestly by the law courts and the governments; we still have a long way to go before we can overcome the effects of our ancestors' treatment — and our own — of the Indians and Inuit.

- Asians: Strict laws against immigration kept many Asian people from entering Canada. The building of the national railway, completed in 1885, led to the “importation” of many Chinese men for work; they were not permitted, however, to bring their wives and families into the country. Slowly, gradually, laws were eased, and today a wide and diverse variety of Asian people live in Canada. While some have been refugees, such as the groups of “boat people” some years ago, most have come in as landed immigrants, and have taken an active part in the life of Canada.

Anti-Japanese feelings were deep after Pearl Harbor and the conquest of Southeast Asia in 1941-1942, and led to the expulsion of Canadians of Japanese ancestry from their homes, confiscation, imprisonment; even now, the wounds of those years have not healed.

- People came from Russia and Ukraine in the latter years of the nineteenth century, and helped to settle the Canadian West. Jews came from various countries in Europe and Asia where they were being persecuted, and found new political and religious freedom here.

- Blacks and Caribbeans: The British Empire revoked slavery in the 1830s. Some escaped or emancipated slaves came to Canada from the United States before and after the Civil War. More recently, larger groups of people from the various Caribbean islands, mostly present or former members of the British Commonwealth, have come into Canada.

People have come here from many lands, for many reasons. But for all, Canada has been considered as a land of hope, of promise, a new horizon, a fresh start, a new beginning. Even though those who came before may have resented the newcomers, there was room for each new group to work itself into the economic system and up the ladder: one generation slaving full-time at jobs no one else would accept, the next one going on for education, and before long, some members entering the professions.
Growing self-image: For too many decades, Canadians saw themselves in negative or self-deprecating terms. We were not British or French or Americans. We were colonials in mentality, and looked to others for leadership and law. After World War II, however, more positive thinking began to be apparent, and slowly our self-image improved. With the coming of our own Canadian flag in 1965 and our celebrations of the centennial of Confederation in 1967, we began to appreciate ourselves in more positive terms.

Instead of considering our diverse origins and languages and customs as a liability, we began to see them as a rich resource that could contribute to our country’s development and maturity. We became more aware of the way that people of other countries saw us: not as exploiters or colonizers, but as friends, brothers and sisters who were generous, willing to help, not trying to control them.

At the same time, however, prejudices remained: English-speaking Canadians did not as a group have much contact with French-speaking Canadians, except in English; few tried to become conversant in French or even see its importance for Canadian unity. The old temptation, sibling envy of the United States, where “streets were paved with gold and everyone was wealthy,” remained to lure some Canadians to put their goals and ideals elsewhere.

Goodness in Our Own Culture

Concentration on English-speaking Canadians: This part of this article concentrates mainly on the English-speaking part of Canadian culture. This is not to exclude others, especially French-speaking Canadians, but in order to grasp the question with a broad group of Canadians, coming from mixed cultures, rather than looking first at one specific group (such as French, Ukrainians, Poles). We concentrate here on the English-speaking, who have had an unfortunate tendency in the past to call all others “foreigners” and “ethnics,” without ever realizing that they too are such; who in the past have tended to be monolingual, prejudiced, and rather narrow-minded in matters of cultural tolerance.

This group is now beginning to be more open, to be more aware of the richness of other cultures and languages, to be a little less prejudiced, to begin to discover and share the meaning of recognizing that we — “of every tribe and tongue and nation” (see Rev. 7: 9) — are all Canadians, sisters and brothers, children of one God whose love extends to all. Moving away gradually from the WASP (white, Anglo-Saxon, Protestant) mentality of recent history, we are beginning to understand and practise the truths enshrined in Jn. 13: 34-35 and 1 Jn. 2: 3-11.
Analyzing ourselves: While it is somewhat easier to see the goodness in another culture, it is usually quite difficult to recognize this in our own. We are too close for objective viewing; our perspective can be out of focus, seeing only our weaknesses or only our strengths; true perspective requires that we recognize both in our culture. Then we will be able to work to build on and improve the strong points and reverse the weak ones.

- Some questions: Looking at the questions and areas of culture on pages 214-216 above, what can we say about ourselves and our culture?

- Strengths and weaknesses: Like any other group of people, English-speaking Canadians in general have many strengths and weaknesses. We have them in an interesting alloy. These lines may help us to be more open and to recognize these traits in ourselves:

  - We are a little shy, and do not boast about our abilities; living in the shadow of giant world powers, we tend to keep quiet about ourselves and our talents.
  - We tend to be quiet-spoken (see Is. 42: 2, and Mt. 12: 19), not flamboyant or strident; we try to solve situations by discussion rather than by confrontation — and sometimes by giving in.
  - We sometimes find it hard to celebrate well, because we tend to repress ourselves, to be stiff and rigid, rather Nordic; we maintain high moral standards in some ways, but sometimes feel caught between Puritan and loose standards, and are uncomfortable with either extreme.
  - We tend to reject the “bigger is better” mentality of others, but at the same time are impressed and influenced by their gimmicks and fads, by quantity and speed and glitter and cost.
  - With the rest of Western civilization, we are easily seduced by fads, advertising, and planned obsolescence.
  - We work for peace in the world, contribute generously to countries in need, maintain armed forces to work for peace — and sell arms to all who will pay for them.
  - We look with justifiable pride at our long border with the U.S.A., at almost 175 years of peaceful coexistence and cooperation (with some more or less minor squabbles in both past and present), and get impatient with internal warfare in other countries, especially when they try to export it to Canada and carry it on here.
  - We underestimate ourselves, consider ourselves as “dull as dishwater,” country mice in comparison with our flashier city cousins.
  - We often feel that experts, stars, and products from elsewhere are always better than anything we have; we fail to recognize the many talents in our land, and so help to drive them into exile; then we hail them as great, and as our own.
  - We like to dialogue — to talk and to listen; for years we have held the international record for the highest number of telephone calls per capita.
  - We like to travel at home and even more so outside our country; sometimes we cover more in distance than we do in depth.
  - In civic affairs, we are gradually growing aware of the second-class place assigned to women in our society, and are moving slowly toward a better balance. In the Catholic Church, we are moving more slowly than some but faster than many in this area; but is that enough?
  - Great events unify us (our centennial year in 1967, the papal visit in 1984), but most of the time we tend to be regional in our thinking and acting.
  - We accept ourselves as a mosaic of peoples, and yet our treatment of Canada’s first peoples leaves much to be desired.
* We are gradually developing a positive sense of nationalism, without too much jingoism.

* We are as car-crazy and entertainment-centered as our neighbors; we follow their latest fads so that we can be seen to be "with it."

* Our attitudes toward our lands of origin — including their languages, customs, food, dress, literature, music, and other aspects of culture — are slowly growing more positive; we have moved from having rice only as a dessert to having it as a vegetable also.

* We took Vatican II seriously, tried to bring its changes of attitudes and practices into our life, and get upset when Church authorities at any level do not follow its principles; we challenge the Church to live up to Vatican II in its principles concerning laity, women, social justice, peace, and other important areas of life.

* We are free to be self-made persons, and are able to move up or down the social ladder if we so choose.

* We retain a certain pioneering spirit, but like to show interdependence as well as a little independence now and then.

* Our attitude is often expressed in this way: "And why can't we do this or achieve that?"

* We enter into discussions with some carefully considered opinions, and share them with those who want to hear them and move forward with us.

* Sometimes we go ahead and get the job done while others are still discussing whether it is possible or feasible.

* From being an all-Christian society, we have broadened our horizons to recognize that we are Judeo-Christian; now we are having to recognize the presence and rights and values of a growing number of other world faiths; we want to maintain high public religious and ethical standards, and are troubled with the question of how these standards might be seen to infringe on the rights and feelings of others.

* Ecumenism is growing slowly but surely, with two steps forward and one back; we get impatient with those who talk a good fight but do not move toward greater unity; old prejudices are slowly dying, but still appear at times — but with less viciousness than in the past; we are learning to pray and work together, and face the future with trust in Jesus and his Spirit of unity and love; Churches get along well at the national and regional levels, but what is happening at the level of the local congregations?

* We are growing less uncomfortable with being a multicultural society, and are a little more able to recognize and welcome the values from other cultures in our midst; we are slow to move these things into practice in our institutions.

* In a land rich in resources, we tend to be wasteful, failing to restrain ourselves, make do longer, conserve, and recycle; we seem to be driven to be relentless consumers, and are developing an all-pervasive throwaway mentality.

* Caught between England (our mentor in the past) and the United States, we have accents ("aboot, eh?") which are neither one nor the other; our modernization of spelling and grammar is less advanced than that of the U.S., but moving a little faster than in the U.K.

* We come to terms with the extremes of our climate, to the point where we expect to be able to move as freely in a January blizzard as in a July heat wave; some ignore winter long enough and it goes away; others go to the more reasonable climate of the tropics; in times of storm and disaster we come together to help one another.

* We are not afraid to pray in public, or in our schools; we are learning to be sensitive to the greater varieties of religious groups and their feelings and needs.

* We are friendly but shy toward strangers, ready to show hospitality; we can be very generous when people are truly in need, but we can soon forget them.

* We like and imitate our American cousins, but because they are family, we feel free to criticize them — and imitate them.
We like Church and state to be distinct, but remaining in dialogue and creative tension.

Others see us as a middle power, well-meaning, mildly generous, not threatening, with no intentions of imperialism or economic domination.

Since Vatican II our bishops have given progressive leadership, especially in liturgy and social justice; a good pastoral sense has guided these developments; we are slower in changing our structures, but some localities have made a beginning.

We are turned on by images of youthfulness in TV ads, but how much are we listening to youth? How much are we doing with youth? Do we believe that the future is theirs?

We admire initiative in others, judge people by what they accomplish, by the salary and titles they earn, by the efforts they make to share themselves and their abilities with the larger community.

In this generation, we are less inclined to respect the wisdom and experience of the aged.

Four questions: After analyzing the character of the English-speaking portion of Canada and the contents of the following article on native peoples, we have to ask ourselves:

• What good gifts has the Spirit of God placed in our culture to lead us closer to accepting and living the gospel?

• What graces do we have to share with other nations and cultures and other parts of the worldwide Christian Church?

• What can our culture bring to the liturgy of the Church? How can we bring our Canadian heritage into our worship in a way that is faithful both to our incarnate nature and our religious tradition?

• Can our Canadian worship be open to further gifts from others' worship: hymns, songs, practices, prayers, gestures, vesture, blessings, insights, times for celebrating . . .?

Helpful reading:

• Canada: These are but a few of the many available titles which may help us to explore the many cultures that form Canada today. (For references on Inuit and Indian peoples, see pages 244-247, below.)

This Is My Own, by Muriel Kitagawa, edited by Roy Miki (1986, Talon Books).


Colonists and Canadiens, 1760-1867, edited by J.M.S. Careless (1971, Macmillan, 70 Bond St., Toronto, ON).

Canadian bishops' art collection: see page 243, below.


The Canadian Style: A Guide to Writing and Editing, Department of the Secretary of State (1985, Dundurn Press, 1558 Queen St. E., Toronto, ON M4L 1E8).


See also Growing Beyond Prejudices, reviewed on page 272, below.


• United States: These books about various groups coming to the United States of America reflect similar experiences to those of Canadian immigrants:

*Golden Door to America: The Jewish Immigrant Experience, by Abraham J. Karp (1977, Penguin, Harmondsworth, Mdx.).*

*Judaism in America: From Curiosity to Third Faith, by Joseph L. Blau (1976, University of Chicago Press, Chicago).*

*American Judaism, by Nathan Glazer (1972, second edition, University of Chicago Press, Chicago).*


*American Mosaic: The Immigrant Experience in the Words of Those Who Lived It, by Joan Morrison and Charlotte Fox Zabusky (1980, New American Library, 1633 Broadway, New York, NY 10019; and 81 Mack Avenue, Scarborough, ON M1L 1M8).*

*American Civil Religion, edited by Russell E. Richey and Donald G. Jones (1974, Harper & Row, 10 East 53rd Street New York, NY 10022; Fitzhenry & Whiteside, 150 Lesmill Road, Don Mills, ON M3B 2T5).*


"Blacks Foreigners in Church," NC news item, in *Prairie Messenger* (May 5, 1986, Muenster, SK S0K 2Y0).

"It's Only a Statue," special advertising section in *TIME* (July 7, 1986, New York, NY 10020-1393).


- Other references:


TO YOU, PEOPLE FROM OTHER PLACES

Help us to value our own richness.
Do not think that we are poor
because we do not have what you have.

Help us to see our chains.
Look at your own chains,
and do not think we are slaves.

Be patient with our people.
Do not think us backward
because we do not follow your line.

Be patient with our progress.
Do not think that we are lazy
because we have a rhythm different from yours.

Be patient with our symbols.
Do not think that we are ignorant
because we do not know how to read the words you write.

Remain with us
and sing about the beauty
of the life you share with us.

Remain with us
and admit that we have something to give you.

Accompany us along the way,
neither ahead nor behind.
Be with us as we seek to live
and to reach God.1

— An African bishop

1 From "A toi, l'homme d'ailleurs," in MISSI (November 1985, 6, rue d'Auvergne, 69287 Lyon): no. 9, page 270. Translation ours.
Liturgical inculturation among native peoples in Canada

J. Frank Henderson

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The relation between liturgy and culture is one of the most interesting and most challenging questions on the contemporary liturgical agenda. A good introduction to this subject was given in Bulletin 95, Culture and Liturgy: I, with examples of liturgical inculturation in Zambia, Sierra Leone and other parts of Africa, Pakistan, the Antilles, and elsewhere.

A Question for Canadians

The question of liturgy and culture, however, is not only a concern of what we have come to call the Third World: it is an important topic for the Canadian Church as well. Within the Canadian scene, liturgical inculturation may be considered from at least three points of view:

English and French cultures: At the level of the mainstream English and French cultures of this country, we may ask in what ways does the basic Roman liturgy need to be adapted to be truly Canadian? But in order to ask that question we need to address a prior issue: what is Canadian culture; what are its major English and French manifestations; what regional differences have to be taken into consideration; how are the influences of ethnic communities to be taken into account; how is the considerable influence of the United States to be dealt with? These obviously are difficult questions; nevertheless, distinctive Canadian influences on liturgy are to be seen — at least to some extent — in the areas of music, art and architecture, some wedding and funeral customs, the use of more than one language in a celebration, etc. This complex but important question remains before us for continued reflection, study, and experimentation.
Other ethnic groups: In addition, there is the question of liturgical inculturation within Canadian communities of various ethnic groups with roots in Europe, Asia, Africa, or Latin America, when these maintain a strong consciousness of their origins. Language, music, art and architecture, special customs and devotions, feelings about color and movement, etc., may all be distinctive and may have liturgical expressions and implications. If these communities have distinct liturgical assemblies and priests of their culture, it is relatively easy to maintain individual expressions of liturgical inculturation. (The question then arises: How are they truly part of the Canadian Church?) Things become more complicated, however, when there is a move to greater integration within the wider Canadian culture, or when they do not have their own clergy, or when members of these communities do not worship separately but together with other Canadians. This question too needs further reflection, and considerable sensitivity on the part of all members of the Church.

Indians and Inuit in Canada: Finally, there is the question of liturgical inculturation among the native peoples of Canada. These peoples have distinct cultures, which in many respects differ appreciably from either the mainstream Canadian culture or the ethnic cultures considered above. In addition, and especially important and distinctive, these cultures are strongly religious, and the content of these religious elements is fundamentally non-Christian (or pre-Christian). These two features, but especially the latter, make the challenge of liturgical inculturation among native peoples one that is quite distinct from those previously mentioned.

Values affirmed: During his recent visit to Canada, Pope John Paul II strongly affirmed the value of the native cultures of Canada, and the value of rooting the Christian message and the Christian life firmly within these cultures. For example, when gathered with native peoples at the shrine of Saint Anne de Beaupré, he said:

Over the centuries, dear Amerindian and Inuit peoples, you have gradually discovered in your cultures special ways of living your relationship with God and with the world while remaining loyal to Jesus and to the Gospel. Continue to develop these moral and spiritual values: an acute sense of the presence of God, love of your family, respect for the aged, solidarity with your people, sharing, hospitality, respect for nature, the importance given silence and prayer, faith in providence. Guard this wisdom preciously. To let it become impoverished would be to impoverish the people around you. To live these spiritual values in a new way requires on your part maturity, interiority, a deepening of the Christian message, a concern for the dignity of the human being and a pride in being Amerindian and Inuit. This demands the courage to eliminate every form of enslavement that might compromise your future.

Your encounter with the Gospel has not only enriched you, it has enriched the Church. We are well aware that this has not taken place without its difficulties and, occasionally, its blunders. However, and you are experiencing this today, the Gospel does not destroy what is best in you. On the contrary, it enriches as it were from within the spiritual qualities and gifts that are distinctive of your cultures (see Constitution on the Church in the modern world, no. 58). In addition, your
Amerindian and Inuit traditions permit the development of new ways of expressing the message of salvation and they help us to understand better to what point Jesus is the Savior and how universal his salvation is.¹

In addition, when celebrating the word of God at the Martyrs’ Shrine of Huronia, the pope continued:

We also recall how the worthy traditions of the Indian tribes were strengthened and enriched by the Gospel message. These new Christians knew by instinct that the Gospel, far from destroying their authentic values and customs, had the power to purify and uplift the cultural heritage which they had received. During her long history, the Church herself has been constantly enriched by the new traditions which are added to her life and legacy.²

Finally, in the address prepared for Fort Simpson, he stated:

... the life-giving and liberating message of Jesus ... has taken root in your hearts and become incarnate in your society, just as Christ himself has become Indian and Inuit in you, his members.³

Survey on Liturgical Inculturation

As a very preliminary contribution to the question of liturgical inculturation among the native peoples of Canada, the writer carried out a small study during 1983-1984, based on discussions by the National Council for Liturgy and the Episcopal Commission on Liturgy; the remainder of this paper will consist of a report of some of my findings.

The aims of the inquiry that was conducted were several:

1) To identify persons who are knowledgeable or experienced regarding liturgical inculturation;

2) To find out from those with cultural knowledge and pastoral experience, what are the questions that should be asked about liturgical inculturation in the Canadian context;

3) To gather information about what is being done with respect to liturgical inculturation at the present time, the cultural basis of what is being done, and the experiences of different regions of Canada;

4) To find out what further and perhaps more extensive steps in inculturation might be envisioned for the future; and

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5) To find out how the liturgical leadership in Canada can contribute to efforts toward liturgical inculturation.

My inquiry was conducted by means of both written questions and interviews; admittedly it was limited in scope, but it provides at least some information which may promote and facilitate further efforts on this topic. I am very grateful to all who contributed to this inquiry.

Before dealing with specifically liturgical concerns, several more general points which arose in the course of my study will be presented briefly; these deal with the situation of native peoples within Canadian culture as a whole and within the Canadian Church.

**Recovering native cultures:** Native cultures have been under attack in North America for 300 to 400 years, and until very recently these cultures have been rejected or treated disparagingly by the dominant white culture. The Indian movement, which is attempting to recover and revalidate native cultures, is only 10 to 20 years old in most places — younger even than the post-Vatican II renewal in the Church. Some traditional cultural elements and traditions are simply lost; the understanding and appreciation of others among the native peoples themselves varies among individuals, regions, groups; they may vary from reserve to reserve, and among those that live in cities and those on reserves. Despite considerable study by anthropologists, there still are many aspects of native cultures that are not fully understood by such specialists.

**Complex situations:** In addition, the social and political situation of the native peoples of Canada is complex, internally diverse, and in a state of flux. While in many native communities there is great unemployment, in others there is considerable affluence; serious social problems may result in both cases. Some individuals and communities want to adhere as much as possible to a traditional way of life; others try to enter the mainstream of Canadian life and culture. Relationships between treaty and nontreaty groups and among Indians, Métis, and Inuit are complex, as are questions of the status of women, land rights, political independence, etc. The Indian movement sometimes leads to political involvement that divides native communities and leads to difficult relationships between native and white segments of Canadian society.

**Native peoples in the Church:** Within the Church, native peoples want — like the rest of us — to be recognized and acknowledged to be full, regular members; they reject any attempt — intentional or unintentional — to give them second-class membership. They desire the full involvement in Church life that is available to other Church members, and seek the same investment of Church resources: personnel, money, and concern.

Native peoples differ among themselves in culture, language, political realities, economic status, etc., and they would like the rest of the Church to acknowledge and indeed value their diversity. They resent the "lumping"
together that so often is their lot in dealings with federal and provincial governments, and which formerly has been the attitude of the Church as well.

Like other members of the Church, the native peoples are at different stages of the post-Vatican II renewal; some are very up to date, others remain quite traditional. They too have different levels of understanding of their Christian faith, and practise their Christian life in various ways and with different levels of intensity. Like other segments of the Church, they have great needs with respect to religious education; they have the same problems in bringing up children as Christians in today's world that many others do.

Native Religions

Religion and culture: Basic to the topic of liturgical inculturation are two questions: What is the nature and content of traditional native religions? What is the relationship of these religions to native culture in general? Among native peoples, religion and culture are one; it is not possible to make a fundamental distinction between them. Those that adhere — at least to some degree — to the traditional cultures therefore adhere to their traditional religions as well. Anthropologists who have considered this matter use the term *bireligious* to describe native people who are Christians and who at the same time maintain their traditional religious thought and practices. Such persons are Christians in church, and practitioners of native religions on many other occasions; they are Catholic, Anglican, and United Church members in town, and unified in their common native religions in the bush.

All this of course is very difficult for the white mind to comprehend, let alone value. In the past, missionaries and white Canadian society in general took the position that native religions were bad, and condemned by Christianity; this anathema could not but apply as well to much of native culture. Native religious practice either went "underground," or was disapproved of; this attitude is still to be found among some, mostly older, native persons, and among some whites.

More recently there has been a movement to revalue native religions and their cultural expression (to greater or lesser extents), but in doing so to keep such religious elements reasonably separate from Christianity. This has led to recognition and acceptance of the bireligiousness of many native peoples. As Christians, natives necessarily bring their Christianity to their native religious practices, and their native religiosity to their Christianity. In general these remain two separate visions of ultimate reality, though in the same person.

A third approach — the one that is related to a concern for liturgical inculturation — not only says that native religions (at least in general) are good and compatible with Christianity, but wishes to go further and integrate Christian and native culture and religion into a single religious experience, a single world view. Such a situation would involve expressing Christian
theology, values, and practice in the media of native cultures and religions, viewing native religions through Christian eyes, and integrating the two.

The Church in general has opposed native religions in the past, and some natives and some clergy and others still do. In our own day we are moving toward understanding and acceptance; however both native peoples and white clergy are divided as to whether native religions and Christianity should be maintained side by side in a double view, or integrated into a single viewpoint. Which of these is more appropriate, and how they in concrete cases are to be understood, obviously is very complex and probably admits of various answers.

Two further points: Another two general points regarding liturgical inculturation may be noted here as well. First, in a time of cultural transition and of both the loss and the regaining of traditional cultural elements, the question arises: What culture should be the basis for liturgical inculturation? Should it be the very traditional culture, even though this is now reserved for special occasions (and perhaps not well understood), or should it be the everyday culture of ordinary native people? Should the native languages be used, whether or not understood by all, or whatever European language that is used on an everyday basis? These are difficult questions, which require further reflection and to which different answers may be given in different circumstances.

Second, the whole religious situation of native peoples who are Catholic is complicated by the great lack of native clergy. White clergy vary in their understanding of native culture and religion, in their appreciation of these, and their understanding and appreciation of the post-Vatican II theology and practice of liturgical inculturation. Whites must be very careful with respect to religious inculturation; there should be an open attitude, even if complete understanding is lacking — as it almost always is. At the same time, however, one should not be uncritical from a theological point of view.

At present, Catholic Church discipline on qualifications for ordination is seen by some as strongly impeding native vocations to the priesthood; there is little likelihood this situation will change soon. The extent to which the institution of the permanent diaconate and lay ministers of various kinds in native communities will alleviate this problem remains to be seen. Finally, questions and tensions inevitably arise regarding the relationships of white clergy to native elders and to medicine men and women in native communities.

**Liturgical Inculturation at Present**

One purpose of the inquiry was to obtain some information regarding the kind and extent of liturgical adaptation occurring at the present time. In this section, then, I will simply quote or paraphrase the answers I received to the question, *What is being done in your own community regarding liturgical inculturation?*
Eucharist:

* During the summer months, it is very important that the eucharist be celebrated outside. Pilgrimages are popular among Amerindian peoples. Having Mass outside provides the opportunity to pray outside. The structure of the eucharist undergoes a dramatic shift, as compared to the atmosphere created within church walls. Being outside allows for a circular, floating, and visiting style of prayer. Many people feel less inhibited and they have the freedom to assume a peripheral stance. Being outside creates more freedom to be observative and meditative; features which I believe to be culturally important to native prayer life.

* Teepee tabernacle, stations of cross on leather, art.
* Music in native language and style; use of drums.

Gathering rite:

* Songs in the native languages.
* Use of traditional dance for an entrance.
* Sweetgrass or Sioux water rite used as a penitential rite.
* Creation or delimitation of sacred circle for worship.
* Fire and sweetgrass: Fire is a central focus; a reminder of sacrifice and offerings. Sweetgrass is a prayer instrument particularly used in the form of purification, cleansing, healing, and preparation for relationship with God.

* We begin our celebrations with a procession in which one of the servers carries a lighted candle in a carved candleholder shaped like an eagle. The eagle is a symbol frequently used in Coast Salish culture to represent the powers of the Great Spirit.
* The sign of the cross is spoken in the local language.

Liturgy of the word:

* Before the gospel, the priest incenses the book. We continue to use incense frequently because, among the native people, it represents both purification and the lifting of one's thoughts and spirit to the creator.
* Occasionally, a native speaker will summarize the readings in the local language; however, many people no longer understand their own language, even though it is still used in their Long House ceremonies.
* Particularly for special events, the liturgy of the word is enhanced by the speaking of elders. We live in an oral tradition. Elders have always been important because they transmit the message of history, experience, and wisdom. They see the future most clearly because of their reflection on the past. Sometimes two or three elders will speak after the gospel.
* The gospel may be proclaimed in the native language by an elder.
* Sweetgrass is sometimes used to incense gospels.
* Special Indian prayer-song to prepare for gospel.
* In some places I have asked elders to read the gospel in the native language and to give a homily in Cree (based on a short summary provided by myself) before I gave my own homily in English.

Eucharistic liturgy:

* On special occasions, cultural symbols are brought in procession, such as moccasins, beadwork, small teepee.
  * Bannock is sometimes used instead of regular hosts. Bannock is seen as Indian bread, baked by almost everyone here.
* For special occasions, a native dancer will bring up part of the offering. When this is done, one of the elders drums and sings in the local language to bring the dancer up. The dancer
approaches the priest four times and on the fourth approach gives him the offering and then dances back from the altar.

* Dancing is still a very important part of the culture although I do not fully understand its meaning and significance for the people. The younger parishioners seem to enjoy having the dancer, although some of the old people, who were brought up in the traditional Church, say that dancing belongs in the Long House and not in church.

* We include "from north to south, east to west," and the host and cup are elevated in four directions at the consecration. The four directions are very basic to Indian spirituality and cosmic vision, signifying wholeness, harmony, and the presence of God's spirit in creation.

* At the prayer for the dead, prayers for ancestors and elders are added.

* I find a profound respect given to the presence of Christ in his body and blood. This culture has influenced our liturgies with a sense of awe, a sense of the holy.

* At communion, there are hymns in the native language.

* The blessing is sometimes given in the local language.

* In some places, the eucharist is sometimes concluded by a short healing ceremony presided over by priest: laying on of hands, anointing. Healing is a very important dimension of native life.

**Infant baptism:**

* Elements of the native naming ceremony are incorporated. The passing of the child to each member attending symbolizes commitment of the community to this new person.

* The language has been significantly adapted for use with the local people.

* We use a cedar basket for pouring the water of baptism. Cedar and cedar baskets have long been familiar implements for the local people.

* We offer the option of having the baptismal ceremony performed "on a blanket." My understanding is that all important ceremonies and transactions (such as naming a person with his or her Indian name) are always performed "on a blanket" in the Long House. The blanket represents a sacred space. It may also symbolize sharing your resources with another. I have also found that many families do not hold this symbol any longer and so they do not opt to make use of it during the baptism ceremony.

* One family, in which the baptismal candidate was seven years old, placed the blanket around the child's shoulders as they do in the Long House when someone is named.

**Funerals:**

* Three-day wakes, hymns and rosary in native language.

* Elders sometimes speak at wakes and funerals.

* Body is solemnly incensed from the four directions.

* Elders sometimes use sweetgrass to incense body.

* In our area, individual deaths develop into major occasions for gathering, prayer, and celebration. The community hall is usually the gathering place for wakes. A large place is necessary. The wake services last from two to three days and there is continual presence of family and community with the body. Some people are "professional wake ministers" because of their leadership in prayer and song. During the wake it seems that time does not influence life. Particularly for those most involved, the whole of one's life becomes capsulized in the death event. Wakes are characterized by prayer, song, games, visiting, eating and drinking, and shared grief.

* Traditional wake services featuring a praying elder; use of cedar at funeral Mass.

* Wakes are very important in native social life. In some places, an important ceremony takes place in the graveyard on or around November 2: meal and eucharistic celebrations; pipe
ceremony, etc., in commemoration of the dead. This ceremony resembles the traditional *Wikkokewin* of the Cree Indians.

* In most places the people conduct their own wakes, staying with the body day and night till the funeral.

* It is the custom of the Cowichan people, especially when a body is waked in the home, that someone watch and pray throughout the night until the body is brought to the church. In our parish, we have two active "prayer teams." Many families have asked that one of the prayer teams stay up with the body and pray with the family and relatives present. Early in the evening there are prayers for the deceased which many people attend. These include the rosary and readings from scripture. Different people will get up and speak about the deceased and what that person has meant to the speaker. Frequently these speeches will be given in both the local language and English. Most often the priest is present for these prayers.

* The funeral Mass the next day includes the singing of hymns in the local language and occasionally another brief speech by a family member thanking the people for coming and helping the family to carry their grief.

* Depending on the person's rank or prestige within the community, there will be one or more blankets beneath the casket or the bier; these blankets are placed in the grave as well.

* After the funeral Mass it is the custom of the people to have a meal, often at the Long House. During this meal more speeches are made and debts to the deceased are repaid to the family to help defray the funeral costs. The priest almost always attends these meals and is given some token of appreciation by the family.

* The people often burn the personal effects of the deceased and food for the journey. Sometimes the burning of food will be done at various times during the year after death and especially on the anniversary of death. Because this is important to the people, we try to make All Souls day a special celebration. Families are encouraged to bring pictures of their deceased relatives to the All Souls day liturgy and to display them before the altar. We also have a Book of Remembrance which is kept on the altar throughout November and in which people may write the names of their deceased relatives. It is their custom periodically to display pictures of deceased relatives at a special "dance" in the Long House.

### Other celebrations:

* Pilgrimages are very important, as are certain seasons and rituals; there is a need for a different rhythm than we have.

* Some elders have expressed the desire for the recognition of the sweat lodge ceremony as possible sacramental expression of reconciliation/purification.

* Naming ceremonies which honor special people, e.g., bishops, priests.

* Prayer teams are groups of two or three people who go around on a fairly regular basis to visit the elderly, shut-in, sick, or bereaved to pray with and for them, offer them a blessing with oil, and communion if they wish. Sometimes the priest or pastoral assistant will go with the team but most often they operate independently. Concern for the elders is an important aspect of Cowichan community life, although in recent years it seems to be falling off. We, as a Christian community, try to show that concern by pastoral visits. These visits are also a way we can express our gratitude for past participation by those who are no longer able to be active in parish life due to age or infirmity.

* The Cowichan people like to have their home blessed by the priest or, in his absence, by a member of the prayer teams. Such blessings are given when a family moves into a new home, after the death of a family member, or whenever a family feels that the peace of their home is being disturbed by some bad influence. (I would hesitate to say that the latter requests are merely superstitions. Often when a family is experiencing distress the priest's visit will help them to resolve their tensions and so restore harmony to the household, but rather than just ask him to come over they will ask for a house blessing.)
The Future of Liturgical Inculturation

In thinking about the possible future path of liturgical inculturation among the native peoples of Canada, it is helpful to consider the three types, levels, or dimensions of inculturation that have been discerned by experts in this field.

First type of inculturation: The first level is often called adaptation, and it involves bringing aspects of native cultures into a basically nonnative liturgical rite. For example, the eucharistic liturgy of the Roman rite would not be fundamentally altered, but features of native cultures would be added to it, or at most, less central parts of the Roman liturgy might be expressed in native forms.

Most of the descriptions given in the previous section really have to do with this type of inculturation, and this is the easiest and most natural place to begin the process of liturgical inculturation.

Second level: A second dimension consists of expressing basic Christian symbols and liturgical rites in native media. One might ask, for example, how the fundamental meaning and significance of the death and resurrection of Jesus Christ — the paschal mystery — might be expressed in native stories, songs, symbols, and rituals. It is my impression that this phase of the process of inculturation has barely been begun.

Third level: Finally, the third dimension of liturgical inculturation is viewing native religious rituals through Christian eyes. Very little has been done along these lines as well. Experts in inculturation suggest that two places to begin are in marriage and funeral customs and rituals, where a great deal of cultural variety has always been expressed and permitted by the Church. In addition, however, there has also been a good deal of discussion, at least on the Prairies, of the sweat ritual, in which many see powerful elements of reconciliation and healing that appear to have parallels with the corresponding liturgies of the Roman rite.

In this regard, one respondent wrote: “There are many liturgical celebrations which occur outside the realm of the Roman Catholic Church, such as the sweat lodge ceremonies, thirst (sun) dance, fire-offering ceremonies, and others. These ceremonies are all traditional, and because of the influence of the Christian tradition they can no longer be regarded apart from the Christian tradition, especially for those Christians participating in them.”

Possible Cultural Bases for Inculturation

If we are gradually and sensitively to move from the present stage of adaptation, as described above, then we need to formulate and reflect on the questions that should be asked regarding native religious thought and practice. A number of these arose in the course of my survey. These are given
below, and — at the suggestion of one respondent — some are presented in two forms: a formal and somewhat abstract version, and a more colloquial and conversational version.

- **Symbolism**: What are the principal symbols and symbolic actions of native cultures? What is their significance?

  What words, actions, gestures, or objects do you use when you want to pray? Why are these things helpful to you? When do you pray, or what kinds of situations prompt you to pray?

- **Gathering**: Among native peoples, how is the gathering of a community done? How is space organized and decorated? What “furniture” is used? How is hospitality expressed? How is song used?

  Does your community (band) ever come together as a whole? What are the reasons why the band comes together as a whole? Who can call the band together? How are the people called together for important ceremonies or celebrations? Where are these ceremonies or celebrations held? Are any special preparations made in the place where the people gather? Does anyone greet the people as they come in? Who does the greeting or welcoming? Are any special words or songs used when the people gather? What are these words or songs? Why are they used?

- **Storytelling**: How is storytelling done, especially the foundational stories of the people? How do people respond to the telling of these stories?

  Do you know the stories of your people? Who tells the stories or how did you learn them? Do you ever tell the stories? To whom do you tell them? Is there a special time or place for storytelling? Do people like hearing the stories?

- **Praise and thanks**: How are praise and thanksgiving given? How important are these modes of prayer in native cultures? What are the respective roles of the leader(s) and the people in this?

  When you want to give praise or thanks to God or to someone how do you go about doing so? Do you do this privately or publicly? Is it important to you to give praise and thanks? Does anyone help you to do this? How do they help you?

- **Festal meals**: How are shared festal meals carried out? What customs surround these? How important are these in native cultures?

  Does your family or your band ever have special meals together? What are the reasons for having a special meal? Are there special preparations for these meals? What are the preparations?

  When you want to celebrate a special occasion how do you do it? What kinds of occasions call for a special celebration? What preparations are made for this celebration? Who shares in this celebration with you?
- **Gestures:** What gestures are important in native cultures? What roles do posture, movement, and dance have?

  Does your band have any special gestures, movements, or dances? Can you describe these? When are they used? Why are they used?

- **Song and music:** What importance does song and/or other music have? What are the characteristics of this music?

  Do your people ever use music or song? What kinds of music or song are used? How is it used? When is it used? Are the songs ones which everyone knows?

- **Ritual dialogue:** What kinds of ritual dialogue between leaders and the gathered people are characteristic of native cultures?

  When the people gather together are there special leaders or elders present? Are any special words or gestures used by these leaders or elders? Must the people use any special words or gestures in speaking to the leaders or elders? What are these words or gestures? Why are they used?

- **Initiation:** What rites of initiation are characteristic of native cultures? What kinds of meanings do these have?

  Does your band have any special rite of initiation? Does everyone go through this ceremony? Is this ceremony the same for men and women? What does this ceremony show? Do the people who go through this ceremony have any special privileges or duties after they have been initiated? What are these privileges or duties?

- **Mourning:** What rites of mourning are characteristic of native cultures? What kinds of meanings do these have?

  What do you do when a person dies? Are there any special rites or ceremonies which must be followed? Can you describe these rites or ceremonies? Is the whole community involved or only the family of the one who has died?

- **Birth:** How is the birth of children celebrated in native cultures?

  How do you celebrate the birth of a child? Are there special ceremonies which must be followed? Can you describe them? Who participates in them? Does every family observe these rites or ceremonies?

- **Language patterns:** What are the linguistic patterns of the people? What is the balance of word and rite in their cultural heritage? Are they primarily a verbal people? A dialogical people? Is their language poetic, analytic, profuse, conserving? What genre does their primary use of language embody? What is the balance of word, rite, and silence in their social intercourse?
Rites of passage: What are the natural conversion points in the life of the people? (These would be taken into consideration for liturgy: e.g., puberty, birth, change in family.)

Other questions: How does the liturgy allow participants to surrender to the experience?

How is the body involved? How is reconciliation achieved and expressed? How are conflicts resolved? How is this expressed?

What symbolic foods are used? How are offerings made; by individuals; by communities?

What rites of healing are used? What is the role of silence? How is their relationship with nature expressed?

Are there any special rites or ceremonies when a girl becomes a woman? When a boy becomes a man? Are there any special practices for a pregnant woman? For the father of a child?

What do your people do when someone gets sick?

Are there any special recognition ceremonies when someone does something outstanding? What kinds of things might a person do to gain the recognition and respect of the whole community?

These, then, are the types of questions that one might ask if one were to go beyond adaptation to try to express basic Christian concepts and rituals in native media. A second approach, however, would be to explore in great depth and with considerable sensitivity, the meanings and forms of existing native rituals. What Christian message do they carry, or how could they be interpreted in a Christian way? This was only touched upon in my inquiry, and goes far beyond my own competence. As mentioned above, however, some thinking along these lines has already been given to the sweat ritual.

Some Questions from Christian Theology and Liturgy

At the same time that one is approaching liturgical inculturation by reflecting on the thought and practice of native religions, one may also ask questions about native liturgy from the point of view of traditional Christian theology and liturgy. Some of these are listed below.

Principles: How are the following principles of the present Roman liturgy affected by native cultures:

* Full, active, and meaningful participation of all?
* The sharing of ministries?
Central concerns: In liturgies influenced by native cultures:
* Is the word of God expressed powerfully? Does this word evoke a deep response in individuals and the community? Are all helped liturgically to express this response?
* Is the death and resurrection of Jesus Christ proclaimed strongly and centrally?
* Are the symbols used strong and authentic?
* Do people worship with their whole persons?

Influence of culture: What influence might the use of native cultural patterns and symbols have with respect to the following theological questions?

- **Theology of God:**
  * What is the dominant image of God that is expressed?
  * What relationship between God and creation is expressed? between God and humanity?
  * Is the image of God Christian and Trinitarian?
  * How is Christ perceived?
  * Where does Christ fit in with respect to their traditional religious world view?
  * How is God experienced during worship?
  * What is the relationship between the experience of God during worship and this experience in daily life?
  * What is the place and importance of scripture, the written word of God?

- **Theology of humanity:**
  * What view of humanity is expressed?
  * What relationship is expressed between humanity and creation, God, other persons, oneself?
  * What kind of human experience is worship?
  * How is this experience related to one's own life experience?

- **Theology of Church:**
  * What is the dominant view of Church that is expressed?
  * What is the dominant view of ordained ministry?
  * What is the dominant view of the life of the lay person?
  * What kind of experience of Church is worship?
  * How is this experience related to one's own daily experience of Church?
Need for modification? Finally, one may ask: *What aspects of native cultural patterns and symbols need reinterpretation or modification in order to be faithful to Christian values and theology?* In my survey, this question generally found acceptance. One respondent, however, was very critical of it: “It is my opinion that this question is quite off base. As presently worded, this question reflects the bigotry of the dominant society which either directly or by implication demands that people have to adapt their cultural patterns and symbols before they can be Christian. Christian values and theology are universal. It is not a case of fitting one into another. The Gospel offers us a vision of life, of God, and of ourselves which is appropriate to any and all cultures, once the historical cultural accretions are seen as just that.”

I feel, however, that no culture is perfect, none is completely faithful to the Gospel. Naturally, any negative judgments need to be based on a deep knowledge of the culture in question, and to be made with great sensitivity.

The Next Steps in Liturgical Inculturation

How might the process of liturgical inculturation among the native peoples of Canada be moved forward? How might some of the ideas expressed above be implemented? What role might white liturgists and Church leaders play in all this? Clearly there are no simple answers, nor any single path. The following are simply suggestions:

1. **Open and encouraging approach:** Bishops, liturgical officials and scholars, and those in pastoral ministry among native peoples should be open to the idea of liturgical inculturation, encourage efforts to bring native elements into the present Roman liturgy (adaptation), support those who are thinking about this whole subject, and be tolerant of ideas and directions that turn out to be misguided. At the same time, the great diversity that exists both with respect to native cultures in Canada, and with respect to where individual persons and communities are religiously and liturgically, needs to be respected. A single native liturgical rite is not a realistic or desirable goal. Finally, native peoples should not be pushed into liturgical inculturation before they are ready and desire it.

2. **Education about inculturation:** Liturgists can help the process by educating those in pastoral ministry among native peoples regarding the nature and importance of liturgical inculturation, and about its several aspects or dimensions. Examples of inculturation from around the world are very helpful in this regard. The two issues of the *National Bulletin on Liturgy* on this subject (nos. 95 and 105) are contributions to this education process.

3. **Developing interpreters of culture:** Cultural “interpreters” need to be trained and supported. This includes white students of native religions and rituals, and native persons who are versed in traditional Christian theology.
and liturgy — without losing their own culture. In other times and places, the latter role has been played by native priests and bishops; since native clergy are so scarce at the present time, other means of meeting this need should be explored.

4. Work of inculturation: Ultimately, liturgical inculturation must be done by the native peoples themselves. However much support, encouragement, and education are provided by the white Church, it is inherently impossible — and quite inappropriate — for it to try to impose or absolutely control the process of liturgical inculturation. This means, logically, that the approach and way of thinking involved in the process of inculturation will have to be native. It was pointed out by several respondents that the type of approach used in the questions about culture and theology listed above — objective and analytical in nature — do not represent native ways of thinking. They are those of outside observers peering into another culture, rather than those of native people living within their own cultures. This caution is well founded, and it behooves whites who wish to work in this area to immerse themselves in the native cultures. However, for other whites, who are not as close to those cultures, the questions raised here will be helpful in thinking about the question of inculturation from their own perspective.

5. Priority: Liturgical inculturation should be a priority for the Canadian Church. This will mean investing energy, money, and personnel in this work. Most of all, it will mean listening to and learning from the native peoples themselves, and accepting the great diversity that exists among them. Finally, it needs to be accepted that the process of inculturation is not one to be rushed.

*   *   *

Works of art by Indian and Inuit artists were commissioned by the Canadian Conference of Catholic Bishops in 1975 for the Sunday Mass Book project. Distinctive native idioms and ways of expressing reality are clearly displayed in these works, which are illustrated in full color in:

- Sunday Mass Book (1976, CCC, Ottawa): See “An Introduction to the Art,” on pages 29-31; works by Inuit artists, facing pages 48 and 672; works by Indian artists, facing pages 96, 288, 384, 576, 1008, and 1104; the photo facing page 864 portrays Indians and missionaries in Huronia.

- Art Collection/Collection d’Art (1976, CCC, Ottawa): The same works are illustrated in a larger setting, with fuller notes based on the words and insights of the artists.

These two books are available from CCCB Publications Service at the address on the inside front cover of this Bulletin.
Helpful reading:

- **Inuit:**


- **Indian peoples:**


  *Moon of Wintertime: Missionaries and the Indians of Canada in Encounter Since 1534*, by John Webster Grant (1984, University of Toronto Press, Toronto, ON).


  *Anishnawbe Bimadziwin — The Indian Way: A Learning Package*, by Mary Lou Fox (1979, Ojibwe Cultural Foundation, Manitoulin Island, ON).


**Maps and Dreams:** Indians and the British Columbia Frontier, by Hugh Brody (1983, Penguin, Harmondsworth, Mdx.): “A journey into the lives and lands of the Beaver Indians of Northwest Canada.”


*Give Us Good Measure*: An Economic Analysis of Relations Between the Indians and the Hudson's Bay Company Before 1763, by Arthur J. Ray and Donald Freeman (1978, University of Toronto Press, Toronto).

**Ethnics and Indians:** Social Relations in a Northwestern Ontario Town, by David H. Stymeist (1977, Peter Martin Associates, 35 Britain St., Toronto, ON M5A 1R7).


Two publications prepared by the National Office for Religious Education, CCCB, for pastoral use among Indian and Métis people. These are still available from CCCB Publications Service:

* The Beatitude People, by Margaret Denis (1973, CCC, Ottawa): 200 colored slides, commentary, alternative program, presenting many sides of Christ's message in terms of daily life and nature.


Three-part article on aboriginal rights within a Canadian context, by Michael Stogre, SJ, in Home Missions (1986, The Catholic Church Extension Society of Canada, 67 Bond St., Toronto, ON M5B 1X5): vol. 5:

• “Native Peoples Defy Past Predictions,” in no. 1 (March 1986), pages 12-15;

• “Natives See Covenant with Great Spirit,” in no. 2 (June 1986), pages 20-24;


Two-part series on reflections of a native priest, Stan Fontaine, in Home Missions:

• “Can One Follow Christ Without Surrendering One’s Kayak?” (June 1985), page 21-23, 25.

• “Culture Is Like a Shadow You Cannot Lose” (September 1985), pages 25-28.


Some of the many helpful articles in the Prairie Messenger (Muenster, SK S0K 2Y0):

• “Bishop Morand: Using His Shepherd’s Crook,” June 19, 1983, page 10;

• “Native Rites Used in Liturgy,” by Eileen Saunders, July 31, 1983, pages 1 and 3.

• “Giving Jesus a Native Face,” editorial, July 31, 1983, page 4;

• “Celebrating the Good News of Jesus Christ in Native Dress,” by Eileen Saunders, October 2, 1983, pages 10-11;

• “Natives: Bridging the Culture Gap,” by Jacqueline Russell, June 17, 1984, pages 10-11;

• “Native Spiritual Heritage Is Rich,” by Joe Michael Feist, September 23, 1985, page 12;

• “Wickiup: A Spiritual Centre” [in Regina], November 4, 1985;


"What Colour God?" by Brian F. McCoy, SJ, in Compass (Summer 1985, Box 13, Kensington 2033, NSW, Australia): vol. 19, pages 16-19.

CULTURE AND LITURGY IN PAST ISSUES

Many articles and references on culture and liturgy have appeared in past issues of the Bulletin. These are listed in detail in our most recent index issue, Bulletin 101 (1978-1985): see pages 267-268.

Bulletin 95 is entitled Culture and Liturgy: I.

These issues may be ordered from CCCB Publications Service, 90 Parent Ave., Ottawa, ON K1N 7B1.

GOD OF ALL NATIONS

God of all nations,
you have made us in all our diversity
to reflect your love and power.
Your Son Jesus is brother to us all,
and has died and risen to bring us life.
Your Spirit calls us from all lands and tribes and tongues
to give you glory with one voice:

All glory and praise to you, Father of all,
through Jesus Christ our Lord,
in the love of the Holy Spirit,
for ever and ever. Amen!

— from Bulletin 95, page 194
Cultural influences in a papal liturgy

At the invitation of the Denendeh people, Pope John Paul II was scheduled to visit Fort Simpson in the Northwest Territories on September 18, 1984. A liturgy was prepared by the Denendeh Papal Visit Office, in cooperation with the National Liturgical Office. This liturgy was confirmed by Rome for this visit, and published by the CCCB.¹

While the visit had to be cancelled because thick fog prevented his landing on both September 18 and 19, he did speak to the people by a videotaped message. Canadian bishops who were present at Fort Simpson celebrated the rite on September 19 when it became evident that the Holy Father could not land.

A copy of the rite is included here as an example of adaptation and cooperation between native rites and Catholic liturgy.

¹ The text is contained in Sacramentary: Excerpts for the Visit of Pope John Paul II in English-speaking Canada (1984, CCCB, Ottawa): pages 173-179. [Copies of this book are still available from Publications Service at the address on the inside front cover of this Bulletin.]
As the motorcade approaches the place where the people have assembled, Dene drummers begin a welcome song with the drums.

The Holy Father goes to the monument, by walking West of the prayer fire, between the fire and the monument.

### GREETING

Standing between the fire and the monument, and facing the East, the Holy Father greets the people in the Dene language:

Sot'je Noóhtshí héh tene lié Òídli máhsí
Teneⁿdēh k̓éh nahe gāehⁿda t̓áh nahega
ząoht̓hi.

[My sisters and brothers, we are united in the Lord.

I am grateful for the opportunity to visit you in your homeland, Denendeh, and to pray with you.]²

---

² Translation by Andy Norwegian. Provided by the Denedeh Papal Visit Office.
The Holy Father faces the East, and with hands raised in supplication and thanksgiving, he prays:

Most holy One,  
look upon us with your blessings as we begin this new day.

BLESSING OF THE RIVER AND ALL WATERS

With hands still raised, the Holy Father continues:

We give thanks to you for these waters, for all waters.  
As the waters cleanse and heal  
and strengthen the air and the land,  
so too let your flowing love cleanse and heal us,  
bring us together as one people,  
and strengthen us.

BLESSING OF FIRE

Turning right to face the South, the Holy Father continues, with his arms still raised:

We give thanks to you, gentle Lover, for this fire,  
for all home fires where offerings of love and kindness,  
understanding and caring, are made.

Let this fire burn all impurities from this land  
and from our minds and hearts and spirits,  
and send a pure prayer of love from this land  
and from each of us to you.
BLESSING OF THE AIR AND WINDS

Turning right to face the West, the Holy Father continues, with his arms still raised:

We give thanks to you, Great Spirit of life, for the air and her many winds. As the winds awaken and caress the land in spring and summer, as they prepare the land for rest and sleep in fall and winter, so too let the winds of your Spirit awaken our lives so that we may always be as the seasons of your love: constant as the land in our expressions of your great creative power.

BLESSING OF THE LAND

The Holy Father turns right to face the North, and with hands still raised in supplication, he prays:

We give thanks to you, creator of all, for this land and all she produces, for the animals of the land and water and sky, for the plants which help us to live healthy lives, for the lives we live in caring for this beautiful land you have given to our care.

As you are source of all good, we ask that you send the blessings of your great love to open and cleanse, to heal and strengthen this land, these lands and her peoples in this new day.

We ask that you open the way for a new future, a better future, for each of us, but especially today, most holy One,
we ask these blessings for these holy peoples
you have entrusted with the caring of these lands
for which we have given thanks.

Then the Holy Father kneels and kisses a rock at the base of the monument.

BLESSING OF THE ABORIGINAL PEOPLES OF CANADA

Then the Holy Father stands, and with hands extended over the people, he prays:

God of all peoples,
Great Spirit,
Holy One,
listen to our prayer.

We ask you to give your blessing this day
to the aboriginal peoples of Canada.
Guide their elders and all their people,
and give them your wisdom and your strength.
Let them enjoy the gifts of nature
and the fruits of their labors.

At this point, the Dene drummers begin to sing quietly the song of the angels, with the accompaniment of drums.

Bring them light in time of darkness,
health in time of sickness,
joy in time of sorrow.
Teach them to listen to your voice,
to live in your ways,
and to be brothers and sisters of all.

Great Spirit, our God,
listen to our prayer,
for you rule the universe for ever and ever.
All:

Amen.

Then the Holy Father walks on the East side of the fire and goes along a walkway to the podium, greeting the people informally as he goes.

The Dene drummers continue the drum song of the angels.

GENERAL AUDIENCE

INTRODUCTIONS

At the base of the podium, the Holy Father meets representatives of the Dene nation, introduced by Chief James Antoine, and of the Northern bishops, introduced by Bishop Piché.

The Holy Father goes up the steps of the podium, accompanied by one official from the Vatican and Bishop Sherlock.

Chief Antoine introduces Steven Kakfwi, president of the Dene nation, to the Holy Father.

Steven Kakfwi introduces the leaders of the four national native organizations and their elders to the Holy Father.

Gifts are exchanged during the introductions, one from each of the national organizations and one from the Dene people.

WELCOME

Steven Kakfwi welcomes the Holy Father to Denendeh, the land of the Dene nation.

The Holy Father responds to these words of welcome.
PRIVATE AUDIENCE

The Holy Father meets with the leaders and elders of the national native organizations on the podium. This audience is in full view of the peoples, but is not broadcast.

During this meeting, official delegates from the communities and individuals will bring gifts for the Holy Father, and present them to Northern bishops who are standing at designated locations outside the security area.

ADDRESS

At the end of the audience with the leaders and elders, the Holy Father speaks to the assembled people.3

CONCLUDING CEREMONIES

FINAL GREETING

The Holy Father extends his hands and says:

May the Great Spirit be with you.

All:

And also with you.

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BLESSING OF THE ASSEMBLY

Holy Father:

My brothers and sisters,
in bidding you farewell
my prayer is that you may always walk in the ways of peace
and continue to live in harmony with mother earth.

Listen to the messages our creator sends
through your lives with the earth,
through the lives and words of your wise elders,
through your prophets.

Follow the way of life and truth.

Continue to share the goods you harvest from the land,
and to share the joys of unity
that this brings to your families and communities.

The Holy Father continues in Dene:

Máhşi Tenediah kəeh nahe gæehndaa kaa nahega
źaohtʰi olee nahi tʰu sega hažatahtʰi metʰān
elenatsʰendʰighha.

Tì ndeh keh ile nide yundaa tʰāh nahēgodá
olee.

[I am thankful for this visit
with all of you gathered in Denedeh.
I assure you of my prayers,
and ask you also to remember me in your prayers.]
I will see you again:  
perhaps in this world;  
if not, in the next.]

The Holy Father extends his hands over the people while he blesses them in the Dene language:

Noohtsi see hoti nahe k'eoondih Etá Mezaa t'shu Etatize nezo t'shu mizi t'ah.

[May God protect you,  
the Father, the Son, and the Holy Spirit.]

All:

Amen.

The Holy Father comes down from the podium and is driven to the airport.

As the Holy Father makes his way to his vehicle, a Dene farewell song is sung, accompanied by the drums.

* * *

At the airport, the Holy Father gets out of his vehicle. He receives flowers from a Dene child, and blesses the child by touching the child's head and with the sign of the cross.
Looking at the example of India

Permission for adaptation: At the request of the bishops of India, the Consilium for the Implementation of the Constitution on the Liturgy (a section, at that time, of the Congregation for Divine Worship) granted permission for some cultural adaptations of the liturgy. These changes were optional, and were to be introduced gradually after full catechesis and pastoral preparation of the people.

Specific changes: There were 12 specific changes in postures, gestures, ceremonial objects, and order of service, in order that the Catholic liturgy might be more in harmony with the native Indian ways of expressing worship and respect. These changes are outlined here briefly:

- Postures: Standing and sitting on the floor (on a mat or carpet) are the traditional postures in India; kneeling is not part of this worship tradition. The people stand for the processions at the beginning and end of the Mass, and during the eucharistic prayer and the prayers before communion; they sit on the floor when listening to God's word and for times of silent reflection. During the liturgy of the word, the presiding priest may also sit on a platform instead of a chair.

- Gestures: Genuflections are replaced by a deep bow, with the hands joined and on the forehead (anjali hasta, the offering of one's hands to God). In the penitential rite and at the end of the eucharistic prayer, there is a panchanga pranam by priest and people (all kneel and touch the floor with their forehead and with their palms, or with hands joined in the anjali hasta). Kisses of the altar and book are replaced by touching the object with fingers or palm, and bringing the hands to the eyes or forehead; another practice is to touch the book or altar with the forehead. The sign of peace can be given by exchanging the anjali hasta (between persons who do not know each other, or between persons of the opposite sex); between friends and acquaintances of the same sex, the one giving the peace places his or her hands between the other's hands.

- Ceremonial objects: Incense would be used more frequently, either in a thurible or burning in a container on a stand. The Roman vestments may be replaced by a tunic with an angavastra (a shawl, similar in meaning to the
Ministers and people may go barefoot in church as they do in all sacred places and temples. A tray (a thali or thamboola thattu), made of appropriate material, replaces the corporal. Oil lamps may replace candles.

- **Order of service:** The introductory rites may include presentation of various gifts; welcoming the presiding priest in an Indian way, such as a single arati (moving a lamp or tray of lights in a circle before him) or washing of hands; lighting an oil lamp (deepak); sharing the greeting of peace as a sign of reconciliation with one another. A double or triple arati (flowers, incense, light) may be used during the preparation of gifts and at the end of the eucharistic prayer. The prayer of the faithful may be more spontaneous in both structure and text of the intentions, but must always contain prayers for the worldwide Church.

**Reception:** In India, there has been “a mixed and varied” reaction to these first steps toward adaptation in the liturgy:

- **An enthusiastic welcome:** Where bishops and clergy are in favor of these changes and have helped their communities to understand them, they have been welcomed. People who have been prepared for the changes find that they are fitting and help them in their worship.

- **Strong criticism:** Some people have not been pleased with these changes, especially where inadequate preparations were made before the changes were introduced.

**Theological reflection:** These efforts at adapting the liturgy have led to serious reflection on the nature of the Church and its mission, on its relationship with other religions, on creation and incarnation, on faith and culture. This is a process that has begun, but it will need a long time to plumb the depths of these questions that each culture must face.

**A beginning:** These changes are seen as a first step, so that the people of India may express worship as it is lived by God’s people there. By using these elements common in their culture, Indian people can show their respect for God in a way that is more natural to them.

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1 At the Mass in Delhi during the February 1986 visit to India, Pope John Paul II wore a white shawl, and most of the concelebrating bishops wore cream shawls; see “Liturgies During the Papal Visit: Delhi,” by T.K. John, SJ, in *Word and Worship* (April 1986, NBCLC, Post Bag 8426, Bangalore-560 084, India): pages 96-97.


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Helpful reading: This list of adaptations and a “Commentary on Short-Term Adaptation in the Liturgy” appear in *Notitiae* (1969): vol. 5, pages 365-374; this permission is optional, to be introduced gradually and after adequate catechesis: see *Notitiae* (1970): vol. 6, page 282.


*Notitiae* (1970, vol. 6, page 89) also carried this report in Latin: “On February 15, 1970, at the Pontifical College De Propaganda Fide in Rome, Archbishop D. Simon Lourdusamy, president of the Liturgical Commission in India, concelebrated a Mass using, for the first time, the special changes granted for India by the Congregation for Divine Worship, April 25, 1969 (see *Notitiae*, vol. 6, no. 48, September-October 1969, pages 365-374). By vesture, gestures, ceremonies, singing, with Indian language and melodies, these rites were beautifully incorporated into the new [1969] Order of Mass. The whole Indian community living in Rome was present. Fragrances, flowers, incense, and light had a notable part in setting the decor, showing the need of good sensible elements so that believers may be led to invisible things” [translation ours].

A description and assessment of inculturation during the February 1986 visit of John Paul II to India are included in *Word and Worship* (April 1986): vol. 19, no. 3, pages 83-114.


Where we are in Canada

It has to be the bearers of a culture who are able to analyze it, discern its gifts and weakness, and see how it expresses worship, reverence, prayer, sorrow, joy, and other feelings and expressions that may enter into religion and liturgy. Even though it is difficult, they have to answer these questions for themselves; no outsider can do this for them.

At the same time, however, experts in cultural matters and in liturgical questions can work with a group to help them in their process of discernment. Together they can explore and reassess the scriptural and liturgical traditions they have already received, and deepen insights both into the Church’s traditions and into the culture and practices of the group.

The types of questions that need to be explored are illustrated for another culture in The Antilles, in Bulletin 95, pages 223-232. Developed in lengthy discussion with many people from the Caribbean nations, these questions include:

Background (pages 223-226): Historical, racial; religious, ecumenical; emotional; marriage and family; artistic spirit; educational background; Catholics, missions, ministries;

Liturgical renewal (pages 226-227): Progress in renewal; cultural adaptations — some progress, some failures to move;

Moving toward an adapted liturgy (pages 227-230): Possible reasons for delaying; starting points include language, art and environment, gestures and movement, blessings and prayers of thanksgiving; funerals;

Some areas for future exploration (pages 230-231): Symbols; calendar; prayer forms.

Helpful reading: See Bulletin 95, pages 231-232, and elsewhere throughout Bulletins 95 and 105.

It is exploration of this type that will help the people of a culture to discover areas for adaptation that are in tune with their culture and with the nature of liturgy. Such a process takes time, but its results will be worth the efforts expended in discovering them.

Where are we in our country? It is we, the Church in Canada, that must face these questions about our culture and our liturgy.
As others see us

Sometimes we Canadians look at our weaknesses, and fail to appreciate our positive side. One who sees our strengths and recognizes them for what they are is Pope John Paul II. On September 26, 1984, he gave this talk at his first general audience in St. Peter's Square after his return from Canada.¹

1. Let us celebrate our faith! This is the motto chosen by the Canadian episcopate for the preparation for the pope's visit to that great country from 9 to 20 September.

I wish to extend cordial thanks to my brothers in the episcopate and to the whole Church in Canada for the intense preparation and for the invitation extended to me. Very numerous are the persons and the institutions to whom my thanks go in a special way. I have in mind all those who actively took part in the preparation and the implementation of the visit's rich program.

At the same time I wish to express my gratitude also to the Canadian authorities, local, provincial and federal. The words addressed to me on my arrival by Madame Jeanne Sauvé, the Governor General of Canada, have remained deeply imprinted in my memory.

Twelve-Day Route

2. The exhortation, “Let us celebrate our faith,” was evidenced throughout the entire program of the visit, beginning in Québec, the first historic episcopal see of Canada, and ending in Ottawa, the present seat of the federal authorities.

During the course of twelve days, this pilgrimage followed the following route: From Québec I went on to Saint Anne de Beaupré, Trois Rivières, Montréal, St. John's, Moncton, Halifax, Toronto, Midland, Unionville, Winnipeg-Saint Boniface, Edmonton. I would have liked to visit Fort Simpson, but the fog prevented it. So, after landing at Yellowknife in the hope that the fog would lift, which did not happen, I proceeded through Vancouver and then Ottawa-Hull.

Theme of Celebration

3. The leading theme of the visit allowed us to refer to the beginning of evangelization and the Church in Canada. The motto “Let us celebrate our faith” implied a feeling of gratitude for those beginnings, which date back to the beginning of the seventeenth century.

The missionaries, when they came to the Canadian continent, met the indigenous Indian population and their traditional religion. This population received the Gospel with joy: part of this population in fact belongs to the Catholic Church and another part to the various communities of non-Catholic Christians.

The individual Indian communities and tribes, in accepting Christ, have preserved a bond with some primitive traditions and rites, in which there can easily be traced certain elements of deep natural religiousness, of which the Fathers of the Church speak and which are also recalled by the Second Vatican Council.

Under this aspect, particularly significant was the meeting in Huronia, Ontario, at the Sanctuary of the Canadian Martyrs. They are John de Brébeuf and other members of the Society of Jesus, missionaries: together with them, numerous Christian natives also gave witness to Christ. The faith of the Church in Canada is connected with this witness of blood that was given at its beginning. No less eloquent a witness of the Gospel is the native Indian, Blessed Kateri Tekakwitha, who for love of Christ chose virginity for the sake of the kingdom of heaven.

4. From these beginnings of the faith, the way of the Church in Canada leads to a great missionary “epic,” whose first center was the episcopal See of Québec. These facts find their counterpart in the names of the saints and blessed who in this new land carried out, with total dedication, the Church’s apostolic works, toward the natives as well as toward those recently come from Europe. They first used the French language above all, and then English.

Here are the names of the saints and blessed whom the Church in Canada venerates in a special way:

— the Jesuit Martyrs,
— St. Marguerite Bourgeoys,
— Blessed François de Montmorency, the first Bishop of Québec,
— Blessed Mother Mary of the Incarnation,
— The young Blessed Kateri Tekakwitha,
— Blessed Mother Marguerite d’Youville,
— Blessed Mother Marie-Rose Durocher,
— Blessed Brother André Bessette,
— Blessed André Grasset,
— Mother Marie Léonie Paradis, whom I had the joy of beatifying in Montréal.
The "missionary epic" on Canadian soil spread in the succeeding centuries, reaching ever more distant lands to the west and to the north.

I wish to stress the great merits of some orders and religious congregations. Besides the Jesuits, already mentioned, we recall among others the Augustinian Recollects, the Ursulines, the Augustinian Hospitallers of Mercy, the Congregation of Notre Dame, the Grey Sisters of Charity, the Redemptorists, and especially the Sulpician Fathers and the Missionary Oblates of Mary Immaculate.

Canadian Catholics

5. Against this historic background there assembled, with the motto "Let us celebrate our faith," all those who presently make up the People of God of the Canadian Church in the enormous territory that extends from the Atlantic to the Pacific.

The Church that lives in this society, characterized by the immigration of people coming from various nations, recalls the multiple cultural and religious traditions which comprise in various places the living organism of Christianity and of Canadian Catholicism.

This diversity and multiplicity is the source of enrichment for both society and the Church. They constitute a constant challenge to the apostolic and pastoral activity of this Church. The basic contents of this challenge have been formulated by the Second Vatican Council.

The profession of faith that we made together in the course of the visit to Canada was laden with these contents, going back at the same time to all that constitutes the eternal deposit of faith in sacred scripture and the tradition of the Church. This has great importance above all in relation to the current secularization, typical of this Canadian society which is rich and advanced from the point of view of civilization.

Ecumenical Dimension

6. In the light of Vatican II, the faith of the Church in Canada has a special ecumenical dimension linked to the confessional membership of the Christians in this country, in which the members of the Catholic Church constitute just about half the population.

Therefore even the papal visit to Canada had an "ecumenical" character which was evidenced above all in the common prayer with our separated brethren.

Joined in this common prayer there were in some places (for example, in Toronto) also believers of non-Christian religions. The social climate of
Canada is helpful for the development of dialogue with representatives of all religions and with persons and environments that are not explicitly identified with any "creed," but at the same time have great esteem for religion and for Christianity, especially for reasons of an ethical nature.

7. "Let us celebrate our faith." The call, contained in these words, to carry out the evangelical mission of the Church has an eloquence of its own "toward the interior" of the Catholic community itself and consequently "toward the exterior."

"Toward the interior" (ad intra), directly linked to that call is the problem of vocations: above all priestly and religious vocations, and likewise the problem of the lay apostolate, which has many possible directions, functions, and needs.

"Toward the exterior" (ad extra), the Canadian Church has a vivid sense of its mission in the face of the problems that oppress the entire modern mankind. And if these problems seem to touch less the society of Canada itself, nonetheless the Christians of this country are aware that they cannot close their eyes to the threats to peace in the modern world.

Therefore these problems also were represented in the program of the pastoral visit, finding a loud echo in the great public opinion.

8. Again expressing thanks to all those whom I was granted to meet in the course of my "pilgrimage" to Canada, I wish, together with them and with the whole Church, to give thanks to the Good Shepherd through the Immaculate Heart of his Mother for this ministry which I was able to carry out, living out the motto of the Canadian episcopate contained in the words, "Let us celebrate our faith."

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A PRAYER

*Holy Spirit of Jesus,*
*living in our hearts,*
*accept our prayers of love.*
*Fill our hearts with your gifts:*
*light and vigor, love and courage, peace and joy,*
*and eagerness to build up God's kingdom on earth.*

*Spirit of God,*
*renew the face of this earth.*
*Lead all people and all cultures*
*to work with Jesus in giving glory to the Father*
*and in saving this world.*  
*Amen!*

— from Bulletin 103, page 115

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In 23 chapters, bishops, experts, and observers who took part in Vatican II share their reflections on its meaning and impact two decades later. The debates, clashes of opinion and approach, and intense emotions of the four Council sessions, as well as the time of preparation and of putting it into practice at home, draw us into this most important event in the life of the modern Church. Recommended for every mature Christian.


A reverent presentation of the Hebrew scriptures (Moses, Egypt, the first Passover, Exodus, the desert journey, and the promised land) is accompanied with 31 full color illustrations. Some of these are taken from Christian or Jewish manuscripts, and some are paintings. While not a Passover Haggadah, this book will serve as a background source for catechetical classes and groups. Recommended.

Prayers for Life, by Michael Kwateria, OSB (1985, Human Life Center, Collegeville, MN 56321): paper, vii, illustrations, 87 pages. $2.00.¹

Petitions arranged according to the Sundays, seasons, and greater feasts of the year, based on the scriptures and human needs, are offered for communities, families, and individuals. These may be used as intercessions in morning and evening prayer, or with the rosary, or in family or personal prayer. Reflecting God’s gift of life to us, these simple texts will be useful to Christians, especially those working in pro-life movements.

Healing in the Catholic Church: Mending Wounded Hearts and Bodies, by Joseph Champlin (1985, Our Sunday Visitor, Huntington, IN 46750): softbound, 176 pages. $5.50.

Jesus spent much of his public life bringing healing into the lives of the people he met. Today he continues his ministry through his body the Church. Prayer, ways in which God can touch the sick and sorrowing and restore our brokenness, our tradition of healing, as well as obstacles and lack of faith, rites and care for the sick: these and many more topics are handled with deep faith and real-life stories. Recommended for believers, sick and healthy, for all who are hurt inside, and for those involved in pastoral care of the sick and aged.


Brief reflections for each weekday and Sunday in Lent remind us that our life is in constant motion as we move toward our death and resurrection in union with Jesus’ own dying and rising. Many quotations from St. Augustine are shared with the reader. Clearly written, this book will be helpful in Lent or at any time for individuals, groups, ministers, teachers, and clergy.

¹ Prices for U.S. publications are given in U.S. dollars, unless otherwise noted. For all publications, postage and handling are usually extra.
The Continuing Conversation, by Robert F. Griffin, CSC (1985, OSV, 200 Noll Plaza, Huntington, IN 46750; available in Canada from B. Broughton, 2105 Danforth Ave., Toronto, ON M4C 1K1): softbound, 198 pages. $0.90 (Canadian).

Day-to-day spirituality is the subject of this collection of popular columns. Writing with a light touch, the author invites us to reflect on the meaning of life.


Freedom of thought and inquiry is encouraged by the Second Vatican Council's Constitution on the Church in the modern world: "Let it be recognized that all the faithful, clerical and lay, possess a lawful freedom of inquiry and of thought, and the freedom to express their minds humbly and courageously about those matters in which they enjoy competence" (no. 62). In this spirit, Fr. Segundo responds frankly to the Instruction on the theology of liberation by the Congregation for the Doctrine of the Faith, August 6, 1984 (full text given on pages 169-188). Written before the later and modified document of March 22, 1986 and the 1985 Synod, this book gives a clear picture of the theological situation in modern times. Recommended for students of theology.


Four sources of doubt — "selfishness, scientific materialism, the problem of suffering and evil, and secular humanism" — are discussed as challenges to our faith. The final chapter invites us to grow in our faith. Helpful reading for teachers, catechists, religious, and individuals who wish to deepen their faith with the help of God's grace.


This helpful booklet looks at the importance of parish councils, and offers ten simple principles that will guide pastor and council members in their work together for the parish community. The author's experience as a pastor and his clear writing make this pamphlet most helpful. Each council member would benefit from having a copy. Recommended.


Taking 52 of the titles given to Jesus, with one per page, the author gives a scripture verse, a key thought, a simple prayer response, a decision, and invites us to begin prayer with "Come, Lord Jesus . . . ." A helpful booklet for individuals, families, prayer groups, classes, and religious communities.

Peace Is Possible, by Mary Alban Bouchard, CSJ (1985, Novalis, Box 9700, Terminal, Ottawa, Ottawa, ON K1G 4B4): softbound, illustrations, 224 pages. $3.00.

A Canadian Sister of St. Joseph, the author works with nongovernment organizations. War is probable but peace is possible if we who have faith in God and in one another begin to work at peacemaking. Through facts, stories, and reflections on scripture and life, we are invited to commit ourselves to take suitable action for peace in our world. Recommended to all serious Christians, individuals and communities.

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1 Instruction in Christian Freedom and Liberation (1986, CCCB, Ottawa); also available in French.

In 17 brief (three-page) reflections, the author invites us to listen anew to what Jesus is teaching us about the kingdom of God. Using her deep knowledge and love of the scriptures, she helps us to see what Jesus means in his preaching, and to open ourselves to his way of life. Recommended for preachers, teachers, parents, religious, and college students.


“Culture is important since it is what makes us human” (page x), says Pope John Paul II, who founded the Pontifical Council for Culture in January 1983. This book looks at the way the Catholic Churches in North America and Latin America have been interacting with culture since Vatican II's 1965 Constitution on the Church in the modern world. In November 1983, a conference on Church and culture took place at Notre Dame in cooperation with the Holy See, and its seven major papers, along with summaries of discussions by the invited international participants, are contained in this book. As well, it contains excerpts from major conciliar, papal, and episcopal documents on culture issued during the past two decades. Recommended as an invaluable resource in this field.


We are helped to reflect on the dramatic quality and deep meaning of the seven signs in John's gospel, for they proclaim God's work among us in Christ, and lead us to his passion, death, and resurrection. The final chapter offers suggestions for staging these signs as chancel drama. Recommended for youth groups, high school and college classes, catechists, and for personal spiritual reading.

Los Ministros de la Comunion a los Enfermos (1985, Liturgical Training Publications, 1800 N. Hermitage Ave., Chicago, IL 60622-1101; and Mexican American Culture Center, 3019 West French Place, San Antonio, TX 78228): paper, 32 pages. $1.90 (bulk prices available for 10 or more).

This attractive booklet is addressed to those who bring communion to the sick. In five brief (3-4 pages) chapters, the meaning of the Church's ministry is discussed, and ministers are invited to be women and men of prayer and scripture. Two appendixes give the rite for communion of the sick (a translation made in Mexico from Pastoral Care of the Sick) and prayers for the sick and dying. Most useful for ministry with the Spanish-speaking.


Between 1937 and 1983 (and mostly since 1964), the 40 churches covered in this book portray the development of ecclesiology and liturgy in Ireland. When these ideals are expressed in concrete forms, they are in the continuing process of being passed on to the present and future generations of believers. A sparkling introduction on art and architecture by Austin Flannery, OP, opens this book well. Brief introductions, clear photographs, and groundplans (also gathered on pages 30-31 for all 40 churches) help the reader to appreciate the importance of good architecture.

Though this book is expensive, we recommend it for libraries, architects, and communities who are beginning to work on a design for a future church building that expresses in a material way what we are when we gather for worship.
The Journey of Faith: A Basic Introduction to the Rite of Christian Initiation of Adults (RCIA); A Plan for Parish Implementation, edited by David J. Reilly (1985, Diocese of Kalamazoo, Box 949, MI 49005): paper, 8½ by 11 inches, 32 pages.

This book offers a simple but clear introduction to the process of Christian initiation of adults. Helpful both to parishioners and to people involved in the RCIA as catechists and sponsors, it gives a good picture of expectations and needs. Recommended for parishes, catechists, clergy, and diocesan groups involved in the catechumenate.


Written for catechumens, this book is intended as a help along the way, with suggestions for reflection, taking stock, and keeping a journal of the journey. The author shares her ten years of academic work in Christian initiation, and writes in a clear, contemporary style. Recommended for catechumens, catechists, sponsors, and clergy involved in the catechumenate.


In the English-speaking world, some 77% of the Catholics are living in the United States of America. Beginning in 1979, the Bishops’ Commission on the Liturgy and the FDLC developed a serious study of the Order of Mass: its strengths and weaknesses, and suggestions for making it even better. Reviews of earlier material are given in Bulletin 80, page 190, and in no. 92, page 61. This report analyzes the responses given in the BCL-FDLC survey. Recommended for bishops, diocesan liturgy commissions, worship offices, students of liturgy, and others concerned with continuing liturgical development in our time.


In recent years, some ordinations of deacons and presbyters have been turned into coronations, personalism gone wild. This practical booklet offers a balanced approach to the Church’s liturgy of ordination, and makes many useful suggestions for consideration by all involved in planning and celebrating the rite. Recommended for bishops, cathedral rectors, and seminarians.


In a series of essays, half from 1964 and half done more recently, the author explores the historical development and spirit of the Byzantine liturgy and the elements that form it. Carefully researched, these studies open the liturgies of Basil and Chrysostom for better understanding by both Eastern and Western Christians. Recommended for students of liturgy.

Schools of Prayer, no. 18, edited by Kevin McGuinnell and John Glen (Easter 1986, St. Mary’s R.E. Centre, 118 Bromham Rd., Bedford MK40 2QR, England): saddle-stitch, 8½ by 1½ inches, illustrations, published three times a year, 36 pages. £6.00 (U.S. $15.00) per issue, postpaid.

Written for teachers of religious education, this publication offers many practical ways of relating liturgy and catechesis. The April 1986 issue contains notes on making a stole in class, and on new audiovisuals; articles on Sunday, preparing for confirmation, patron saints, symbolism; calendar notes for May-July, and notes on Sundays in ordinary time and feasts of the Lord; several celebrations; reflections of a sister who is a school chaplain, and on youth work in El Salvador. Schools may wish to order a copy of this or the current issue, and see how or if this publication could be of help.

Christians are called to be holy, and therefore to live a holy, moral life, guided by the light and power of the Spirit given us in baptism; in this way we are to be changed into the likeness of Jesus Christ. Challenging us to live by the whole gospel and not just parts of it, the notes offer a clear and balanced study of morality today for Christians, Catholics and others too. Recommended for professors and students in colleges and seminaries, for pastoral workers, and for individuals wishing to go more deeply into the subject.

Reconciliation: Sacrament with a Future, by Sandra DeGidio, OSM (1985, St. Anthony Messenger Press, 1615 Republic St., Cincinnati, OH 45310; available in Canada from B. Broughton, 2105 Danforth Ave., Toronto, ON M4C 1K1): softbound, 105 pages. $7.20 (Canadian).

Written for adult Catholics, this book offers an up-to-date explanation of the sacrament of reconciliation, including its history and modern attitudes to sin, forgiveness, and celebration. Recommended for parents of school children, for high school and college students, and for adults, catechists, and confessors.

Planning the Funeral Liturgy: A Step-by-Step Guide for Families, by Carol Luebering (1986, St. Anthony Messenger Press, 1615 Republic St., Cincinnati, OH 45310; available in Canada from B. Broughton, 2105 Danforth Ave., Toronto, ON M4C 1K1): paper, 44 pages. $3.25 (Canadian).

With a good understanding of the Church's funeral rites and of the process of mourning, this book offers practical advice to the family planning the funeral of one they loved. A removable planning sheet is the centerfold. This is a helpful booklet for parishes to keep on hand to give to families when someone dies.

Slowing Down the Our Father, by Leonard Foley, OFM (1986, St. Anthony Messenger Press, 1615 Republic St., Cincinnati, OH 45310; available in Canada from B. Broughton, 2105 Danforth Ave., Toronto, ON M4C 1K1): softbound, vi, 98 pages. $7.20 (Canadian).

These positive and reverent reflections on the words of the Lord's prayer will appeal to all Christians. Those involved in planning and celebrating liturgy, in catechesis, and in the catechumenate will want to share this book with others. Recommended for all adults.

Come to the Mountain: The Contemporary Experience of Prayer, by Stan Parmisano, OP (1986, Ave Maria Press, Notre Dame, IN 46556; available in Canada from B. Broughton, 2105 Danforth Ave., Toronto, ON M4C 1K1): softbound, 93 pages. $7.20 (Canadian).

A parable and reflections on beginning and continuing prayer in our time help us to understand the broad and practical meaning of prayer. This book will be helpful to all who want to pray better amid the concerns of modern living.


A touching true story of a beggar and a man who befriends him.

Jesus in the Gospels: Old Stories Told Anew, by Richard Mazziotta, CSC (1986, Ave Maria Press, Notre Dame, IN 46556; available in Canada from B. Broughton, 2105 Danforth Ave., Toronto, ON M4C 1K1): softbound, illustrations, 198 pages. $8.65 (Canadian).

Using the "rich tradition of Talmudic narrative" (page 13), the author fills in details in the style of the apocryphal gospels in order to help people enter more fully into the events narrated in 17 familiar stories. This approach runs the danger of losing sight of the deliberate starkness of the four gospels.

This ritual is an official liturgical book, approved by the Congregation for Divine Worship in both its Latin and its English versions. Importantly, it encourages further cultural and local adaptations. Revised and updated to reflect Vatican II and the postconciliar Franciscan rule, this book will be most helpful to Franciscans and members of the Secular Franciscan Order.

His Word: Letting It Take Root — and Bear Fruit — in Our Lives, by David Knight (1986, St. Anthony Messenger Press, 1615 Republic St., Cincinnati, OH 45210; available in Canada from B. Broughton, 2105 Danforth Ave., Toronto, ON M4C 1K1): softbound, 81 pages. $5.75 (Canadian).

In this book, we are invited to hear the parable of the seed anew, and to respond by letting God's word take root in our hearts. As we reflect on the word, we will be letting our hearts become the good soil for the seed, until we are led to act on what we have heard. Recommended for individuals, study groups, catechists, religious, and clergy.

The Jesus Tradition: Images of Jesus in the West, by Gerard S. Sloyan (1986, Twenty-Third Publications, Box 180, Mystic, CT 06355): softbound, vii, 120 pages. $5.95

In this excellent book, Fr. Sloyan moves from the early Church and the developing creeds through to modern times. He shows us many images of Jesus, each reflecting some of the truth of the mystery of being divine and human. Apostolic fathers, Francis of Assisi, English mystics, critics, lovers: all contribute a glimpse of the fullness that Jesus is. Recommended for every Christian adult, but particularly for religious, clergy, and catechists.

Kainos Mass, by Margaret Daly (1986, Irish Institute of Pastoral Liturgy, College St., Carlow, Ireland): paper, 8½ by 12 inches, 59 pages. £1R 4.00; cassette, two sides, £1R 8.00.

To mark the tenth anniversary of the Irish Institute of Pastoral Liturgy (see Bulletin 103, page 125), Sr. Margaret Daly has composed music for most of the parts of the Mass that can be sung, including the eucharistic prayer; as well, three psalms and two new songs are included. Kainos, Greek for "new," echoes our new covenant, new commandment, new spirit, and new song as Christians. The book provides full accompaniment and SATB, and includes 14 pages of melody lines which may be reproduced for noncommercial purposes. The cassette recording is clear and helpful. Choirs and schools may wish to obtain copies of the music and cassette to add to their repertoire.


These offer brief samples of music available from this publisher. Most of the pieces are acceptable, and some are quite interesting. Choirs and schools may wish to ask about this material for their repertoires.


It is claimed that this tape with its "echo" technique (the people are to repeat phrases after the cantor or presider) will encourage reluctant parishioners to sing, and free them from books. We would be inclined to think that more than two or three of these in one celebration would turn people off; they may work well with the primary grades in school. An accompanying book was not sent for review. The tape is quite out of line in its suggestions for The Lord be with you, Through him, sign of peace, and dismissal. Much of the music would be more suitable for a grade 8 musical than for liturgy. Disappointing: Twenty-Third usually does much better than this.

This second edition lists 2300 songs and hymns which are based on psalm texts. These titles are given under the Hebrew numbering of the psalms, and provide names of authors and composers, publishers, and hymnbooks of various denominations that carry the texts. Brief articles on the psalms are helpful. Recommended as a useful resource for choirs and musicians.


Beginning with a simple definition (“Myths are stories from cultures and religious traditions that help us become aware of our true selves” — page v), the book brings us through a fascinating series of stories from various religions in which peoples try to explain life and death, good and evil, success and failure, happiness and sorrow, reward and punishment. This broad study deepens our understanding of what we are celebrating in our scriptures and in our liturgies. Helpful for liturgists and catechists.


By presenting 126 key words from the Greek New Testament, the author helps those who do not know this language to enter more fully into the meaning of these important concepts. Translations are given from four modern versions (and sometimes criticized), and related texts from other passages are noted. Most helpful for all students of the Christian scriptures, especially for teachers and preachers. Recommended.


This attractive booklet invites parents to prepare for the birth and baptism of their child, and explains the baptismal celebration fully. Recommended for use by parish baptismal teams.

Words Made Flesh: Scripture, Psychology, and Human Communication, by Fran Ferder (1986, Ave Maria Press, Notre Dame, IN 46556; available in Canada from B. Broughton, 2105 Danforth Ave., Toronto, ON M4C 1K1): softbound, 183 pages. $8.65 (Canadian).

Avoiding the fads of our times, Sr. Fran Ferder, a clinical psychologist, invites us to reflect on how psychology and scripture teach us to communicate and get along with other people. She maintains that “genuine faith deepens self-awareness and the capacity for intimacy, and that being a good Christian also means moving toward personal psychological integration” (page 13). Helpful.

Being Sexual ... and Celibate, by Keith Clark, Capuchin (1986, Ave Maria Press, Notre Dame, IN 46556; available in Canada from B. Broughton, 2105 Danforth Ave., Toronto, ON M4C 1K1): softbound, 182 pages. $7.20 (Canadian).

A frank and reverent discussion of the human sexuality that we all share, and of the meaning of living a full life in celibacy.

Builders of Catholic America, by Albert J. Nevins, MM (1985, Our Sunday Visitor, 200 Noll Plaza, Huntington, IN 46750; available in Canada from B. Broughton, 2105 Danforth Ave., Toronto, ON M4C 1K1): softbound, illustrations, index, 258 pages. $11.55 (Canadian).

Brief stories of the life and work of 16 Catholic men and women in what is now the United States of America. This book may be helpful to teachers in presenting some of the interesting parts of local Church history.

Questions about the social implications of the gospel lead us to uncomfortable answers, to demands that we put our beliefs into action. Echoing the challenges of the Canadian bishops' Social Action Commission and of Pope John Paul II, Bishop De Roo invites us to understand our Christian mission clearly, to hear the cries of victims of injustice, and to work definitively for social justice in our time. Those who celebrate liturgy faithfully cannot ignore this call (see Bulletin 96). Recommended to all who are open to Christ's presence in our world, especially in those who suffer injustice.


Prejudice goes against the love that is at the core of Christian living. The author analyzes prejudice as coming from our tendency to see things as opposites (male-female, us-them), and to make one superior to the other instead of seeing them as complementary. He also offers an effective four-step process for education which can free us from prejudice.

Recommended for mature Christians, teachers, clergy, and people in public office or civic service.

OUR NEXT ISSUE

- What are our liturgies saying to young people today?
- Are young people being invited and welcomed to minister as part of the local Church?
- What are our young people telling us about our current ways and styles of life, prayer, and worship?
- Are we open to dialogue with our youth?

The November-December issue, Bulletin 106, gives a summary of some frank and honest comments on the way some 1,441 young people do or do not pray and take part in the liturgy; about the way they are hearing preaching; their views and actions for Christian unity; and a variety of direct comments on other areas of liturgy.

Bulletin 106, Youth and Liturgy, will be ready for mailing early in November. Bulk orders of 50 copies or more to one address are 1/2 off (see inside front cover): why not share copies with young people and adults in your parish, high school, college, or community?