national bulletin on liturgy volume 19 November-December 1986 106 YOUTH AND LITURGY
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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YOUTH AND LITURGY: I

• 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 remaining open to dialogue with our youth?

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

Bulletin 106 presents the views of many young Catholics between the ages of 16 and 25: they are members of the Church now; by the twenty-first century, they will also be the ministers and leaders in the Church of God. Parishes, communities, schools, and families are invited to listen to their views, and to begin or continue an honest dialogue with these young people who are called together with us in Christ.
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*Jesus, I am young.*  
*Once you were my age also:  
help me in my life!*  

274
INTRODUCTION

Who is speaking?

Some facts about you:

a) Age: __________

b) Single  □  Married  □

c) Presently at high school  □  technical school  □  CEGEP  □

university  □  college  □  work  □  unemployed  □

d) Live with parents  □  school residence  □  alone  □

with other students or workers  □

This article gives a brief picture of the young people who responded to the survey on youth and liturgy, which was included in Bulletins 101 and 103.

Age groupings: The survey was addressed to youth between 16 and 25 years. These are the ages of those who returned surveys:

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Number</th>
<th>Percentage of 1441</th>
</tr>
</thead>
<tbody>
<tr>
<td>* under 16 years</td>
<td>179</td>
<td>12.42%</td>
</tr>
<tr>
<td>* 16 years</td>
<td>523</td>
<td>36.29%</td>
</tr>
<tr>
<td>* 17 years</td>
<td>440</td>
<td>30.53%</td>
</tr>
<tr>
<td>* 18 years</td>
<td>195</td>
<td>13.53%</td>
</tr>
<tr>
<td>* 19 years</td>
<td>31</td>
<td>2.15%</td>
</tr>
<tr>
<td>* 20 years</td>
<td>11</td>
<td>0.76%</td>
</tr>
<tr>
<td>* 21 years</td>
<td>13</td>
<td>0.9%</td>
</tr>
<tr>
<td>* 22 years</td>
<td>14</td>
<td>0.97%</td>
</tr>
<tr>
<td>* 23 years</td>
<td>6</td>
<td>0.42%</td>
</tr>
<tr>
<td>* 24 years</td>
<td>5</td>
<td>0.35%</td>
</tr>
<tr>
<td>* 25 years</td>
<td>5</td>
<td>0.35%</td>
</tr>
<tr>
<td>* no answer</td>
<td>19</td>
<td>1.32%</td>
</tr>
<tr>
<td>Total&lt;sup&gt;1&lt;/sup&gt;</td>
<td>1441</td>
<td>100%</td>
</tr>
</tbody>
</table>

<sup>1</sup> Percentages: The questions on age groupings, marital status, and residence add up to 100% of the replies received. In most of the other questions in this issue, the students could give more than one answer. There the percentages refer to the number of responses in relationship to 1,441.
Marital status: Given the age groupings shown above, it is not surprising to read these statistics:

<table>
<thead>
<tr>
<th></th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>* single</td>
<td>1415</td>
<td>98.2%</td>
</tr>
<tr>
<td>* married</td>
<td>5</td>
<td>0.35</td>
</tr>
<tr>
<td>* no answer</td>
<td>21</td>
<td>1.46</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1441</td>
<td>100%</td>
</tr>
</tbody>
</table>

Type of school:

<table>
<thead>
<tr>
<th></th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>* high school</td>
<td>1344</td>
<td>93.27%</td>
</tr>
<tr>
<td>* technical school</td>
<td>2</td>
<td>0.14</td>
</tr>
<tr>
<td>* CEGEP</td>
<td>14</td>
<td>0.97</td>
</tr>
<tr>
<td>* university</td>
<td>37</td>
<td>2.57</td>
</tr>
<tr>
<td>* college</td>
<td>11</td>
<td>0.76</td>
</tr>
<tr>
<td>* no answer</td>
<td>7</td>
<td>0.49</td>
</tr>
</tbody>
</table>

Occupation: For those not in school:

<table>
<thead>
<tr>
<th></th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>* work</td>
<td>18</td>
<td>1.25%</td>
</tr>
<tr>
<td>* unemployed</td>
<td>8</td>
<td>0.56</td>
</tr>
</tbody>
</table>

Residence:

<table>
<thead>
<tr>
<th></th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>* living with parents</td>
<td>1196</td>
<td>83.0%</td>
</tr>
<tr>
<td>* school residence</td>
<td>7</td>
<td>0.49</td>
</tr>
<tr>
<td>* living alone</td>
<td>11</td>
<td>0.76</td>
</tr>
<tr>
<td>* with other students or workers</td>
<td>22</td>
<td>1.53</td>
</tr>
</tbody>
</table>

Other answers:

<table>
<thead>
<tr>
<th></th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>* with my wife</td>
<td>2</td>
<td>0.14%</td>
</tr>
<tr>
<td>* with my husband and children</td>
<td>1</td>
<td>0.07</td>
</tr>
<tr>
<td>* with grandparents</td>
<td>2</td>
<td>0.14</td>
</tr>
<tr>
<td>* with guardian</td>
<td>1</td>
<td>0.07</td>
</tr>
<tr>
<td>* with my brother</td>
<td>1</td>
<td>0.07</td>
</tr>
<tr>
<td>* with my older sister</td>
<td>1</td>
<td>0.07</td>
</tr>
<tr>
<td>* no answer</td>
<td>197</td>
<td>13.67%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1441</td>
<td>100%</td>
</tr>
</tbody>
</table>

Distribution: The survey was distributed by printing it in two issues of the Bulletin, in November-December 1985 (no. 101) and in March-April 1986 (no. 103). Each of these issues reached approximately 5,000 subscribers and purchasers before May 31, 1986, the cutoff date of the survey.

2 CEGEP: Collège d'enseignement général et professionnel, in the Province of Québec.

3 Some of these may indicate students living in one-parent homes, or with relatives.
There was deliberately no organized campaign to promote responses to the survey. It was felt that those who were interested in it would duplicate the questions. Permission to reproduce this copyright material was granted in footnote 1 in Bulletin 101, page 318, and in no. 103, page 126.

**Where do they come from?** In all, 1,441 completed questionnaires were received at the National Liturgical Office:

<table>
<thead>
<tr>
<th>Numbers</th>
<th>Place</th>
<th>Province</th>
<th>Date Received</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-10</td>
<td>Edmonton</td>
<td>Alberta</td>
<td>December 1985</td>
</tr>
<tr>
<td>11-100</td>
<td>Hamilton</td>
<td>Ontario</td>
<td>December</td>
</tr>
<tr>
<td>101</td>
<td>Toronto</td>
<td>Ontario</td>
<td>January 1986</td>
</tr>
<tr>
<td>102-283</td>
<td>Ottawa(?)</td>
<td>Ontario</td>
<td>January</td>
</tr>
<tr>
<td>284</td>
<td>Ottawa</td>
<td>Ontario</td>
<td>January</td>
</tr>
<tr>
<td>285</td>
<td>Hamilton</td>
<td>Ontario</td>
<td>January</td>
</tr>
<tr>
<td>286-288</td>
<td>Bracebridge</td>
<td>Ontario</td>
<td>January</td>
</tr>
<tr>
<td>289</td>
<td>Scarborough</td>
<td>Ontario</td>
<td>January</td>
</tr>
<tr>
<td>290</td>
<td>Hamilton</td>
<td>Ontario</td>
<td>January</td>
</tr>
<tr>
<td>291-373</td>
<td>Cambridge</td>
<td>Ontario</td>
<td>February</td>
</tr>
<tr>
<td>374-380</td>
<td>Muenster</td>
<td>Saskatchewan</td>
<td>February</td>
</tr>
<tr>
<td>381-406</td>
<td>Montréal</td>
<td>Québec</td>
<td>March</td>
</tr>
<tr>
<td>407</td>
<td>Mississauga</td>
<td>Ontario</td>
<td>March</td>
</tr>
<tr>
<td>408</td>
<td>Montréal</td>
<td>Québec</td>
<td>March</td>
</tr>
<tr>
<td>409-435</td>
<td>Beaconsfield</td>
<td>Québec</td>
<td>March</td>
</tr>
<tr>
<td>436</td>
<td>Ft. McMurray</td>
<td>Alberta</td>
<td>April</td>
</tr>
<tr>
<td>437-449</td>
<td>Manotick</td>
<td>Ontario</td>
<td>April</td>
</tr>
<tr>
<td>450</td>
<td>Ottawa(?)</td>
<td>Ontario</td>
<td>April</td>
</tr>
<tr>
<td>451-509</td>
<td>Guelph</td>
<td>Ontario</td>
<td>April</td>
</tr>
<tr>
<td>510-526</td>
<td>Calgary</td>
<td>Alberta</td>
<td>April</td>
</tr>
<tr>
<td>527</td>
<td>Lafonna</td>
<td>Alberta</td>
<td>April</td>
</tr>
<tr>
<td>528</td>
<td>Chateauguay</td>
<td>Québec</td>
<td>April</td>
</tr>
<tr>
<td>529</td>
<td>Guelph</td>
<td>Ontario</td>
<td>April</td>
</tr>
<tr>
<td>530-531</td>
<td>Ottawa</td>
<td>Ontario</td>
<td>April</td>
</tr>
<tr>
<td>532-533</td>
<td>—</td>
<td>—</td>
<td>April</td>
</tr>
<tr>
<td>534-544</td>
<td>Montréal</td>
<td>Québec</td>
<td>May</td>
</tr>
<tr>
<td>545-571</td>
<td>Dartmouth</td>
<td>Nova Scotia</td>
<td>May</td>
</tr>
<tr>
<td>572-621</td>
<td>Baton Rouge</td>
<td>Louisiana</td>
<td>May</td>
</tr>
<tr>
<td>829-886</td>
<td>Ottawa</td>
<td>Ontario</td>
<td>May</td>
</tr>
<tr>
<td>887-888</td>
<td>Hamilton</td>
<td>Ontario</td>
<td>May</td>
</tr>
<tr>
<td>889</td>
<td>Montréal</td>
<td>Québec</td>
<td>May</td>
</tr>
<tr>
<td>890-1032</td>
<td>Kitchener</td>
<td>Ontario</td>
<td>May</td>
</tr>
<tr>
<td>1033</td>
<td>St. Andrew's</td>
<td>Ontario</td>
<td>May</td>
</tr>
<tr>
<td>1034</td>
<td>Montréal</td>
<td>Québec</td>
<td>May</td>
</tr>
<tr>
<td>1035</td>
<td>Cornwall</td>
<td>Ontario</td>
<td>May</td>
</tr>
<tr>
<td>1036</td>
<td>Long Sault</td>
<td>Ontario</td>
<td>May</td>
</tr>
<tr>
<td>1037-1187</td>
<td>Kingston</td>
<td>Ontario</td>
<td>June</td>
</tr>
<tr>
<td>1188</td>
<td>Apple Hill</td>
<td>Ontario</td>
<td>June</td>
</tr>
<tr>
<td>1189-1196</td>
<td>St. John's</td>
<td>Newfoundland</td>
<td>June</td>
</tr>
<tr>
<td>1197-1228</td>
<td>Saint John's</td>
<td>New Brunswick</td>
<td>June</td>
</tr>
<tr>
<td>1229-1376</td>
<td>Ottawa</td>
<td>Ontario</td>
<td>June</td>
</tr>
<tr>
<td>1377</td>
<td>Peterborough</td>
<td>Ontario</td>
<td>June</td>
</tr>
<tr>
<td>1378-1441</td>
<td>Burlington</td>
<td>Ontario</td>
<td>July</td>
</tr>
</tbody>
</table>

* * *
A word of gratitude: In the name of the Episcopal Commission for Liturgy and the National Council for Liturgy in English-speaking Canada, the editor of the National Bulletin on Liturgy wishes to express sincere thanks to all who have shared in the preparation of this issue by taking part in this survey:

- The 1,441 young people who took the time and trouble to answer, sometimes at length, with honest responses and frank comments;
- The teachers who encouraged students to fill out these questionnaires as part of their class activity;
- The schools and diocesan offices which distributed copies of the survey and returned them to the National Liturgical Office for inclusion in this issue.

* * *

One student noted: "They never ask our opinion." In response may we say: we have asked your opinion, we've listened to it, and we will continue to listen to it as we prepare future issues of the Bulletin based on the many ideas you have shared with us. Thank you for being so open and sincere!

* * *

Helpful reading

- Papal talks: Talks to youth by John Paul II during the 1984 visit to Canada; page references are to Canada: Celebrating Our Faith, by John Paul II (1985, Daughters of St. Paul, 50 St. Paul's Ave., Boston, MA 02130):
  - "Friendship Consists in Giving Happiness to Others Every Day," to elementary school children in Montréal: pages 95-97;
  - "With Christ You Shall Love Life," to youth in Montréal: pages 98-109;
  - "Christ Needs You to Bring Salvation to the World," to youth in St. John's: pages 127-133;
  - "To the World in 1984 and Beyond We Must Bring the Gifts of Communion and Love," to youth in Halifax: pages 163-165;
  - "I Come as a Pastor and Friend to Tell You of the Church's Great Affection for You," to children in hospital, Halifax: pages 176-178;
  - "Only by Accepting and Protecting the Gift of Life Can Humanity Escape Self-Destruction," to youth, the aged, and the disabled, in Vancouver: pages 287-297;

  "You are the Future, You are My Hope," to the Young People of the World, compiled by the Daughters of St. Paul (1979, St. Paul Editions, 50 St. Paul's Ave., Boston, MA 02130).


“I Awaited and Desired This Meeting with You,” John Paul II to the youth of Treviso, Italy, in L’Osservatore Romano, weekly English edition, July 29, 1985, page 11.

- International Youth Year, 1985:


An Appeal to Youth’s Dynamism and Faith: A message to Canadian youth on the occasion of International Youth Year (1985, CCCB, Ottawa — also available in French).


The Young Church: God’s Gift in Your Care (1985, Veritas Publications, 7/8 Lower Abbey St., Dublin 1): A letter from the bishops of Ireland to all concerned with the pastoral care of young people.


- Other references:


Together We Grow: Reflections on life today for youth and young adults, by the Episcopal Commission for Ministries and the Apostolate (1986, CCCB, Ottawa): also available in French, Ensemble.


“Jesus About the Youth,” by R.J. Raja, SJ, in Word and Worship (October-November 1985, NBCLC, Post Bag 8426, Bangalore-560 084, India): vol. 18, no. 9, pages 339-348; also “Youth and Respect for Life,” by Marie Mignon Mascarenhas, pages 349-355.

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Portrait of Youth Ministry, by Maria Harris (1981, Paulist Press, New York; and now Mahwah, NJ 07430).


Youth Aware: Fifteen Themes for Youth Catechesis on Social Problems, by Hervé Morissette, CSC (1980, Holy Cross Fathers, 294 Vivekanagar, Bangalore-560 047, India). [Two other volumes are mentioned, Youth Awake and Youth Alive, but we have not seen these yet.]


BEGINNING OF A DIALOGUE

The 1,441 young people who responded to the questionnaire in Bulletins 101 and 103 wrote in approximately 7,000 comments — both positive and negative — about liturgy in their local community of faith. This strong response is a definite sign of their concerns for the prayer life of God’s gathered people.

In Bulletin 106, we have summarized the statistics from their answers (especially questions 1-5 and 10-11). The other questions (nos. 6-9 and 12) provide a wide variety of responses: some affirmative, some questioning or complaining, some neutral, and some offering good suggestions for improvement.

Next year, in Bulletin 108 (March-April 1987), Youth and Liturgy: II, we will continue the dialogue begun in this issue: we will be listening seriously to the problems and questions raised by young people, and looking at some challenges they are offering to each believing community.

In future issues, these questions will continue to challenge us: the many comments (mostly negative) on preaching will be discussed in Bulletin 111. Questions of ministry of and toward youth are in Bulletin 107. The many comments of young people on music will be assessed carefully by the committee in the first stage of evaluating Catholic Book of Worship II.

In the National Liturgical Office we are listening to our young people, and we are trying to respond with faith, love, and balance, so that the Spirit of God may enable the young women and men who see visions and the older men and women who dream dreams (see Acts 2: 17-18) to share them together and so to build up God’s kingdom in our world.

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In their responses to the questions on God's word, young people mentioned encouraging facts and displayed many positive attitudes. At the same time, they showed that they need to become listeners to God's word when proclaimed in the liturgy, and readers in faith of this word in the scriptures.

Facts from the Survey

Question 2 is the main one about God's word, but further points are included in 5a (preparing the Sunday readings), 6b (preaching), and 10 (talents). Other comments on the scriptures are included in answer to open-ended questions (nos. 7, 8, 9, and 12), and some of these are incorporated into this article.

Ownership:

<table>
<thead>
<tr>
<th>Ownership</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>* own a bible</td>
<td>1220</td>
<td>84.66%</td>
</tr>
<tr>
<td>* own a New Testament</td>
<td>506</td>
<td>35.11%</td>
</tr>
<tr>
<td>* own a book of psalms</td>
<td>128</td>
<td>8.88%</td>
</tr>
<tr>
<td>* no answer</td>
<td>75</td>
<td>5.2%</td>
</tr>
</tbody>
</table>
Use during the previous month:

* zero times 482 33.45%
* once 228 15.82
* twice 192 13.32
* 3 times 84 5.83
* 4 56 3.89
* 5 41 2.85
* 6-9 48 3.33
* 10 45 3.12
* 12-15 29 2.01
* 16-18 4 0.28
* 20-22 11 0.76
* 25-28 6 0.42
* 30-31 19 1.32
* 35-45 2 0.14
* 50 4 0.28
* 100 1 0.07
* sometimes 77 5.34
* many times 5 0.35
* no answer 107 7.43

Total 1441 100%

Reasons for reading God’s word:

* prayer 203 14.09%
* reading 320 22.21
* reference 364 25.26
* study 357 24.77
* no answer to this part 42 2.91

Desire to learn more about the scriptures: “I would like to learn more about the bible as God’s word today.”

* as being spoken to us 678 47.05%
* for use in prayer 250 17.35
* as used in church today 325 22.55
* no answer 300 20.82

Other comments on the subject of God’s word include these:

* Live by the bible; live more by God’s word.
* Read the bible, follow the word.
* Think more in biblical terms.
* Some areas where bible doesn’t answer.

---

1 See also the following article, Personal prayer, on pages 285-292, below. 282
• Golden rule (Mt. 7: 12).
• More encouragement to read and study the bible.
• Discussions about the gospel, involving everyone.
• Longer readings; more readings; more scripture readings; readings simplified so all can understand.
• Time to reflect after each reading.
• Bibles in church.
• More bible celebrations, give place to share feelings.
• I like scripture readings: we learn more about God every day; readings give me some insight on the life of Jesus; the gospel gives me a message and I try to understand it.
• I like learning about the bible: the priest makes it interesting; I like hearing the words of God.

Some Observations

Ownership: The statistics on owning the scriptures are much more positive than those on using them. More than four out of five students own a bible, and one of three has a New Testament. About one in eleven has a separate book of psalms; on the other hand, the psalter is contained in each bible and in some editions of the New Testament; some students own all three. The small number who did not answer (one in twenty) can be presumed to be among those who do not own a copy of part or all of the scriptures.

Frequency: During the previous month, about three in five students had read one of the books mentioned; the others had not. More than half had used the scriptures between one and ten times in this period.

Reasons for reading God’s word: About one in seven used the scriptures in prayer during the month, and slightly more than one in five used them for reading. References were checked by one in four, and almost the same number was using God’s word in studies.

Desire to learn more about the scriptures: “I would like to learn more about the bible as God’s word today.” Young people expressed a strong desire to learn more about the bible. Almost one in two wanted to know more about the word as spoken to us today. Nearly one in five wanted to learn about using God’s word in prayer, and a few more wanted to know more about the way the scriptures are used in church today. These present some positive areas for follow-up.

Suggestions for Local Action

In the light of the information given in the answers to this survey, parishes, schools, families, youth groups, religious communities, and others may wish to consider some of the following ideas. Each community needs to discuss them and put them into practice according to their local needs.
Positive action at the local level needs to involve at least four stages, overlapping and continuing in the believing community, rather than any one-shot events:

* Good use of the scriptures in liturgy: a respectable lectionary, carried solemnly in procession; reverent proclamation and listening; excellent preaching;
* Helping people to own one or more versions of the bible;
* Teaching about the word of God, its meaning and importance, its use in the Church's life and worship, and its use in personal and family prayer;
* Encouraging personal and family use of the scriptures in reading and prayer.

In all these areas, young people can be involved actively as helpers, teachers, and promoters, as well as being among those who are learning and growing.

* * *

Helpful reading:

People may wish to read the scriptures with the Church by using the study editions of the lectionary:

* Lectionary for Mass: Sundays and Solemnities — Study Edition (1978, CCCB, Ottawa);

National Bulletin on Liturgy:

* No. 50 Reading God's Word: The Lectionary
* No. 71 Sunday Eucharist: I
* No. 83 Steps to Better Liturgy
* No. 75 Praying the Psalms
* No. 102 Celebrating God's Word
* Index issues: no. 61, pages 285-287, 318-320; and no. 101, pages 261-262, 282.

ACADEMY REPORTS

The North American Academy of Liturgy brings together many liturgists in the United States and Canada to share their work and projects. Of the many papers and talks given at the 1986 meeting in Durham, North Carolina, seven are published in the July issue of Worship (The Liturgical Press, Collegeville, MN 56321): vol. 60, no. 4, pages 289-383.

The papers are helpful because they show us current trends, emphases, and concerns among liturgical scholars in various Christian Churches. We recommend this issue for your careful study and discussion.
The young people who responded to the survey show many positive attitudes and practices in their prayer life. Their answers and ideas are summarized in this article, and some invitations and challenges are offered for parishes and families.

**Facts from the Survey**

Questions about prayer formed an important part of this survey. The main points were asked in no. 3, with further notes in nos. 2, 5, 11, and 12. Other comments on prayer were made in answer to open-ended questions, and these are picked up in this article.

<table>
<thead>
<tr>
<th>Times for prayers:</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>* each morning</td>
<td>470</td>
<td>32.62%</td>
</tr>
<tr>
<td>— sometimes</td>
<td>6</td>
<td>0.42%</td>
</tr>
<tr>
<td>* each night</td>
<td>737</td>
<td>51.15%</td>
</tr>
<tr>
<td>— sometimes</td>
<td>11</td>
<td>0.76%</td>
</tr>
<tr>
<td>— most nights</td>
<td>1</td>
<td>0.07%</td>
</tr>
<tr>
<td>* at mealtimes</td>
<td>389</td>
<td>27.0%</td>
</tr>
<tr>
<td>— sometimes</td>
<td>12</td>
<td>0.83%</td>
</tr>
<tr>
<td>* no answer</td>
<td>328</td>
<td>22.76%</td>
</tr>
</tbody>
</table>

**Praying for self:**

<table>
<thead>
<tr>
<th></th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>* times of need</td>
<td>1058</td>
<td>73.42%</td>
</tr>
<tr>
<td>* other times</td>
<td>616</td>
<td>42.75%</td>
</tr>
<tr>
<td>* no answer</td>
<td>200</td>
<td>13.88%</td>
</tr>
</tbody>
</table>
### Praying for others:

- **times of need**: 1121 (77.79%)
- **other times**: 500 (34.7)
- **no answer**: 218 (15.13)

### Praying alone and with others:

- **praying alone**: 1058 (73.42%)
- **praying with others**: 638 (44.27)
- **no answer**: 161 (11.17)

### Where do you pray?

- **church**: 417 (28.94%)
- **school, class**: 335 (23.25)

- **at home**: 320 (48.65%)
  - my room, bedroom: 246
  - bedtime, in bed: 100
  - dinner table, meals: 31
  - with parents, family: 4

- **other places, occasions**: 68 (4.72%)
  - alone: 22
  - youth groups: 9
  - walking: 6
  - prayer groups: 6
  - outdoors: 5
  - various places: 5
  - car, bus, train: 4
  - sports: 3
  - whenever needed: 3
  - convent: 2
  - bible study: 2
  - renewal groups: 1

- **anywhere, everywhere**: 108 (7.49%)
- **other answers**: 5 (0.35%)

### Little or no personal prayer:

Question three asked about nine areas of their prayer life. Those who ticked off fewer than three are outlined here:

- **no prayer at all**: 33 (2.29%)
- **only in one area of prayer**: 71 (4.93)
- **only in two areas of prayer**: 93 (6.45)

**Total**: 197 (13.67%)
• **Only one area of prayer:**

<table>
<thead>
<tr>
<th>Area</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>each morning</td>
<td>8</td>
</tr>
<tr>
<td>each night</td>
<td>10</td>
</tr>
<tr>
<td>mealtimes</td>
<td>12</td>
</tr>
<tr>
<td>self in need</td>
<td>15</td>
</tr>
<tr>
<td>self at other times</td>
<td>3</td>
</tr>
<tr>
<td>others in need</td>
<td>3</td>
</tr>
<tr>
<td>others at other times</td>
<td>1</td>
</tr>
<tr>
<td>pray alone</td>
<td>12</td>
</tr>
<tr>
<td>pray with others</td>
<td>7</td>
</tr>
</tbody>
</table>

**Total**

71

A few did not check off any of the areas, but wrote in other answers: school, 3; church, 1; rarely, 1.

• **Only two areas of prayer:**

<table>
<thead>
<tr>
<th>Area</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>morning plus night</td>
<td>3</td>
</tr>
<tr>
<td>self in need</td>
<td>2</td>
</tr>
<tr>
<td>others in need</td>
<td>1</td>
</tr>
<tr>
<td>alone</td>
<td>2</td>
</tr>
</tbody>
</table>
| with others                   | 7     | **15**

<table>
<thead>
<tr>
<th>Area</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>night plus mealtimes</td>
<td>2</td>
</tr>
<tr>
<td>self in need</td>
<td>1</td>
</tr>
<tr>
<td>others in need</td>
<td>1</td>
</tr>
<tr>
<td>alone</td>
<td>6</td>
</tr>
</tbody>
</table>
| with others                   | 2     | **12**

<table>
<thead>
<tr>
<th>Area</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>mealtimes plus self: other times</td>
<td>1</td>
</tr>
<tr>
<td>others in need</td>
<td>4</td>
</tr>
</tbody>
</table>
| with others                   | 1     | **6**

<table>
<thead>
<tr>
<th>Area</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>self in need plus self: other times</td>
<td>1</td>
</tr>
<tr>
<td>others in need</td>
<td>20</td>
</tr>
<tr>
<td>alone</td>
<td>14</td>
</tr>
</tbody>
</table>
| with others                   | 2     | **37**

<table>
<thead>
<tr>
<th>Area</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>self at other times plus others in need</td>
<td>3</td>
</tr>
<tr>
<td>others: other times</td>
<td>1</td>
</tr>
<tr>
<td>alone</td>
<td>1</td>
</tr>
</tbody>
</table>
| with others                   | 2     | **7**

<table>
<thead>
<tr>
<th>Area</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>others in need plus others: other times</td>
<td>1</td>
</tr>
<tr>
<td>alone</td>
<td>10</td>
</tr>
</tbody>
</table>
| with others                   | 4     | **15**

287
Total

Other questions on prayer: Throughout the survey, other questions touch the subject of prayer:

• Bible and prayer (no. 2): On actual use of a bible, New Testament, or book of psalms in prayer, and on the desire to learn more about using God's word in prayer, see page 282, above.

• Praying in preparation for Sunday Mass (no. 5): See page 295, below.

• Prayer and Christian unity (no. 11): Praying for unity and praying with other Christians are discussed on page 322.

• Suggestions about prayer (no. 12): Students offered many positive ideas, including these:
  * Should pray more often on our own.
  * More prayer services at church.
  * Should be stressed in school.
  * More time in liturgy for personal prayer; silent prayer very helpful.
  * Experience God's presence in prayer.
  * Wish people would know what they are praying about.
  * More programs on prayer: exploring and developing it; programs to help build up prayer.
    * Different prayers; variety; new, simpler prayers; more heart-touching prayers; prayers that apply to today, to this world.
    * More prayers for others; more should pray for special world issues; pray for others as well as self.
    * Make up new prayers, or find new ways to say old ones; new and more lively prayers.
    * More prayers for people to say.
    * Shorter, easier to understand.
    * Should be from heart, not always read from book.
    * Make it more festive, more exciting; get all involved, not just a few.
    * Make a book of different prayers for people to say before Mass.
    * The power of prayer should be emphasized more.
    * Prayer creates a much stronger bond with one another.
    * Offer more prayer opportunities for youth.
    * Encourage personal prayer; need more prayer; individual prayer important.
    * More informal, sincere.
    * Should pray for others all the time.
    * Enjoy singing some of the prayers.
    * Pray because feel need to be guided by God.

Students offered many other suggestions about personal, group, and liturgical prayer. These will be discussed in more detail in Bulletin 108, in March 1987.
Some Observations

Many young people *are* praying, and this is positive. Some observations may be made on their answers about their prayer life:

**Times for praying:** Prayer at night is more common than in the morning. Not as many are praying at mealtimes. The fact that they are not praying *each* morning, night, or mealtimes does not mean that they are missing all opportunities for prayer; it does mean that many young people are not regular in the traditional times for prayer.

**Praying for self and for others:**
- *In times of need,* most pray for themselves and for others, although some do not. More pray for others in need than for themselves when in need.
- *Outside times of need,* not as many pray for themselves or for others.

Many young people seem to pray for themselves and for others in times of need, or outside these times, but not both.

Is there a strange idea lurking beneath the surface here, that one should pray for others but not for oneself?

**Alone or with others:** Praying seems to be regarded more as a personal action than one to be carried out with others. Yet some are praying with other people.

In Mt. 6: 6, Jesus invites us to go to our room and pray alone. Many young people seem to be doing this. There is need to balance this with prayer with the family and with others, in public and in small groups or gatherings, and to invite young people to pray in twos and threes (see Mt. 18: 20).

**Places for prayers:** An interesting variety is indicated in these answers. As well as praying at home, school, and church, young people are praying in a variety of places: automobile, at work, on retreat, in the outdoors, and anywhere there are.

Perhaps this is the time for parishes and communities to encourage families and individuals to set up a prayer corner (or even a prayer room) at home; in some cases, we might also be able to do this at work. See further notes in Bulletin 63, page 86; no. 68, pages 61, 95; no. 85, page 187; and no. 94, page 157.

**Little or no personal prayer:** About two in fifteen indicate that they do not pray at all, or very little. Even this small number is a matter of concern for the community.
Suggestions for Local Action

Parishes and schools: What young people are saying about their prayer may point to some areas where we can be of further help to them. Why not discuss some of these questions with young people, individually or in groups?

○ Prayer during the day: Our Christian tradition teaches us to pause for a moment now and then during the day's work, and renew our intention of doing all for God's glory. Some people use a simple sign of the cross or Lord, have mercy. Others may prefer a verse from a favorite psalm or a line from the liturgy. The Jesus prayer — Lord Jesus Christ, Son of God, have mercy on us [or me] — is also appropriate. (See Bulletin 80, page 182.)

○ Prayerful liturgies: How can we make our liturgies more prayerful? (See Bulletin 44, pages 135-142.) Periods of prayerful silence are important in our celebrations. Are we including adequate times for personal prayer in our public worship? Are we encouraging times of individual prayer before and after community liturgies?

○ Prayer life of families: How can we help families to deepen their prayer life? It is particularly important to assist families with small children, so that little ones may grow in an atmosphere of prayer.

○ Prayer at night: How can we share the spirit of prayer at the end of the day? In our liturgy, evening prayer is filled with thanksgiving to God for all the good things done in us, through us, and for us during the day; we join with Christ and all God's people in giving thanks and in asking for light during the night to come. In night prayer, we are encouraged to examine our conscience on the way we have lived our day for God, and to ask forgiveness for our faults and strength for the day to come. See Bulletin 80: Prayer in the evening, pages 165-167; Praying at night, pages 168-169.

○ Prayer in the morning: Prayer at the beginning of the day recognizes the joy of new beginnings, of a new creation, of a fresh start once more to do our best for God. It is a sharing in the rising of Jesus, of his triumph over evil and death. It is like the freshness of a summer morn. See Praying in the morning, in Bulletin 80, pages 154-159.

○ A rich source: How can we adults learn about the strong richness of the Church's traditional prayer forms, and share these with our youth? Many of these are discussed in detail in Bulletin 80, Helping Families to Pray.

○ Preaching on prayer: How can we preach about prayer in such a way that young people can see it as positive, exciting, and challenging? See pages 304-307, below.
Further Questions and Challenges

This survey does not try to cover every possible question or situation. After looking over the results on personal prayer, a religion class, seminar, or youth group may wish to explore some further questions and challenges:

**Resources:** What resources are young people using for prayer? Are they finding these useful? Are there others that would help them to grow in prayer? Some young people said they found inspiration and a message in some modern songs. Further resources for prayer are described below and on page 292.

**Christian teaching on prayer:** What is the Christian teaching on prayer? Have we tried to look at the New Testament's basic teaching on prayer? How do we summarize it for ourselves in theory and in practice? How do we share it — by teaching and by experience — with young people? Have we become so dazzled or confused by the multiplicity of spiritualities and methods of prayer that we are losing sight of our basic tradition?

**Prayer at home:** How can we help parents to teach children to pray? How can we encourage young people to feel more comfortable about praying at mealtimes? How can we explore the psalms as a challenge to our limited ways of personal prayer?

* * *

**Helpful reading:**


* National Bulletin on Liturgy: Bulletin 80, Helping Families to Pray, offers many ideas on praying according to the spirit of the liturgy. Other issues of the Bulletin on prayer include:

  * No. 44 People of Prayer
  * No. 63 Children and Liturgy
  * No. 68 Family Prayer
  * No. 75 Praying the Psalms
  * No. 85 Advent in Our Home
  * No. 86 Lent in Our Home
  * No. 103 Easter Season in Our Home
  * No. 58 Day by Day We Give Him Praise
  * No. 102 Celebrating God's Word

* The haiku prayer is explored in Bulletin 62, page 64; no. 63, pages 85, 97; no. 64, pages 190-191; no. 80, page 180.

* For the teaching of Jesus and the New Testament on prayer, see Bulletin 58, pages 73-78.


* Helpful books on prayer are reviewed in the Bulletin as they are received.

* Further resources are listed under "Prayer" and "Prayers" in Bulletin 61, pages 336-340, and in no. 101, pages 289-292.
Meal Prayers: Liturgical leaflet (1982, CCCB, Ottawa): This inexpensive leaflet may be distributed widely in the parish, including classes and youth groups, so that every home may have a copy on the family table. Meal prayers are also given in Family Book of Prayer, page 15; and in Sunday Mass Book, pages 1328-1330. See also Bulletin 37, page 12; no. 63, page 69; no. 75, pages 183-184; no. 80, pages 160-164; and no. 96, page 268.


Prayerservices for Young People, by Donal Neary, SJ (1986, Columban Press, 84 Lakelands Ave., Blackrock, Co. Dublin, Ireland), see review on page 331, below.

High School Scripture Services, by The Religion Teachers Association, Archdiocesan School Board of Chicago (1966, Argus Communications, 3505 N. Ashland Avenue, Chicago, IL 60657).


Confidence in Prayer (November 1984, Christopher News Notes, 12 E. 48th St., New York, NY 10017): no. 279; also no. 286, November 1985: To Pray as Jesus Did.


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**HOW TO ASSESS THESE ANSWERS**

*How can someone over 25 years of age assess the responses given in this survey of youth?*

One suggestion for gaining perspective is this: Take the questionnaire (see Bulletin 101, pages 318-320; or no. 103, pages 126-128), and answer it honestly for yourself as you were when you were 17. Then compare your answers with the ones given in this issue.

You will find how much has changed in the Church, in our worship, in our attitudes, in our priorities. Perhaps it is only then that you can honestly assess the answers given by today's young people, and so hear what they are saying to us.
YOUTH LOOKS AT LITURGY

Taking part in Sunday Mass

About Mass:

a) In the past year, took part in Sunday Mass about _____ times

b) In the past month, took part in Sunday Mass about _____ times:
   in parish □  in school □  other place: where? _______

c) In the past month, took part in other liturgies:
   weekday Mass about _____ times
   other liturgies: what kinds? _________________________

Preparation:

d) What do you do to prepare yourself for Sunday Mass?
   read over Sunday readings □  discuss readings with others □
   pray □  offer up my daily life as my gift to God □
   other: _______________________________

e) Is taking part in the liturgy leading you to change your life?
   Yes □  No □
   Or are you just carrying on life as usual? ________________________

The answers to the two questions on Sunday Mass show that some young people are faithful to this practice, but that the majority are not going each week. For many, liturgy is not helping them to change their life. Other questions in the survey explore their reactions to specific elements of liturgy, and lead to many serious criticisms about the type of celebrations being experienced by youth on the Sundays they do come to church.
Facts from the Survey

Questions 4 and 5 asked for facts about their participation in the Mass, especially on Sunday, and about their preparation for this celebration. A few other comments were made by individual students in these questions, and they are included in this article.

Sunday Mass during the past year:

○ More than half of the Sundays:

- 50-52 Sundays  546  37.89%
- 46-49  59  4.09
- 44-45  54  3.75
- 40-43  109  7.56
- 35-39  35  2.43
- 31-34  12  0.83
- 28-30  56  3.89
- 26-27  8  0.56
- two times each Sunday  2  0.14
- three times  1  0.07
- almost every Sunday  7  0.49

- 26-52 weeks  889  61.69%

○ Fewer than half of the Sundays:

- 25 Sundays  26  1.8
- 20-24  69  4.79
- 15-19  34  2.36
- 11-14  24  1.67
- 10  52  3.61
- 5-9  82  5.69
- 3-4  57  3.96
- 2  40  2.78
- one Sunday  27  1.87
- zero  76  5.27
- several Sundays  7  0.49
- many Sundays  6  0.42
- not every week  2  0.14
- ?  3  0.21

- Fewer than half:

- 505  35.05%

- no answer  47  3.26

Total  1441  100%
Sunday Mass in the past month:

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>4-5, all Sundays</td>
<td>642</td>
<td>44.55%</td>
</tr>
<tr>
<td>3</td>
<td>199</td>
<td>13.81%</td>
</tr>
<tr>
<td>2</td>
<td>159</td>
<td>11.03%</td>
</tr>
<tr>
<td>once</td>
<td>153</td>
<td>10.62%</td>
</tr>
<tr>
<td>zero</td>
<td>211</td>
<td>14.64%</td>
</tr>
<tr>
<td>twice each Sunday</td>
<td>13</td>
<td>0.9%</td>
</tr>
<tr>
<td>no answer</td>
<td>51</td>
<td>3.54%</td>
</tr>
</tbody>
</table>

Where did you take part in the Mass?

<table>
<thead>
<tr>
<th>Location</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>parish</td>
<td>1031</td>
<td>71.55%</td>
</tr>
<tr>
<td>school</td>
<td>511</td>
<td>35.46%</td>
</tr>
<tr>
<td>other places</td>
<td>45</td>
<td>3.12%</td>
</tr>
<tr>
<td>another church</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>retreat</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>youth groups, convention</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>home</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>camp</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>campus</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>university chapel</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>hospital</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>convent</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>private chapel</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>friend’s house</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>blessing of new home</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>with friends</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>with school musical group</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

Preparing for Sunday Mass:

<table>
<thead>
<tr>
<th>Activity</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>read over readings</td>
<td>154</td>
<td>10.69%</td>
</tr>
<tr>
<td>discuss readings with others</td>
<td>42</td>
<td>2.91%</td>
</tr>
<tr>
<td>pray</td>
<td>487</td>
<td>33.8%</td>
</tr>
<tr>
<td>offer daily life to God</td>
<td>150</td>
<td>10.41%</td>
</tr>
<tr>
<td>“other”</td>
<td>92</td>
<td>6.38%</td>
</tr>
<tr>
<td>further ways of preparing</td>
<td>49</td>
<td>3.4%</td>
</tr>
<tr>
<td>dress neatly</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>meditate, think</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>fast one hour</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>reflect on past week</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>read parish bulletin</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>catechism</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>read introduction to Mass</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>watch Catholic programs on TV</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>
be good
try to be an honest Christian
pray for forgiveness
help out in parish
just go with a good attitude
sing
leave a party early
try to help others
weekly commitment to God
not much

* nothing, don’t prepare 147 10.2%
* no answer 482 33.45

Weekday Mass during the past month:
* 20-30 times 7 0.49
* 10-18 14 0.97
* 9 1 0.07
* 5-6 26 1.8
* 4 33 2.29
* 2-3 97 6.73
* once 212 14.71
* zero 650 45.11
* no answer 286 19.85%

Summary:
* zero, no answer 936 64.95
* 1-3 times 309 21.44
* 4 times or more 81 5.62

Other liturgies during the past month: This list also includes a few answers that go beyond the usual definition of liturgy:
* school or class Mass 65 4.51%
* school or class liturgies 76 5.27
* bible services 10 0.69
* communion services 5 0.35
* sacraments 54 3.75
  baptism 9
  confirmation 11
  first communion 2
  reconciliation, confession 11
  penance celebrations 8
  wedding 10
  wedding anniversary 1
  eucharistic devotions 2
<table>
<thead>
<tr>
<th>Event</th>
<th>Responses</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>funerals and wakes</td>
<td>17</td>
<td>1.18%</td>
</tr>
<tr>
<td>retreats</td>
<td>10</td>
<td>0.69</td>
</tr>
<tr>
<td>ecumenical celebrations</td>
<td>7</td>
<td>0.49</td>
</tr>
<tr>
<td>non-Christian service</td>
<td>1</td>
<td>0.07</td>
</tr>
<tr>
<td>youth groups, rally</td>
<td>12</td>
<td>0.83</td>
</tr>
<tr>
<td>evening prayer</td>
<td>2</td>
<td>0.14</td>
</tr>
<tr>
<td>liturgical year</td>
<td>39</td>
<td>2.71</td>
</tr>
<tr>
<td>Advent</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>lenten services</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>Holy Week</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Easter</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>saints' days</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>special feast days</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>holy days</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>first Friday</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Thanksgiving</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>November 11</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>other classes, groups</td>
<td>17</td>
<td>1.18%</td>
</tr>
<tr>
<td>religion classes</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>bible study</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>seminar</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>leadership camp</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>class reading</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Sunday school</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>campus prayer group</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>renewal group</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Masses on special occasions</td>
<td>9</td>
<td>0.62</td>
</tr>
<tr>
<td>other answers:</td>
<td>20</td>
<td>1.39</td>
</tr>
<tr>
<td>meditation</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>parish festival</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>special celebrations</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>processions</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>way of the cross</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>church anniversary</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>blessing of chapel</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>rosary</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>memorial for astronauts</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>blessing of class books</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>readings</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>evening of prayer</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>prayer vigil</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>344</strong></td>
<td><strong>23.87%</strong></td>
</tr>
</tbody>
</table>
Is liturgy leading you to change your life?

* yes 458 31.78%
* somewhat 15 1.04
* no 662 45.94
--- just carrying on as usual 626 43.44
* no answer 232 16.1

**Some Observations**

What can we discern from these figures?

**Sunday Mass during the past year:** Almost two in five are taking part every Sunday, although many of them are not happy about what is happening at Mass (see questions 6-9 and 12b). Three out of five go more than half of the Sundays, and two in five go less than half of the time. Regular Sunday Mass is obviously not a part of the lives of many young people today.

**Sunday Mass in the past month:** Nearly half of those who replied to the survey took part in Mass every Sunday; this is 6.7% higher than the average for those going all year. Almost three in five (58.36%) go three or four Sundays a month, while another quarter do not come, or come only one Sunday.

**Where did you take part in Sunday Mass?** Seven in ten report that they took part in Mass on Sundays in their parish church. They also have a lot to say about these Masses in other questions in the survey.

○ **School:** Just over a third report that they took part in Sunday Masses in school, including some of those who say they go to the parish. It would seem that this figure could be somewhat misleading. From the context in some individual survey papers, it would appear that students are thinking sometimes about school Masses during the week. In other cases, they could be referring to supplementary Masses offered on Sundays in school auditoriums or gyms in new or expanding parishes. It is felt that these figures on school are not particularly significant.

**Preparing for Sunday Mass:** Only one in three students prays as a way of preparing for Sunday Mass. One in ten reads over the scripture readings in preparation, and a few discuss them with others. One in ten offers his or her daily life as a gift to God (see GI,1 no. 55f [1445]). An interesting variety of other replies is given by 49 people (see pages 295-296, above).

1 GI: *General Introduction of the Roman Missal:* This is a pastoral introduction and explanation of the rites of the Mass, and is contained at the beginning of the sacramentary: see pages 11-54 in the 1974 Canadian edition. *New Introductions to the Sacramentary and Lectionary* (1983, CCCB, Ottawa), is available with the 1983 revision of the sacramentary or as a separate book: this edition contains the same text as in *Documents on the Liturgy* (see footnote 2, below): document 208, pages 465-533 [1376-1731].

From the context it seems that most of those who ticked “other” (one in fifteen) are actually not preparing. Another ten percent actually wrote in the word nothing. One in three did not answer the question, probably indicating that they too do not prepare for Sunday Mass.

Weekday Masses during the past month: One in five reports on going to Mass from one to three times in this period. Those who report no Masses or who do not answer are 64.95%, almost two-thirds of the young people participating in the survey.

Other liturgies during the past month: Nearly one in four reports taking part in a liturgy of some type during the previous month. An interesting variety is described in the list on pages 296-297, above.

Is liturgy leading you to change your life? The yes and no answers are clear: about three in ten feel they have changed their life because of sharing in the liturgy; a more disappointing group, nearly one-half, says that liturgy is not affecting their lives.

- Supplementary question: “Are you just carrying on your life as usual?” This was taken by students in two ways. The context shows that some of both groups, those who are changing their lives and those who are not, answered yes to this question. For this reason, the figures given are not to be considered significant. One in six did not answer this question, and it is presumed that members of this group consider that their participation is not changing their lives.

Suggestions for Local Action

Parishes, schools, youth groups, and families may want to ask themselves some questions about Sunday celebrations in their community:

- How attractive are our Sunday celebrations? Are the comments in this Bulletin about music, preaching, participation, attitudes, and spirit true in our community?

- How many young people are coming to Mass regularly in our community? How many more are not coming regularly?

- Do we invite and welcome young people to be part of our community activities? Do they have a voice in the parish council? Is the liturgy committee looking for their energy and their frank advice? What are we doing to encourage them to become active and responsible members of our believing worshipping community?

- What ministries are open to our young people? Do we invite them to become servers, ministers of the word, ushers, musicians, catechists? Look at the talents they have to offer (see pages 316-320, below), and see what other areas of service they can share in.
• Are we ready to encourage dialogue — a two-sided conversation and listening — between the parish structures and our young people?

• What kind of examples are we adults giving in good preparation and celebration of liturgy, in prayer, in cheerfulness, in loving service, in forgiveness?

**Challenges to the adult community:** We have to prepare our celebrations much better, and improve our music, our ways of praying, our preaching. We could begin to celebrate morning and evening prayer at least for special occasions, feasts, and seasons. We have to ask ourselves about how seriously we take our responsibility to worship well as a community, and about the way we link our life and our liturgy. Then, perhaps, we can expect youth to take us and our ways of worship a little more seriously too.

**Helpful reading:**


_Directory for Masses with Children, with Index_ (1985, CCCB, Ottawa): These principles for good celebrations apply in many ways to celebrations with youth.


_Litururgical leaflets (CCCB, Ottawa):_

* Celebrating Sunday Mass
* Sunday Is the Lord’s Day
* The Eucharistic Prayer
* Worship Without Words
* Moments of Silence

_National Bulletin on Liturgy:_

* No. 54 Story of the Mass
* No. 71 Sunday Eucharist: I
* No. 77 Sunday Eucharist: II
* No. 83 Steps to Better Liturgy
* No. 99 Our Parish Liturgy


Music:
 yea and nay

a) What do you think about music in the liturgy?

Editor's note: In this and the following articles, the answers are based on replies written in by the students. Since there are approximately 7,000 individual comments, the articles give some general observations based on these answers. These topics and replies will be analyzed in greater depth in Bulletin 108 in 1987.

Comments About Music

Facts from the survey: Music was referred to in many places in the young people's answers. As well as in the specific reference in no. 6a, music was mentioned in nos. 7 (likes), 8 (dislikes), 9 (changes), 10 (talents), and 12 (other suggestions). The general tenor of these is shown in the quotations below.

Positive comments:

* Helps to make Mass more enjoyable and understandable; more joyful.
* Music gets people involved; makes the people more comfortable, not bored; I enjoy the music because it gets me involved in the Mass and it's fun.
* Usually quite nice.
* Good because it is a way to praise God.
* Adds to the Mass; makes it interesting and adds variety.
* Makes liturgy more lively; special; brings life to the Mass.
* The music is fine: it gets you in the spirit; spiritually uplifting.
* Important: takes some of the “boringness” out of Mass.
* I enjoy the music very much, especially when everyone joins in.
* We have excellent music and I think Mass should always be accompanied with music.
* Enjoy it as long as it is somewhat modern; guitar playing is more cheerful than the organ.
* I find the music makes the Mass — praising God by singing helps me; chance to pray while you sing.
* Entertaining, gives life to Mass.
Negative comments:

* We have awful music; horrible sometimes; terrible.
* Sometimes it is exaggerated too much — too long.
* It all sounds the same — it’s not contemporary enough; traditional songs boring; our parish uses old music.
* Good music — modern music is inappropriate: should remain with the old hymns.
* I find the adult choir boring.
* The organ is a boring instrument; don’t like organs or opera.
* We don’t have any music.
* Too much music; too long.
* Don’t like it when everyone can’t sing along.
* Always the same: need different hymns.
* Music played slowly; not well.

Neutral comments: Good; not bad; OK; nice; fair; average; don’t mind; all right.

Suggestions for improvement:

* Should be lots of music; good music; should be used in every Mass.
* Choirs should not take over.
* Should be more upbeat; more clapping; needs some new, upbeat music; use rock music.
* Need to liven it up for more participation; get more life in it, not boring.
* More variety; need some new songs.
* More instruments.
* Could be a little more up to date with the music; could be modernized.
* I’d like to see much more singing and music in Mass where we can all participate.
* More people need to sing more loudly.

Changes:

* More people participating in singing.
* There should be more singing; just a little more music.
* Less singing; not so much music.
* Better music; change the music.
* More up-to-date music; upbeat music.
* More traditional music (Gregorian chant).
* We’d like to see a choir at every Mass; choirs ought to sound more lively.
* Happier songs; more cheerful music.
* Children’s choir.

Musical talents: Many of the young people indicate that they have musical talents, and quite a few are versatile in more than one area of music. This is a summary of their responses on musical talents in question 10:

<table>
<thead>
<tr>
<th>Musical ability</th>
<th>Count</th>
<th>Musical ability</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>musical ability</td>
<td>81</td>
<td>guitar</td>
<td>29</td>
</tr>
<tr>
<td>playing instruments</td>
<td>12</td>
<td>classical guitar</td>
<td>1</td>
</tr>
<tr>
<td>piano</td>
<td>21</td>
<td>saxophone</td>
<td>2</td>
</tr>
<tr>
<td>organ</td>
<td>12</td>
<td>clarinet</td>
<td>1</td>
</tr>
<tr>
<td>keyboard</td>
<td>1</td>
<td>horn</td>
<td>1</td>
</tr>
</tbody>
</table>
Suggestions for Action

The parish liturgy committee could open a dialogue with young people who come to Sunday Mass, and later extend it to those who do not come regularly.

They could talk about the kind of music young people like, and look at some of the suitable songs and music currently available. They could also ask themselves why people have differing tastes in music, and look at ways of respecting this variety.

Young people may be invited to share their musical talents with the community in choirs and folk groups, as cantors, and in teaching music to others, especially children. (See pages 316-320, below.)

If all are open and ready to learn, this dialogue can be one which is beneficial to the worship life of the parish and to all the individuals involved.

*   *   *

Helpful reading:

*Catholic Book of Worship II* (1980, CCCB, Ottawa): choir edition for musicians and planners, pew edition for people. Presents a broad variety of folk and traditional melodies; whenever possible, the choir edition includes guitar chords in traditional music and organ accompaniment for folk pieces in order to broaden each group's use of other music.

*National Bulletin on Liturgy:*

* No. 72, *Music in Our Liturgy*


*   *   *

*   *   *

*   *   *

*   *   *

*   *   *

Here are my talents,
Lord, that you have given me:
With them I praise you.

303
Preaching is
“mostly boring!”

b) What do you think about preaching in the liturgy?

From the volume of the remarks, it is evident that preaching is the most discussed topic in this survey. The greater proportion of the remarks is negative: young people do not like the preaching they are hearing, and offer a number of positive suggestions for improving it.

At first, bishops, presbyters, deacons, and others who preside in the name of the Church may be embarrassed or upset by some of the findings. Within the survey we found both sincere compliments and positive suggestions for improving the quality of our preachers. Are we brave enough to listen and to learn from our younger sisters and brothers?

Comments About Preaching

Facts from the survey: Question 6b asks specifically about preaching in the liturgy. Other answers briefly mention it in questions 7 (likes), 8 (dislikes), 9 (changes), and 12 (other suggestions).

Positive comments:

* Shows the meaning of what is going on in the Church; helps us understand the liturgy; draws new insights from the readings.
* If done right, gets the point across; motivating.
* Makes me reflect on what I can do; often applies, and helps me in decision-making.
* Very educational, instructional; it gives people an idea about God and God’s ways;
* Important aspect of the Mass, but sometimes rather long; it can be long, but sometimes one point really stays with me;
* I find it interesting; boring at times, but most of the time it is quite interesting; sometimes interesting; they can be very interesting and helpful; they can also be boring and too long.
* It is interesting if related to everyday life; good if it has something to do with life.
* Short, practical, and to the point: interesting.
* Some preachers are very good, whereas others are quite boring.
* Can be interesting if the preacher speaks with enthusiasm; otherwise, very boring.
Our priest says very good homilies which can be reflected on how our lives can be better.

I think the best preaching is when you get to the point; don't draw it out.

Negative comments:

• Too long; sometimes long-winded; somewhat dry and long; takes a long time to say a simple message — can't always hold my attention.
• Boring; very boring; homilies are long and boring.
• My priest is boring and lacks ability to motivate; he does not address the congregation, but looks at the ceiling.
• People condescending to you while preaching.
• Hard to follow and understand; I don't really understand what he's trying to say.
• He doesn't get to the point; sometimes he carries the subject too far.
• Not always very inspiring; not dynamic enough.
• Lacks interest; sometimes off the subject and dragging.
• My priest goes off topic and doesn't say things that pertain to me; needs a course in precise speaking.
• Too repetitious; same things over and over; says the same thing every Sunday.
• Could be better: long-winded, boring, always asking for money; our priest tends to ramble on.
• Directed to the older generations; irrelevant to my life; unless it has something to do with life, it is boring; does not help the younger generation.
• Lose interest after 4-5 minutes; preaches too long: homily should be 5-7 minutes maximum — any longer, you lose interest; 30 minutes is too long.
• I don't like sermons that are too long and too deep for our understanding.
• Often lectures, turns people away.
• Sometimes too negative; always putting people down, especially today's world and teens; don't harass young people that do go to church.
• Long boring lectures: I get enough lectures at home and school — I don't want them from my priest.

Neutral comments:

• Good, fair, OK; all right, not bad, adequate; fine, satisfactory.
• Sometimes comical, other times serious.
• Depends on content of preaching.
• OK if speaker is good; either great or not great, depending on who preaches.
• Fine if priest doesn't stray from subject.

Suggestions for improvement:

• Preaching often requires more conviction.
• When a priest says a sermon he needs to say it at our level.
• It should be done in a way to appeal to everyone and should be interesting.
• Needs some humor; more jokes, not so serious; could be humorous.
• They could be a little more exciting; needs more spunk; should be kept lively; more enthusiasm by preacher; needs more expression.
• More understandable or interesting, less chauvinistic; needs to be more interesting.
• Short, straight-to-the-point homilies are more remembered, and attention does not wander after a while; keep it short and to the point;
* Stick to one topic; the simpler, the better it is.
* Should be preaching at every Mass.
* Priests who have the gift should preach; they should take public speaking courses; some priests need to learn how to communicate more effectively; priests should talk to the people, not at them.
* Should be relevant to our everyday life; change subjects to pertain to today’s problems; more relevant to our life where we live; to make it relate to us today; should be more directed to youth.
* Louder to hold my attention.
* Less preaching on what is wrong and more of a positive outlook on what can be done today to improve Christian and world unity.
* We need shorter preachers.

**Gestures:** Since the question on gestures (no. 6c) followed the one on preaching, some students made their comments on *gestures in preaching*:

* Helpful in the meaning of what is said; gets points across; makes what he is saying clearer.
* Makes the speaker more interesting.
* A necessary part to get attention; a good method of communicating messages.
* During sermon, gestures and actions help me understand more.
* Emphasize more to get message across.

**Some Observations:**

**Hunger for good preaching:** The frequency and quality of the comments on preaching show a deep hunger for good preaching. Young people would hear God’s word if it is preached well. Good preaching should be relevant, interesting, and brief. It should have a light touch, be illustrated with good stories, and bring God’s teaching into contact with today’s world. Youth want imaginative, concrete ideals and incarnate Christianity rather than purely intellectual concepts. Preaching should be positive, not scolding or negative. Some suggested the need for dialogue after the homily, or a chance to discuss what is heard.

*How true are these comments in our parish?* What are young people saying here?

**Suggestions for local action:** What is the quality of the preaching in our parish? How is it being received? What helps and resources are available to the preachers? What forum do you have for sharing the people’s feelings with those who preach? In what ways can the parish liturgy committee work to improve the preaching and the hearing of the word?

* * *
Continuing dialogue: In 1987, two issues of the Bulletin will take a further look at this topic:

- **Youth and Liturgy: II**, Bulletin 108 (March-April): This issue will continue the dialogue with youth on the major topics — including preaching — raised by the young people in this survey.

- **Preaching in Practice**, Bulletin 111 (November-December): This Bulletin will look at preaching in the liturgy, and offer positive suggestions for those who preach and those who listen.

* * *

Helpful reading:


*Jesus and the Children*: Biblical Resources for Study and Preaching, by Hans-Ruedi Weber (1979, World Council of Churches, 150, route de Ferney, 1211 Geneva 20, Switzerland): This book is not as limited as the title would suggest. Much of the information applies to youth as well. A helpful study.

*Touching a Child's Heart*: An Innovative, Encouraging Guide to Becoming a Good Storyteller, by Mary Terese Donze, ASC (1985, Ave Maria Press, Notre Dame, IN 46556): see review in Bulletin 102, page 63. This applies to those who work with young people and with adults as well.

*Resources for Sunday Homilies — Year A; Year B; Year C* (1980-1982, CCCB, Ottawa): A page of helpful ideas for preaching and praying for each Sunday and major feast, along with a log for recording the topics of homilies as they are preached.


*National Bulletin on Liturgy:*

* No. 60  Liturgical Preaching

* Index issues: see no. 61, pages 298-299; and no. 101, page 282, for further references on homilies and preaching.

* * *

You were tempted, Lord, just as we are all tempted. Help us in our need!
Gestures and symbols

What do you think about these parts of the liturgy?
c) Gestures and actions: ____________________________

__________________________
d) Art and symbols: ____________________________

__________________________

Gestures in the Liturgy

A variety of gestures and postures: The renewed liturgy provides for a wide variety of bodily gestures by the people who take part:

- **Gestures** include the large sign of the cross, striking the breast, small crosses on forehead, lips, and heart; giving in the collection, greeting of peace, and extending our hands or tongue at communion.
- **Postures** include standing, bowing, sitting, kneeling, and genuflecting.
- **Movements** include taking part in the processions with the gifts and at communion.
- **Singing** with the community is also part of our common action.
- **Moments of silence** enable us to reflect, pray, and give praise (GI, no. 23 [1413]).

**Purpose:** These common movements enable us to express our devotion to God and our feelings for others, and at the same time deepen them. They are forms of participation, of taking part in the liturgical action. Doing these actions together with others enables us to know that we are part of one worshipping assembly (see Liturgy constitution, no. 30 [30], and GI, no. 20 [1410]).

The responses on the next few pages show that young people do think about what they are doing, and — more importantly — about why they are doing these things.
Positive comments on gestures and postures:

* Add a nice touch; add to the atmosphere of the Mass; effective; significant; makes the Mass come alive; makes Mass much more interesting; adds to the excitement of Mass; shows enthusiasm.

* It means a lot and helps us to understand and realize what is going on; gives me better understanding; reaches out to you.

* Part of the old tradition which should be carried on; show external signs of our faith.

* It's "theatrical" — great!

* I like them because they bring unity to everyone present; brings unity in the community; unites the congregation; warm, friendly, respectful.

* Fitting to the holy mood created at Mass; enjoyable; good to show signs of respect; very emotional and uplifting; sometimes very good in expressing our feelings.

* They allow the people to participate; important interaction among congregation members.

* Can be effective if used properly; the best part of Mass; everyone can do them — they're OK.

* Creates a special bond between members; makes the Church seem more like a community by common gestures and actions; I like to give the sign of peace (to be friendly).

* I like the sign of peace; I like it when we shake hands in church — it is a good action of peace; I like shaking hands — it makes you feel closer to others; the sign of peace is a sign of friendship; helps us come together.

* I like the gesture of lifting the body of Christ — time to reflect.

* Body language says a lot, and is a means of expressing our love for God.

Negative comments:

* Artificial: people just do it and don’t know why — I don’t think any of them have much meaning except for “peace be with you” when we shake hands.

* I get very tired sitting there and then standing — it bugs me; sometimes it seems silly sitting and standing constantly — it becomes second nature and the meaning is lost very quickly; I don’t like having to stand up and sit down all the time; dislike getting up and down, up and down — should stay standing or sitting; kneeling and standing do not seem necessary.

* I don’t know what many gestures mean, and thus I have little need for them; are often mechanical; don’t understand; somewhat confused; not really interested because I don’t know their meanings: gestures I don’t understand don’t mean anything to me.

* I don’t like them — too charismatic; too ritualistic.

* Community too stiff and unwelcoming.

* Most people go through the motions.

* Too traditional; don’t seem to have the meaning they originally had.

* Some actions are kind of “creepy.”

* There are none in our parish.

* Same every Mass, routine; always same and in same order — should change; same every time — sometimes impersonal.

* Vary in different churches, and therefore confusing at times.

Suggestions for improvements:

* Could be more enjoyable; needs improvement.

* Use drama.

* Could be more so people can participate more; include more gestures.
* Not enough; more movement needed; needs more gestures and actions; maybe more action to get more involved.
* Keep the sign of peace, please.
* The reasons for them should be explained once in a while; need instruction; need to be understood.
* Punctuality.
* Fine as they are; OK — just the right amount: stay as is.

**Art and Symbols**

**Art:** In their works, artists seek to interpret the truth and beauty and meaning of the world, and to speak through this medium to the people of their own time and in the future. Art is possible because of the talents and gifts given to artists by God, the greatest artist of all (see Eph. 2: 10, JB — "We are God’s work of art"), and because we are incarnate, embodied people who need images to express ourselves.

Christianity has usually felt comfortable enough with art to use it to give praise to God and to bring greater beauty to our liturgies and our place of worship. Iconoclasm — a rejection of images — was itself rejected by the Second Council of Nicea in 787. The Church accepts the art of every place and culture and time.

* Vatican II reminded us of our tradition, and encouraged us to give "free scope" to the art of our own century, allowing it to bring holiness and reverence into the liturgy and church buildings. Vestments, vessels, and furnishings are to have a noble beauty. Bishops are to encourage artists and to help them to understand our liturgy. (See Liturgy constitution, nos. 122-129 [122-129].) Further details are given in the General Instruction of the Roman Missal for arts, architecture and furnishings, altar, vessels, and vestments — see Bulletin 95, pages 205-206.)

**Symbols:** In the Hebrew and Christian scriptures we find many symbolic actions and words: symbols are part of our tradition, part of our human nature, as we try to uncover the deep, deep meanings contained within them. The liturgy has continued to present the faith through symbolic actions and gestures.

* Our primary symbols are these nine, which are particularly prominent in the celebration of the Easter Triduum (from Holy Thursday evening to Easter Sunday evening):
  * The assembly is gathered by the Father in prayer and praise.
  * Bread is broken, the cup is shared.
  * Washing of feet, and serving in love.
  * God’s word is proclaimed and heard in faith.
  * The cross is carried and reverenced.
  * Light is kindled and shared.
* Water is poured, and immerses and washes.
* Bodies are anointed with oil.
* We touch one another by laying on hands, by anointing, and by sharing the kiss of peace. (See Bulletin 97, page 53; no. 100, pages 197-204.)

When these symbols are celebrated well and experienced at first hand by the people of God in each community, the liturgy is able to carry out its formative task of helping us to have the mind of Christ (see 1 Cor. 2: 16).

Positive comments on art and symbols:
* Livens up the church and shows us Church history; instills pride in our building; keeps a good sense of tradition.
* They add a spiritual meaning in the church for all; they give character in an otherwise bare place; make the church look good for the community; gives the church a warmer atmosphere; makes the church look alive and colorful; I like how the church is bright.
* Adds to the Mass, makes me more attentive; adds to the atmosphere of the Mass; wonderful — Mass is not so dull; another way of understanding liturgy, i.e., emotional and reflective.
* Get us in the mood for prayer; pleasant surroundings usually precede pleasant thoughts.
* Very necessary helps to understand the word of God better; another way to learn.
* It is interesting to see banners and stained glass windows and paintings — they are effective in reaching people.
* Important because it shows our expression as a community in God; show our feeling and faith toward God.
* They do a great job in our parish.
* Artistic; creative; pleasant; beautiful; impressive; interesting us in deeper meaning;
* I like when the church is decorated; they reflect the time of year; the art and symbols always go with that Sunday — they look like a lot of effort went into it.
* I like them because they are good reminders of our faith, of God's love and forgiveness.
* It helps me to think of the joy we have in our family.
* Significant because they remind us of the way Jesus lived; important reminder of Jesus' presence; we have good art and symbols — they describe and portray Jesus' life and our faith.
* It shows the gifts God has given us to make.
* Am just beginning to understand the depth of the ritual — it's neat!
* Art in parishes is a beautiful backdrop for the atmosphere of the Mass — a focal point for meditation occasionally; artistic expression brings message across better.
* Beautiful things (like stained glass windows) help me to think of God; these catch my attention.
* Tapestry, wall hangings show us a picturesque view of the liturgy.
* Need more; I would like to see more statues and more pictures on church walls.
* Very good when explained, not just hung up somewhere.

Negative comments:
* Not necessary; aren't really needed; they are OK, but there is very little need for it.
* Too traditional.
* The meaning seems to be lost quickly.
* Expense when people are hungry.
People don't understand; symbols not always recognized; too hard to understand it at most times; nice, but sometimes pretty deep for all to understand; don't know what they all mean or represent.

* A little bland — we need some color.
* Boring, irrelevant; distracting, uninteresting, dull.
* Cross is a sign of mourning — it makes me feel sad.
* Some churches have too many, some have not enough.
* I don't think they add anything to the Mass.
* Sometimes tacky; outdated.
* Not very much art.
* Don't really appreciate them because it's so dark and dingy in a church with an atmosphere of oppression.

Neutral comments: Nothing special; don't think about them; not sure if we should have them; doesn't matter to me; take them for granted; OK, not fascinating.

* Something to look at when priest has been talking for 20 minutes.
* They are something to admire, but I try not to pray to them.

Suggestions for improvement:

* Should be more color; more art; more incense.
* Art is nice, but again shouldn't be all "traditional" Church art; could be modernized.
* Should have more symbols in church.
* More banners should be added; should change from time to time; banners renewed constantly.
* Their symbolic meaning may not all be apparent — I would like a short explanation sometimes; need instruction; sometimes wish they were explained more.
* I wish we had more colors.
* Need new symbols; use a little more art and symbols.
* Should be more symbols of Christ.

Some Observations

A desire for understanding: Many of the young people who answered this survey stated that there is a great need in our Church for understanding the meaning of our symbols and gestures. Implicit in this is a desire to know why we need symbolic activity, and how we should approach it and use it.

Our external actions express what lies deep within us. John Paul II tells us to genuflect in our hearts before we do so with our bodies: in this way, we ensure that our actions truly proclaim our interior feelings. At the same time, a reverent bow or act of standing or kneeling or genuflecting expresses and deepens the spirit of worship in our hearts.

Experience of worship: As we celebrate the liturgy together, the effect of our community action — done with Jesus our high priest under the guidance of the Holy Spirit — touches us: we are moved, inspired, lifted by the faith-filled actions of our sisters and brothers in the faith of Jesus.
**Better celebrations:** The better our celebration, the more effort we make to express our worship of God, the more it influences and deepens our faith. (How seriously do we accept this?)

**Areas for local pastoral actions:** How can we involve our community of faith in this area of concern? Here are some suggestions to start us on our way:

- **Art in our homes and schools:** We can encourage families to appreciate and have good art, including religious art, in their homes. Schools too can contribute to the taste of students and staff by displaying good art.

- **Quality of art in our church:** At this moment, how good is the art in our church building? What about the vessels, vestments, furnishings, books? What about the statues, images? What about the banners? What do the contents of our bookracks in the pews and at the back of the church say about our church and our Church?

* * *

**Helpful reading:**


*Art Collection/Collection d'Art* (1976, CCC, Ottawa): full color display of the art from *Sunday Mass Book*.

*National Bulletin on Liturgy:*
- No. 94 Gestures and Symbols
- No. 89 Children Learn to Celebrate
- No. 74 House of the Church
- No. 100 Generous use of symbols, pages 197-204.
- *Index issues: on symbols, no. 101, page 300; on art, no. 61, page 284, and no. 101, page 260."
Likes, dislikes, and changes

<table>
<thead>
<tr>
<th>What do you like most about the liturgies you've taken part in?</th>
<th>Why?</th>
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<tr>
<td>* Being a reader and a server gets me involved in the Mass.</td>
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<tr>
<td>* Sign of peace: share your joy with people around you; everyone smiles after the sign of peace.</td>
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<td>* Full-depth homily heightens my knowledge and faith in God.</td>
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<td>* They are about people's life today and they affect me; they help me with my problems.</td>
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<td>* Family atmosphere because everyone participates.</td>
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<td>* Receiving under both forms.</td>
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<tr>
<td>* Special Masses at Christmas and Easter: people are very joyous and happy.</td>
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<tr>
<td>* Interesting: have meaning for me.</td>
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<tr>
<td>* When I just listened, they were somewhat boring, but when I've participated in the liturgies, they went by faster and were more enjoyable.</td>
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<tr>
<td>* Music is relaxing; people are using their talents; music inspires me.</td>
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<tr>
<td>* Peacefulness: time to reflect, relax, collect thoughts; I like the time I get to think about things — myself, what happens to me, my problems.</td>
<td></td>
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<tr>
<td>* The atmosphere is calm, dim, mellow.</td>
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In their answers to questions 7-9, students give a wide variety of responses, including many on topics covered in question 6. A brief selection of comments is given here. In Bulletin 108, the dialogue will continue on the subjects indicated by the young people involved in this survey.
* Readings and gospel: very important to have the readings explained simply so we all can understand; people open up and share in order to help one another; help us realize what God has put us here for.

* Makes you feel a more important part of the Church — you feel like you belong.

What I dislike most about these liturgies: Many students indicated a lot of problems with the liturgies in their parishes. Most of these would seem to reflect poor preparation and celebration.

* Readings not explained; prayers said mechanically.
* Liturgies that drag on and on; generally seem too long and boring.
* Songs: too lifeless and draining; no rhythm or beat; same songs over and over.
* Fact that not many women are involved.
* Long, endless, seemingly pointless sermons.
* Could be planned a lot better.
* Habitual words and gestures losing their meaning because we don’t know what we are doing.
* Not enough stuff directed toward the youth; find it very hard to relate to the liturgies; not interesting enough.
* The priest almost always puts down teenagers.
* Mass can be monotonous sometimes — there is a lot of repetition; too much talking, not enough thought.
* Fact that liturgies do not apply to my life.

Changes I would like to see in our liturgy: Many positive suggestions were offered, and these will be picked up in future issues of the Bulletin.

* More people participating; involve youths more; people being more joyous.
* Not so monotonous and dreary; more lively; more enthusiasm; more interesting; more interesting for teens; try something new for a change; not so conservative.
* Use today’s situations in preaching; preach at our level; affirm and congratulate people; shorter, more interesting homily.
* More singing; up-to-date music; variety, new songs; more uplifting music; more exciting; more peaceful music; take the music away.
* Shorter Masses; longer Masses.
* Relate more to young people; more application to youth; sermons dealing with teens too.
* Cup shared by more people.
* Not so boring and quiet; longer time to reflect.
* Stress important things: e.g., love, peace; more about the world right now; more about today’s society in the gospel.
* Simple and straight-to-the-point prayers.
* Have the youth more involved; talk about youth sometimes; more attuned to youth in the 80s.

Suggestions for local action: Members of the liturgy committee could ask young people in the parish about their likes, dislikes, and suggested changes. Then with the youth they could compare their answers and the ones in this Bulletin, and talk about the local situation in liturgy. Bulletin 108 will continue this dialogue.
OTHER NOTES

Talents and ministries

Sharing your talents:

a) What talents and gifts have you to share with your parish or school community?

b) Have you offered to share these? Yes □ No □
c) With what results? __________________________

In the scriptures we read that God’s Spirit has generously distributed to individuals the gifts needed to benefit the life of the community of faith (see 1 Cor. 12: 7). The Spirit of Jesus pours God’s love into our hearts (Rom. 5: 5), and distributes gifts, talents, and ministries for the good of the whole body of Christ (1 Cor. 12: 11-13).

Facts from the Survey

Question 10 invites the students to consider the talents and gifts that God has given them to share with their parish, school, and wider community. Many have recognized their gifts (including many gifts that adults might not recognize as such), and have shared them with many positive results.

Talents and gifts:

* these are my talents 856 59.4%
* I have no talents 156 10.83
* no answer 429 29.77
Total 1441 100%
What are your talents and gifts?

* Abilities and skills 132  9.16%
* Art and the arts 81  5.62
* Community service 14  0.97
* Concern for needy people 15  1.04
* Helpfulness 29  2.01
* Liturgy 239  16.59
* Miscellaneous 23  1.6
* Music (see pages 302-303, above) 413  28.66
* Other talents 42  2.91
* Parish involvement (outside liturgy) 22  1.53
* Personality qualities 116  8.05
* Religious talents 14  0.97
* Sports abilities 111  7.7
* Teaching 20  1.39
* Working with children 32  2.22
* Youth work 44  3.05

Sharing: Have you offered to share them?

* yes 662  45.94
* no 218  15.13

Results of this offer to share: “Good” or “positive” results were reported in 307 responses (21.3%). Many others reported the kind of work they were doing for the community, school, parish, or other group. A lot of other notes were included, and some of them are given below:

- **Positive results:**
  * Feel a part of it all; greatly appreciated; receive a lot of love back; enjoy it — feel I am contributing; sense of usefulness.
  * Made me feel happy; feel good about myself, pleased with myself; great satisfaction; good feelings; sense of satisfaction, self-worth.
  * Parish is delighted with our folk choir; making people happy.
  * The congregation appreciated the little I offered; people were thankful.
  * General approval of friends; people trust you and share their feelings.
  * Sharing and self-discovery; self-appreciation, meeting new people; make yourself feel better, more involved; it’s fun to be involved.
  * They were pleased I could offer my time to be a reader — I felt like I was really involved in the Mass; found the Masses shorter.
  * Appreciation and thanks; time and talents have been appreciated.
  * Contributing to cultural understanding.
  * I feel just making yourself present is an important effort.
  * Excellent; accepted as caring person; closer relationship to God;
  * I’m a good friend, average student, and good daughter and sister, with the results of living a happier life and having a wonderful feeling.
• Negative results:
  * None; not too many results; not very good; almost none; minimal results; very few results.
  * Found it [singing] boring after a while.
  * I have offered to read, but I have never been picked yet.
  * Not much credit, but it doesn't matter.
  * Negative opinion by priest to begin youth group; a number of youths agreed with my comments on youth problems and interests, but elderly priests have trouble understanding today’s youths; not the norm the priests want.
  * Offered to work with younger children — no response; was not contacted as to why my services [as reader, musician] were not wanted; offered once but was refused.
  * I wanted to play on the church organ but I was too young.
  * People don’t say thank you; little gratitude.
  * No one accepted my offer; no one has asked; they don’t seem to care; sometimes rejection.
  * My help wasn’t required at this time.

Some Observations

We believe that all talents and gifts are graces from God through the Spirit of Jesus, shared with us for the benefit of the community. But are we open to the vast horizons and riches that the Spirit is offering in our midst?

Recognizing a wide view of gifts and talents: The 856 young people who listed or described their variety of talents do recognize many gifts that they have received. Furthermore, they are imaginative, going beyond the standard categories that adults notice, and recognize as talents ones that adults usually don’t see. An example of this is athletic abilities (see Twice the Challenge, on page 332, below):

  * Playing on school teams, and learned to get along with others.
  * We win games through team effort.
  * Through sports showing how to get along and work as a team [as a contribution to Christian unity]; sports are important to a Christian way of life.

Do we need to be more open to the movements of the Spirit among us?

Generous in offering: Those who offered their talents to the community did so generously, readily giving of themselves for the good of the community. Their gifts of self ranged from one-time actions (giving our old toys to the poor) to serving Mass for five, six, seven years; playing music or singing each Sunday, or even playing at two or three Masses each Sunday. One student who did not offer to share his or her talents said: “Feeling of regret: not fulfilling oneself.”

Turning a sad note into one of joy: Approximately one in ten young people suggested that he or she has “no talents.” Another three in ten gave no answer at all. This is not a good indication, for these figures suggest that two
out of every five students could have a poor image of themselves. How can other adult and youth members of the community encourage them to see the talents they have, to recognize the particular gifts the Spirit of Jesus has given them?

One way is by inviting them to look over the various types of gifts suggested above by young people; in Bulletin 108, these will be outlined in greater detail, as for music on pages 302-303, above. Perhaps they have some of these abilities and have not recognized them for what they are. Perhaps they have adopted the viewpoint of some adults that sports and community activities are frivolous or even peripheral.

Communities of faith have a responsibility to help individual members to discover the gifts which the Spirit has bestowed on them for the good of the community and of the person who has received them. In what ways are we helping individual youths to discern the gifts they hold in trust for the community? How can we help our members grow in their openness to God's gifts and in their willingness to give of themselves for others? How can we become more like Jesus, who came to do God's will (Jn. 4: 34; Heb. 10: 5-9, with Ps. 40: 6-8), and to serve others (Mk. 10: 45)?

**Suggestions for Local Action**

In each parish, the priest is called to recognize needs with the assistance of the laity, and to call forth and encourage gifts in the community to meet these needs. In doing this he is wise to seek and heed the experience and advice of competent lay people (see Constitution on the Church, no. 37). With the parish council and its committees, the community could begin to act in these and other ways:

- **Needs:** Invite people to recognize the problems and needs of the community, both civic and religious.

- **Gifts:** Help people to recognize their gifts.

- **Matching needs and gifts:** Encourage people to use their talents to meet these needs, and coordinate their efforts for the good of all.

- **Growth:** Encourage individuals to develop their talents and gifts more fully; support and encourage them in various ways as they undertake training, be with them in dark moments and in triumphs.

- **Sharing:** Invite and encourage them to share their God-given talents with others: individuals, families, community, Church, school, organizations. This is why we have received these gifts.

- **A broad approach to ministry:** We must learn to open ourselves to new needs and to the corresponding gifts that are raised up by God's Spirit in us. Individuals — young or old — are often more sensitive, more prophetic
than the community at large. A broad view of ministry and a good challenge to further development is offered in *Many possibilities of service*, in Bulletin 53, pages 115-119.

- *Ministering to those with gifts and talents:* The priests, parish council, and other members of the parish community need to be of assistance to those who have been given talents by God. They need support in times of discouragement, recognition and friendship in moments of darkness, comforting in periods of rejection. Gifted people tend to be more sensitive, and consequently need to be reached out to with greater compassion and understanding.

In *our* parish, how well are we doing in these areas? Where do we have room for further growth and improvement?

**Make it easier to offer our talents:** What process does a gifted individual have to go through in order to offer talents to the community? Can this be simplified and streamlined? At the same time, the good of the community must be protected.

**Challenging people to do their best:** We work for the Lord, and therefore we do our best, rather than being satisfied with the minimum, or the average, or what we can get away with.

- *Encourage rather than criticize:* We seek to lead people to a wider vision. We can try to help people to recognize and rejoice in their importance, their value, their gifts.

**Ministry of youth to the parish and other communities:** Young people have much to offer: their fresh outlook, their energy, their enthusiasm; their frank critique, their readiness to ask “Why not?” (See Bulletin 105, page 223.) They are willing to work hard for a cause they believe in, but sometimes need encouragement to persevere. Are we open to their challenges?

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**KEEPING UP TO DATE**

How can you keep up to date in liturgy?

Subscribe to the *National Bulletin on Liturgy*, and read it regularly. Look up the many articles it suggests from past issues, and read some of the books it recommends in references and reviews.

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Christians working together toward unity

Other Christians:

a) What do you think about the present separation of Christians?

b) What are you doing to help Christians to become one?
   - praying
   - getting to know other Christians
   - praying with them
   - knowing our Catholic faith better
   - trying to live as a good Christian
   - other actions: ___

Since the Second Vatican Council met in 1962-1965, the Catholic Church has taken a positive approach toward ecumenism and working for unity among Christians. How are the Church's present attitudes reflected in the thinking and acting of young people today?

The answers to question 11 show confusion in their understanding of the meaning and importance of Christian unity. In practice, however, most students seem to be praying and working for greater unity among those who believe in Jesus as Lord.

Facts from the Survey

The survey asks young people two basic questions about Christian unity:

- Their thoughts about the present separation among Christians, and
- Their actions to promote unity among all who believe in Jesus as Lord.
I. Feelings About Our Present Divisions

The feelings of the young people who answered this question fall into these general types:

A. Strongly against our present lack of unity:

* not a good thing, sad, wrong, unnecessary, unreasonable 197 13.67%
* all should be one, united, friends 190 13.19
* I do not like it 52 3.61
* should hope and work to restore unity 16 1.11
* all should work, pray, worship together 16 1.11
* other reasons against present divisions 20 1.39

B. In favor of the present situation:

* respect people's beliefs and freedom to choose 125 8.67%
* I accept it 42 2.91
* good; should be this way 30 2.08
* I like it 7 0.49
* should be a variety of denominations 6 0.42
* inevitable 5 0.35

C. No strong opinion:

* I don't know 79 5.48%
* doesn't bother me; I don't care 62 4.3
* I don't think about it 55 3.82
* we are still all Christians, believe in same God 18 1.25
* try to understand one another 10 0.69
* other opinions 20 1.39
* no answer to this question 578 40.11

II. Actions to Help Christians Become One

No matter which side of the question their answers favored, most of the respondents indicate that they are doing one or more positive actions to help restore unity among divided Christians:

* trying to live as a good Christian 1078 74.81%
* getting to know other Christians 842 58.43
* praying 609 42.26
* knowing our Catholic faith better 508 35.25
* praying with other Christians 218 15.13
* doing nothing 63 4.37
* no answer 396 27.48%
Comments in favor of Christian unity:
* Disunity not a very good idea — should unite, as we all praise one God.
* Divided we fall, united we can rise.
* It is unfortunate that people who ultimately believe in the same things cannot be united and get along.
  * I think we should all be one, but God did give us a free will.
  * I think we are one if we are happy in Christ.
  * We could promote a better understanding if we had more ecumenical services; there is room for more communication and ecumenical services.
  * If we believe in one God, why be separated?
  * We need to come together, just like Jesus said.
  * Our lack of unity is very distressing — we must show good example.
  * I think we should unite before we diversify ourselves out of existence.
  * I think we should be closer to one another and to God; most Christians basically believe the same thing.
  * Should know more about others, shouldn’t be so separate.
  * It’s difficult, but I’m confident God will unite all.
  * It’s stupid. We all believe in Jesus. Why are we separated? If we were truly Christians we could openly share our ideas among one another, pick out the bad and good of all our rituals and become one. But, of course, that’s totally unrealistic.
  * Understandable, but I think we should get together: Christ is our savior for one and all.

Comments in favor of continued separation:
* Should be separate but still linked together; unity of every Christian would be impossible.
  * Everyone is entitled to own opinion, but keep an open mind.
  * I believe that every religious faith should be respected.
  * I like it the way is is; good because it creates variety.
  * I feel that the separation is good because it allows people to express their personal beliefs — it is impossible for all Christians to be members of the same faith or religious groups because of our differences.
  * They believe what they believe, we have our own beliefs — nothing will ever bring us all together until the Second Coming.
  * I think it is OK for Christians to have different beliefs as long as they realize that we are all one in Christ, with no prejudices or fights or accusations.
  * It’s good to have different ways because no one person is the same as another; give people a chance to be different and see other opinions and choose a faith for themselves.
  * I think it’s right because everyone who believes in one thing are together; it’s OK with me because they believe in the same God.

Neutral or resigned:
* I don’t concern myself with the matter.
* I don’t care — we should be united, but that’s their problem.
* It doesn’t bother me — all I can do is pray.
* Quite unhappy, but there’s not much you can do.
* It doesn’t bother me because they have a belief and they work at these beliefs.
* Sad, but sometimes necessary.
Some Observations

The students' responses show a strong sensitivity toward others' freedom of conscience, and this is good. At the same time, however, there seems to be little awareness by groups B and C of Christ's call for unity, of the strong guidance of the Spirit in this direction among all the major Churches during the twentieth century, and of the teaching of the Church on ecumenism since Vatican II. Further, there is some confusion about the meaning of freedom of conscience or religion, about the relations between Christians and non-Christians, and about the use of certain terms (faith, religion). Further notes in this area are given under "Suggestions for local action," below.

Thoughts concerning our present lack of unity: It would seem that young people are not too concerned about this topic: Only one in eight is strongly against our present divisions. About one in twelve feels we ought to accept this as a way of respecting others' freedom of conscience and choice. There are no significant trends apparent in group C. Two out of five students do not answer the first part of the question on their attitudes toward disunity.

Actions for promoting Christian unity: A sharp contrast appears between thinking and acting. A large proportion of the students are doing something for unity; only 4.3% say they are doing "nothing," but another quarter do not answer the question.

The positive figures are strong. Three in four are trying to live as good Christians; six in ten are getting to know other Christians; four in ten are praying for unity, and one in six is praying with other Christians. One in three is trying to know our Catholic faith better as part of the contribution toward unity.

One strange fact was evident in many of the surveys: those who spoke most strongly in favor of unity were often among those who were doing little or nothing about it; those who spoke most against unity were often doing two or three things for it.

* * *

Suggestions for local action: Three areas where ecumenical action can take place may be discussed with youth in the parish:

- Parish action: How can our parish become more active with other Churches in the neighborhood? How can youth become involved? See Bulletin 104, page 145; no. 78, pages 87-91, for a variety of approaches.

- Catholic schools: How can teachers learn and present the Church's teaching on ecumenism as a duty and responsibility for all? What activities can young people become involved in?

- Families: How can families join in ecumenical action in the local community?
Helpful reading:

Vatican II documents on the Church, ecumenism, Eastern Catholic Churches, non-Christian religions, religious freedom, and the Church in the modern world.


National Bulletin on Liturgy:

* No. 78  * Ecumenism and Liturgy: I
* No. 98  * Sacraments and Ministry (on BEM)
* No. 104  * Ecumenism and Liturgy: II

* Action we can take now,* in Bulletin 78, pages 87-91

* Ecumenical action in the parish,* in no. 104, page 145

* Index issues: no. 61, pages 294-295; no. 101, pages 270-271.

"Ecumenism and Youth Concerns," issue of *Ecumenism*, June 1985, Canadian Centre for Ecumenism, 2065 Sherbrooke St. W., Montréal, PQ H3H 1G6: vol. 20, no. 78.

Many other references are given in Bulletins 78, 98, and 104.

* * *

Father, make us one:
one with Jesus and with you
and with your Spirit.

OUR NEXT ISSUE

The first issue of the Bulletin in 1987 is on *Laity and Liturgy*. It is described more fully on page 334, below, where information is given on 1987 subscriptions. Bulletin 107 will be ready for mailing in January.
A PRAYER FOR YOUNG PEOPLE

This prayer may be offered by a youth group, by young people in a family or at a gathering, or by an individual. The words may be adapted, or prayed as written.

Jesus, our brother and our Lord,
we come to you and ask you to be with us
this day and every day in our life.

In baptism, you made us children of our God and Father:
help us to walk always in the ways of goodness and truth.
Open our ears to your word,
and our mouths to proclaim God’s glory and praise.
In confirmation, you gave us the gift of your Spirit:
lead us as we grow to maturity,
and on the path of service you have chosen for us.

In eucharist, you renew your covenant with us,
and nourish our hearts with your food from heaven:
make us strong, Jesus, and keep us in your love.

Jesus our brother,
help us to love you.
Help us to become more like you.
Help us to help others in your love. Amen!

YOUTH IN PAST ISSUES

A variety of articles on youth and liturgy has appeared in past issues of the Bulletin. These are listed here for your convenience and further reading:

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Christian Commitment and Prophetic Living, by Jeffrey G. Sobosan (1985, Twenty-Third Publications, Box 180, Mystic, CT 06355): softbound, bibliography, xiii, 122 pages. $5.95.

How can the Christian people be prophetic today? This book discusses four qualities shared by biblical and nonbiblical prophets, and five others which Jesus and the other biblical prophets have. These nine characteristics are needed by us if we are to be followers of Jesus as prophet in our modern world. Recommended to all who teach or preach in the service of God's people.


Looking at both the good and the bad sides of living in a time of transition in morality, the author offers straight answers for those who are asking questions about right and wrong. Brief chapters are followed by questions for personal reflection and discussion. Balanced and helpful for adults, college students, and catechists.


Brief definitions, explanations, or descriptions are given for about 450 terms which are Catholic or of interest to Catholics. Appropriate quotations are given from canon law, and some specific examples refer to U.S. practices. Many liturgical terms, feasts, and expressions are covered adequately, though with some minor inaccuracies. Could be helpful for catechists in catechumenates and schools.


The regular edition of Christian Prayer, which first appeared in 1976, was reviewed in Bulletin 58, pages 117-120. This is the same book, with all its contents, but printed with much larger type for those whose sight is weak. The hymns have words only, no music. Most helpful for religious and lay people who use this book for morning and evening prayer, night prayer, and selections from daytime prayer.


For people with failing sight, the availability of the gospels in large type can be a blessing. Recommended for homes for the aged, hospitals, parishes, and families.


Enjoy God's presence in your daily living, and recognize the many ways God is touching you. Little reflections open our hearts to the joy of being followers of the Lord day by day. Helpful to every adult Christian, and in a particular way for teachers and preachers.

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

Following two books of mantras for morning and evening prayer, this one offers 25 further reflections for night, for entering more fully into the Lord's paschal mystery. The mantras can help us concentrate as we reflect and pray and become open to God's presence. A variety of quotations opens the way to further exploration of each theme.

Day by Day with the Saints, by Patrick R. Moran (1985, Our Sunday Visitor, Huntington, IN 46750; available in Canada from B. Broughton, 2105 Danforth Ave., Toronto, ON M4C 1K1): softbound, bibliography, index, v, 257 pages. $11.55 (Canadian).

Simple stories of saints for each day of the year, following the universal calendar where it applies. These brief entries are a mixture of facts and legends, with exclusive language at times and pious exhortations. This book seems to forget that the Council called for a cleansing of the calendar, so that only saints of truly universal meaning would be celebrated in all nations, leaving the rest to local Churches (Liturgy constitution, no. 111 [111]).


Fr. FitzGerald, who wrote Words of consecration are communication in Bulletin 46, pages 272-275, is head of religious broadcasting for Irish radio and television. He also works in training readers for their ministry. In this booklet, he helps readers to have a clearer picture of the bible and its various books, so that they will have a better idea of the background of the readings. Readers in every parish and community would benefit from this book. Recommended.

Scripture in Church (January 1-March 31, 1986, Costello Publications, Box 9, Northport, NY 11768; available in Canada from B. Broughton, 2105 Danforth Ave., Toronto, ON M4C 1K1): vol. 16, no. 61, quarterly, softbound. 128 pages. Annual subscription, $28.00 (U.S.), $39.95 (Canadian); individual copy, $10.95 (Canadian).

This quarterly has been published in Ireland for 15 years, and offers suggestions for introductions, prayer of the faithful, penitential rite, and other parts of the Sunday Masses; commentaries and homily notes for Sundays and feasts; brief notes on weekday readings; and several reflective essays on biblical and liturgical subjects. Those who have used it find that it can be a helpful publication for preachers and for those preparing texts for community celebrations.


Speaking to parents as they prepare for their child's baptism, this book answers common questions, and describes the celebration. Some thoughts on family life and on growing in faith and prayer complete the book. Recommended for use by parish baptismal teams.


Familiar with the success of the twelve-step program of Alcoholics Anonymous, the author modifies it so that Christians may work together in groups to become more effective in living the faith. Helpful for any believing group.


This reverent meditation book and journal helps a woman to reflect week after week as her baby grows inside her womb. Helpful.

The texts of the nine eucharistic prayers in use in English-speaking Canada and the United States are presented for use by concelebrating priests. It has been approved by the Episcopal Commission for Liturgy for use in Canada.


To make each Sunday's celebrations alive and vibrant, shared in by the whole assembly with full and active participation: that is the goal and dream of most people who plan liturgies and serve as ministers. In this simple and most practical book, the author explains the history, rites, and good celebration of the eucharist. Many references are given to helpful reading, including frequent mention of the National Bulletin on Liturgy. Recommended for every bishop, priest, deacon, and liturgy committee as a valuable aid to better celebration.

Man and Woman He Created Them, by Jean Vanier (1985, Anglican Book Centre, 600 Jarvis St., Toronto, ON M4Y 2J6; available from Claude Primeau and Associates, 1035 N. Service Rd., Oakville, ON L6H 1A6): softbound, xiv, 177 pages. $8.95 (Canadian).

In two decades of working with mentally handicapped men and women, Jean Vanier has come to see how much they can teach us about life. This account of the deeper meaning of sexuality and of its need to be recognized as a part of our life tells the story of many people in their search for fullness in life. A peaceful, frank, and reverent book, it opens new visions of gentleness for all followers of Jesus.


These ideas will be found helpful for families who want to celebrate secular holidays and religious holy days. While written primarily for Americans, most of the celebrations will also work in Canada as well. Simple and practical.


A grandmother invites us to enter the world of reflection and prayer that are in the realities of her daily living. This touching book will be helpful to parents and teachers who are seeking to recognize Christ in their lives.

Calendar for the 1987 liturgical year (1986, Liturgy Training Publications, 1800 N. Hermitage Ave., Chicago, IL 60622-1101): 26 by 26 inches, four colors. $3.00; 2.50 for 10 or more. Phone orders: (312) 486-7008.

This wall calendar pictures the year as a wheel, marks the seasons with colors, and shows Sundays, significant feasts, and other events. Helpful for home, school, and meeting place.


As his disciples, we know and follow Jesus in his life, teaching, suffering, dying, and rising. This fresh post-Vatican II presentation of Christology opens the scriptures to us, and invites us to enter the self-giving of Jesus in our lives. In our modern world, Jesus' brothers and sisters are suffering and marginalized, and we honor our God when we help them as our sisters and brothers too. Recommended for all who wish to reflect on the meaning of Jesus today.

Five years of experience in parishes and with the North American Forum on the Catechumenate have enabled the author to understand the value and dynamics of good teamwork in the catechumenate. Practical ideas based on the principles and guidelines of the *Rite of Christian Initiation of Adults* are to be found in this book. Recommended for every catechumenate team and pastor.


Following a reflective opening essay, "Preacher and Parishioner: The View from the Pew," on the true meaning of preaching, Fr. Burghardt presents 32 homilies from various Sundays, feasts, and occasions during the year. Carefully crafted and closely related to the scriptures and the liturgy, these homilies give excellent models of how much we can improve our preaching. Recommended to everyone who preaches in the liturgical assembly.

Songleader! A Learning Project for Pastoral Musicians, by Ed Gutfreund: vol. I, Ensemble Leadership: Styles and Skills, 103 pages; vol. Ia, Journal Work, 46 pages (1984, Good Friends and Co., Box 23188, Cincinnati, OH 45223): 8½ by 11 inches; two cassettes, four sides; available in Canada from B. Broughton. 2105 Danforth Ave., Toronto, ON M4C 1K1: complete program, $41.95 (Canadian), additional journals, $4.95.

Written primarily for members of folk choirs. Through a series of reflections and journal exercises ideal for workshop sessions, musicians are led to deepen their understanding of the relationship between ministry and performance. The reflections on the structure and rhythm of the Sunday eucharist are particularly valuable for music planners. Skills for communication between songleader and assembly, roles and responsibilities within a choral group and the organization of rehearsals are also presented in a practical way. Highly recommended for parish musicians, liturgy committees, and diocesan commissions.

Hazeldean Meditation Series: Helpful books (Winston Press, 430 Oak Grove, Minneapolis, MN 55403; available in Canada from Claude Primeau, 1035 N. Service Rd., Oakville, ON L6H 1A6): softbound, one page for each day of the year:

- **Food for Thought**: Daily Meditations for Dieters and Overeaters (1980): This book offers positive and encouraging thoughts for reflection by members of Overeaters Anonymous and others. $7.95 (Canadian).

- **Each Day a New Beginning**: Daily Meditations for Women (1982, illustrated): A member of Alcoholics Anonymous offers encouraging thoughts for other women to reflect on each morning. $8.50 (Canadian).

- **The Promise of a New Day**: A Book of Daily Meditations, by Karen Casey and Martha Vanceburg (1983, illustrated): As followers of AA's twelve steps, the authors invite us to begin each day with a positive outlook. $7.95 (Canadian).

- **Today's Gift**: Daily Meditations for Families (1985, illustrated): Family members are invited to spend a few minutes together each day to share, discuss, and listen. $7.95 (Canadian).

- **Twenty-Four Hours a Day** (1975, hard cover): Help for AA members who are trying to live one day at a time; offers a thought, a reflection, and a prayer to begin each day anew. $7.95 (Canadian).

Penitential Services, edited by Oliver Crilly (1986, Columba Press, 8 Lower Kilmacud Rd., Blackrock, Co. Dublin, Ireland; available from Twenty-Third Publications, Box 180, Mystic, CT 06355): softbound, 125 pages. $7.95 (U.S.).

These 21 celebrations provide services for a variety of circumstances and needs. A useful resource for parishes and schools.

The author proposes a new and positive approach to spirituality in our modern times. In the midst of confusion and changing values, we are called to act as Christ would. Our relationship with the universe is our contact with reality. This reflective book offers challenging vistas to all who would like to put it all together in peace and harmony with God, Jesus, and the universe.


A collection of twenty thematic celebrations for use with young people 14 and over; good for scripture and prayer services, but not for the eucharist: theme Masses are not accepted. (See Against theme Masses, by Archbishop A. Bugnini, in Bulletin 54, pages 190-192.)

More Masses with Children, by Francesca Kelly (1986, Columba Press, 8 Lower Kilmacud Rd., Blackrock, Co. Dublin, Ireland; available from Twenty-Third Publications, Box 180, Mystic, CT 06355): softbound, 85 pages. $6.95 (U.S.)

Twenty thematic celebrations that suggest scripture paraphrases and other things that the Directory for Masses with Children tells us not to do! Good for prayer services and bible celebrations with children, but not for eucharist.

Gathering Prayers, Debra Hintz (1986, Twenty-Third Publications, Box 180, Mystic, CT 06355): softbound, 8½ by 11 inches, illustrations. 71 pages. $7.95.

The author provides outlines, prayer texts, and suggestions for 34 bible services, for use at different times of the year by various parish groups. A helpful resource for each community of faith.


This book provides a selection of ideas from 55 wedding homilies in many circumstances. Those who preach at the celebration of marriage will appreciate the different approaches to the lectionary readings. Every parish could use several copies at this low price.


This collection of 60 excerpts helps us to appreciate the many ways of reflecting on God's word in funeral celebrations. Seven types of situations are included, and each suggests further alternative readings from the scriptures. Helpful for preachers in each Christian community.

Penance Homilies, edited by Liam Swords (1986, Columba Press, 8 Lower Kilmacud Rd., Blackrock, Co. Dublin, Ireland; available from Twenty-Third Publications, Box 180, Mystic, CT 06355): softbound, 115 pages. $6.95 (U.S.)

In one to three pages, these 73 homilies provide a wide variety of models for our preaching about reconciliation, and offer insights for approach, order, and content. Helpful to all clergy.


Those who work with youth will appreciate the fresh thoughts and texts for use in a variety of celebrations with young people. Recommended for school chaplains, catechists, and youth workers.

Brief stories based on various sports, followed by personal prayers: with this format, this book offers positive ideas on striving for excellence. Helpful for coaches and athletes.


In the preface, Fr. Orsy, a renowned authority, gives us his clear perspective: “The laws of the Church, however, do not have an autonomous existence; their scope is to uphold theological and human values and to help the community appropriate those values” (page II). A brief historical survey helps us to understand the varying trends as they evolve over the centuries, and to recognize the tension still present in the code between concern for persons and concern for the institution.

The chapter on principles for interpreting the code is excellent and clear. Each canon is given in Latin and in literal English, and given the amount of commentary it needs. The final chapter covers problem areas and disputed questions, showing how law continues to evolve in our day. Recommended for seminarians, pastors, and all involved in marriage tribunal work.

Female and Catholic: A Journal of Mind and Heart, by Marie McIntyre (1986, Twenty-Third Publications, Box 180, Mystic, CT 06355): softbound, xii, 67 pages. $3.95.

Since Vatican II began its work of renewal, Catholic women in North America have been challenging "some of the Church's age-old assumptions about language, spirituality, and power" (foreword, page vii). The author shares her own deep feelings and hurts, reflections and joys, and offers other women help and hope in their own struggle. Catholic men too can benefit from understanding more clearly how women feel and think. Recommended as a positive and helpful book for all adults, especially those who minister in the Church.


Since its first French edition in 1961, L'Eglise en Prière has been a valuable compendium of current scholarship in liturgy. This is a translation of the fourth edition of 1983. The other three volumes will be on the principles of liturgy, the eucharist, and the sacraments. Volume IV covers time in the liturgy, Sunday and the week, the year, and the liturgy of the hours. Written by experts who have spent many years in the liturgical apostolate, this book is clearly written and brings good scholarship to the service of pastoral ministry. Recommended for all students of liturgy, for bishops, and for each parish library.

How to Survive Being Married to a Catholic (1986, Liguori Publications, Liguori, MO 63057): paper, illustrations, four colors, 64 pages. $3.95.

This pleasantly humorous book explains the practices and meaning of the Catholic faith to a member of another Church who is married to a Catholic. Some 80 common questions are answered in language that is easy to understand. A helpful book for distribution in parishes to people in or planning an ecumenical marriage.


Practical ideas for beginning or developing adult education in your parish, with ways of growing in the years to come. Helpful for each pastor, parish council, and education committee.

In this book the author — distinguished historian, liturgist, and professor of Oriental Church studies — has accomplished a formid­able task. He shows how the tradition of daily prayer evolved in the first three Christian centuries; its development in various Eastern and Western Churches; and reflects on the meaning of the liturgy of the hours today. Within the many detailed references from all parts of the Church's tradition, he draws out the response of faithful Christians to the command to pray always and constantly, and concludes that the hours are the Church’s school of prayer. We recommend this book without hesitation to every community and individual that celebrates the liturgy of the hours, to lay persons, religious, and clergy, so that we may all grow in the praise that Christ continues in us, his body on earth.


This issue gathers the papers from a forum on creating a house for the Church, held at the Georgetown Center for Liturgy, Spirituality and the Arts in September 1985. The fifteen speakers lead us to consider varying aspects of the nature and place of the church building, and what we do — and are — within it. Recommended for parish councils, liturgy committees, clergy, catechists, artists, artisans, and architects, and all who reflect about Church and church.

Planning and celebrating well: We review and recommend these materials each year, since they offer many helps for presiders, preachers, planners, and readers. Available from Liturgy Training Publications, 1800 N. Hermitage Ave., Chicago, IL 60622-1101. Bulk orders available. You may phone in orders at (312) 486-7008:

- Celebrating Liturgy 1987: The Book for Lectors and Gospel Readers, by Fred A. Baumer with Stephen Wroblewski: softbound, 8½ by 11 inches, 173 pages. $6.50. Readings (NAB) are marked for better proclamation, with additional reflections, and the Canadian pronunciation guide.

- Celebrating Liturgy Supplement/Sourcebook 1987 for Planners and Presiders, by Peter Scagnelli: paper, 8½ by 11 inches, iv, 81 pages. $4.50. Offers many helpful ideas, references, resources, examples of adaptation from other nations.

- At Home with the Word 1987, by Gabe Huck and Mary O’Connell: softbound, vii, 147 pages. $2.25. Presents the Sunday readings with brief reflections. May be used by shut-ins, catechumens, families.

Marriage preparation: The six dioceses in New Jersey share a strong policy on preparing for marriage, requiring six sessions (three of formation, three of instruction). Available from NJ Common Policy Committee, Box 500, Allenwood, NJ 08720:


The priest or deacon gives the formational sessions (nos. 1, 5, 6), and he, a marriage preparation team, Pre-Cana, or Engaged Encounter may do sessions 2-4. These books offer suggestions for discussion, personal inventories, and positive guidance for those who help couples as they prepare for marriage. The notes cover interritual, ecumenical, and interfaith marriages. Recommended as a valuable resource for clergy and marriage preparation teams.
BULLETINS FOR 1987

After consultation with the Episcopal Commission for Liturgy and the National Council for Liturgy, these topics are planned for volume 20 of the National Bulletin on Liturgy in 1987:

Laity and Liturgy: Bulletin 107, January. The 1987 Synod of Bishops will be on the mission of the laity in the Church and in the world. This issue of the Bulletin will explore one aspect of the life of the laity, the essential place of lay Christians in the liturgy and their growing awareness of this role. Parish councils, liturgy committees, families, catechists, congregations, members of religious communities, and clergy may benefit from using this issue in preparing for the Synod and in the years to follow.

Youth and Liturgy: II: Bulletin 108, March. The dialogue with young people continues as we listen to their views and hopes and concerns about liturgy and life. This issue builds on the survey information in Bulletin 106, and looks at some of the 7,000 comments on liturgy written to us by today’s youth. Young people, parishes, schools are invited to keep this dialogue going.

Some Notes on Liturgy: Bulletin 109, May. Every so often we plan a general issue to cover a wide variety of interesting and useful topics about the liturgy. Previous issues of this type were numbers 65, 81, and 100, under the title of Essays in Liturgy. Bulletin 109 will provide quiet but challenging articles and helps for better celebration.

Rites of Recognition: Bulletin 110, September. Practical celebrations to meet the needs of parishes and dioceses as they call and recognize a wide variety of ministries. This Bulletin contains celebration outlines, suggested prayers and readings, and ideas for developing rites that express and deepen our faith.

Preaching in Practice: Bulletin 111, November. What do people think about our preaching? How can we preach relevantly on needed issues and still be faithful to the lectionary? What are the best ways of opening the riches of the scriptures for the people in our community of faith? How can we invite community members to challenge and encourage preachers to do much better?

Each issue contains 64 pages. Subscriptions for 1987, from January to December (nos. 107-111), are $8.00 in Canada; $10.00 outside Canada; by airmail outside Canada, $25.00. Send your cheque or money order to Publications Service, 90 Parent Avenue, Ottawa, Ontario K1N 7B1 Canada.
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LITURGICAL CALENDAR FOR 1986-1987

The 1986-1987 edition of Guidelines for Pastoral Liturgy — Liturgical Calendar is now available for parish liturgy committees, choir leaders, clergy, religious communities, and others involved in planning and leading liturgical celebrations.

This 272-page book gives full information on the Mass and liturgy of the hours for each day, and provides pastoral suggestions for celebrating many events within the liturgy. It is the key to each day's liturgical celebrations, and enables the community to make more fruitful use of the rich options available.

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

Covering the period from the beginning of Advent 1986 to the Saturday after the celebration of Christ the King in 1987, the calendar is available from Publications Service, 90 Parent Avenue, Ottawa, ON K1N 7B1.

NEW CATALOGUES OF PUBLICATIONS

The 1986-1987 edition of Publications in English is now ready. It lists all the liturgical publications and a number of other titles which are presently available from the Canadian Conference of Catholic Bishops. Some of these publications are not available elsewhere.

A similar catalogue, Publications en français, lists French language titles.

People in Canada who would like a free copy of either or both may write to Publications Service of the CCCB, 90 Parent Avenue, Ottawa, ON K1N 7B1.