national bulletin on liturgy

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107 laity and liturgy
The 1987 Synod of bishops is on the vocation and mission of the laity today. As part of the process of preparing for this Synod, the Canadian bishops have been making wide consultations with lay members of the Church, including a national two-day study session in Ottawa in October 1986.

Since liturgy, worship, and prayer form an important aspect of the life of the laity, these areas of concern were prominent in the practice and discussions of the people who came together.

Bulletin 107 contains some of the resources of this meeting, and invites you to enter into this process in your own parish community. Parish councils, liturgy committees, families, catechists, members of religious communities, and clergy will benefit from using this issue both in the months before the Synod and in the years to come.
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1987 Synod

Originally announced in May 1984 for the fall of 1986, this Synod was postponed a year to allow for the special Synod of 1985 on the twentieth anniversary of Vatican II.

The topic chosen for the 1987 Synod is the vocation and mission of the laity in the Church and in the world, twenty years after the Second Vatican Council. This theme was requested by a majority of the episcopal conferences and other bodies consulted.

Lay members are members of the people of God who are called to take part in the Church's saving mission. Lay persons are members of the people of God who are called to take part in the Church's saving mission. In virtue of their baptism and confirmation, they share in the functions of the Lord Jesus as priest, prophet, and king. They are sent by Jesus to be his leaven in the daily life of the world, in home and school and marketplace. They bring the values of God's kingdom into daily business and let Christ's light shine through their faith, hope, and love. They try to organize all things so that they may be done for God's honor and glory.

Lay people are called to be holy in their daily living according to the gospel, so that they may build up the body of Christ, the Church, the people of God. By being the salt of the earth, they make the Church present; by their witness and their God-given talents, they are carrying out the saving work of the Church. In their prayer and worship, they share with Jesus in praising God and in praying for the salvation of all people; with him they offer their lives and their obedience as their sacrifice to God. Their daily life reflects God's word of love as they work with Christ to die to sin and live for God.

Recognizing the goodness of creation, lay persons express its praise for God by seeking to overcome the influence of sin in human institutions, by building up the kingdom of justice and peace for all, by being competent in their work, by letting the gospel guide their lives as good citizens.

To nourish their Christian life, lay people have the right to abundant help from their pastors, especially in God's word and the sacraments. They have the right to express their views for the good of the whole Church, and should expect that their opinions will be heard in a dialogue of love and shared concern.

They are to grow in personal responsibility and enthusiasm so that they may be witnesses to the risen Jesus who is alive among us, and share the values of the gospel with others. They are called to be peacemakers who are the life and soul of the world. (See Constitution on the Church, nos. 30-38.) This is the vision of the laity that guides the views of all who speak out in this issue of the Bulletin.
Preparing for the Synod

The Catholic Church in Canada has been taking a number of steps to prepare for good participation in the Synod in the fall of 1987. These are described briefly in this article.

Call for a wide consultation: At the plenary meeting of Canada's bishops in October 1984, a first exchange of views helped to shape the organization of the Canadian preparation for the Synod. Two questions were discussed: hopes and concerns for the laity's mission, and ideas for preparation in our country. Many bishops asked for a broad consultation of lay people in preparation for this important event in the life of the Church.

Initial actions: At its meeting in November 1984, the CCCB Permanent Council took the first steps:

- **Beginning a broad consultation:** The bishops in the four regions (Western provinces, Ontario, Québec, and Atlantic provinces) were invited to start a wide consultation among lay people as soon as possible, using some general questions prepared by the CCCB Commission for Ministries and the Apostolate.

- **Local representatives:** Regional bishops were invited to name representatives to a subcommittee of the Ministries Commission. This group would coordinate and analyze the regional consultations and carry out other consultations as its members see fit (among theological faculties, other Churches, etc.). Once the Synod preparation committee is established, it will use this material.

- **Invitation to all Catholics in Canada:** The CCCB president, Bishop John M. Sherlock of London, was asked to publish a short letter to all Catholics in Canada, advising them of the Synod preparations now in progress, and inviting them:
  
  — To reflect on the Synod theme through a renewed study of the Constitutions on the Church and on the Church in the modern world, and on the 1975 Apostolic Exhortation of Paul VI on the evangelization of the nations (see page 28, below); and
  
  — To pray for a new outpouring of the Spirit on the occasion of this Synod.
Subcommittee meets: Two lay representatives were named for each of the four regions, and met on February 1, 1985 to plan and oversee the consultation.

- **Diocesan contacts established:** This subcommittee asked all bishops to support the consultation, and to name a contact person. The committee also was in dialogue with regional structures for the laity and with national lay organizations, including the Canadian Conference of Catholic Lay Organizations.¹

- **Consultation process:** The committee prepared a questionnaire and guidelines for the national consultation of lay people.

- **Local consultations** were encouraged in parishes and among key groups in each diocese, through the lay contact person there.

Roman outline distributed: In preparation for the Synod, the Secretariat of the Synod in Rome prepared a document, called the *Lineamenta,*² which outlines the whole topic under discussion, reviews the teaching of Vatican II and its later development, and proposes some questions to be discussed in each local Church. The purpose of this document is “to offer a point of departure for further analysis, discussion, and reflection on the laity, on the theoretical and practical aspects of the question, on the values and needs, difficulties and resources to which the subject of the laity gives rise in everyday life, in the pastoral activity and in the theological reflection of the various local Churches.”³

These *Lineamenta* have been distributed widely in Canada. This document is a helpful resource for local discussion groups in the months remaining before the Synod. It is available in English or French from CCCB Publications at the address on the inside front cover of this Bulletin.

Survey carried out among lay Catholics: In November 1985 approximately 4,500 questionnaires were distributed to parishes and lay organizations across Canada. The 14 questions were designed to obtain a sample of lay thinking, and were not considered to be an attempt to do a scientific survey. The response was over 50% [a strong response, considering that most national surveys in the secular world are under 10% ], and many respondents gave lengthy comments about several aspects of Church life.

Consultation in the dioceses: In February-April 1986, the dioceses were invited to respond to the 16 questions in the *Lineamenta.* These responses were

¹ The CCCLO was officially recognized by the CCCB in November 1984. Its reflections on the Synod theme were distributed to the bishops in January 1985.

² *Lineamenta:* The Latin plural for lines, sketches, outlines.

sent to Rome in May. A summary, distributed to dioceses in August, is given on pages 13-28, below.

**National study session:** After a year of preparation, a study session for bishops and lay people was held in Ottawa, October 5-6, 1986: see pages 7-28, 37-48, below.

**Election of Synod delegates:** At the plenary meeting which followed the national study session, the bishops elected four delegates and two alternates for the Synod. By Synod regulations, the names of these bishops cannot be published until they are confirmed by the Holy See.

**Choosing experts:** The Synod committee asked the Canadian bishops to suggest names of qualified persons who could serve as consulting experts or *periti*. A group of these was selected from across the country at the end of November 1986.

The next steps will be taken by these delegates and their lay consultors and other experts.

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**LAITY IN PAST ISSUES**

In many ways, most issues of the Bulletin are about laity, since the liturgy affects all members of the Church. Many articles and references on laity are listed in detail in our two index issues, Bulletin 61 (1965-1977) and Bulletin 101 (1978-1985):

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Many other areas involving the laity are listed under music, Mass, liturgical year, other sacraments, and under other headings.

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

On October 5-6, 1986, one year before the Synod, a national study session for bishops and lay people took place in Ottawa.

Organization

The study session was planned by the pastoral team of the CCCB, and the detailed planning was done by Dr. Hans Daigeler and Rev. Arthé Guimond, in cooperation with other Conference Offices.

The following pages describe the theme, purpose, objectives, process, program, and participants of the 1986 Study Session.

General theme:

The vocation and mission of lay people in society and in the Church.

Purpose: The general aims of the study session were stated in this way:

In line with the proposed purpose of the 1987 Synod of bishops on the laity, the CCCB study session will aim to:

* Celebrate the Canadian experience since Vatican II of Church as communion
* Help clarify and deepen our understanding of the vocation and mission of the laity
* Respond to the pastoral challenges in Canada of lay people's involvement in civil society and in the ecclesial community
* Foster and promote in lay people their spiritual and apostolic zeal in the service of the gospel at this moment of history.
Specific objectives: In workshops and in general assembly, participants were invited to:

* Reflect on lay people's individual and collective experience in society and in the Church, as expressed in the 1987 Synod consultation and through other sources
* Identify the core issues that arise from this experience
* Identify which of these issues should be brought to the attention of the 1987 Synod, and in what way
* Suggest ways of addressing these central issues in local, regional, and national pastoral planning in Canada.

Process: The session's general theme was studied in the light of four major dimensions that arise from the very mission of the Church:

- **Proclamation:**
  As Church we proclaim the Good News of Jesus Christ;

- **Community:**
  As Church we are called to full communion with God, and therefore to build community among all people;

- **Social action:**
  As Church we work for justice, peace, and the integral development of all people; and

- **Liturgy:**
  As Church we celebrate and give thanks to God for the gifts we receive.

Program: Most Rev. Bernard Hubert, Bishop of Saint-Jean-Longueuil, and Mrs. Mary Matthews of Toronto shared the responsibility of chairing the meeting.

- **Sunday, October 5:**
  - Morning:
  - Welcome: Chairpersons

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1 See pages 13-28, below.
* Opening prayer
* Introduction: Bishop Hubert, CCCB president
* Reflections on the theme of the study session
  and its lived experience in Canada: Romeo Maione
* Workshops\(^2\) share lived experience
  of proclamation, community, social action, or liturgy

\(\square\) Afternoon:
* Workshops reflect on and assess personal experience
  in light of scripture, Church teachings, experience of other Christians
* Based on the previous two sessions,
  workshops suggest what the Canadian message should be
  to the 1987 Synod on the laity

\(\square\) Evening:
* Eucharist at local parish church
* Dinner
* Informal social hour.

\(\bullet\) Monday, October 6:
\(\square\) Morning:
* Morning prayer
* Resource persons present highlights
  of workshops on *proclamation*
* Discussion in plenary session
* Resource people present highlights
  of workshops on *community*
* Discussion in plenary session

\(\square\) Afternoon:
* Resource people present highlights
  of workshops on *social action*
* Discussion in plenary session

\(^2\) On Sunday, there were 16 workshops, two in French and two in English for each of the four subthemes;
each workshop held three sessions. Reports from the four groups looking at liturgy are given on pages
37-48, below.
* Resource people present highlights of workshops on liturgy
* Discussion in plenary session
* Summarizing remarks by resource people
* Closing hymn and goodbye.

Those attending the study sessions could take part in the eucharist at Monday morning or evening celebrations.

Participants:

- **Lay representatives:** Canada has the equivalent of 75 dioceses. Each diocesan bishop was invited to name one lay representative, with two or three for larger dioceses. Each of the nine national episcopal commissions was asked to choose two lay people to represent their specific pastoral area. Also invited were the executive of the Canadian Conference of Catholic Lay Associations, and guests of the CCCB. Attendance: 105 lay persons.

- **Bishops:** All the members of the episcopal conference were invited to take part. Attendance: 88 bishops.

- **Others:** These included representatives from recognized organizations of clergy, the Canadian Religious Conference, the Canadian Council of Churches, and directors of the CCCB Offices. Attendance: 48 persons.

Except for the workshops, all the sessions were open to the secular and religious news media, and received much positive coverage on TV and radio, and in the press.

**Next Steps**

Any good conference or study session leads both participants and other concerned persons to ask: *Where do we go from here? What will happen now?*

**Immediate follow-up:** The study session was an important topic on the agenda of the Canadian bishops’ plenary meeting, which began the next day. A general summary of the discussions was given to all the bishops; as well, many of their discussions and decisions were influenced by the two-day study session.

**Synod preparation group:** The Synod delegates (four bishops, with two more as alternates) were elected, and consultation has begun for suitable experts to assist them in their year of preparation for the 1987 Synod. All the papers, reports, and summaries of the study session will be at their disposal as they prepare.

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3 In Canada there are 17 archdioceses, 47 dioceses, and one abbacy nullius for Latin rite Catholics; one archeparchy and four eparchies for Ukrainian Catholics; one eparchy for Slovaks; one archeparchy for Greek Melkites and one for Maronites; one apostolic exarchate for Armenian Catholics; and one military vicariate. These are listed in more detail in *Annuaire/Directory 1987* (1987. CCCB, Ottawa).
Local activity: Bishops and delegates can be expected to share materials from the session, and to develop similar sharing experiences in their own dioceses, using the resource materials from the national study session and from local sources.

At the parish level: What can we do? Here are some suggestions for discussion and action:

• Study group: The parish council may encourage parishioners to meet together with someone who can help them to look at the teachings of Vatican II on the laity, and to begin to see the implications of these teachings for life in their parish.

• Brief workshop: An evening, or Saturday morning, or a one-day workshop may look at local concerns, Vatican II’s teaching on the laity, and practical ways of sharing these ideas with all the members of the parish community.

• Sharing our feelings: One parish described to us a plan for inviting parishioners to answer three or four questions on the needs of the Church and parish today; on their feelings about renewal and modern Catholic life; and perhaps on their favorite or most helpful scripture passage. Other questions could be added. A simple insert in the parish bulletin could begin this process, and selected answers could be published in later issues of the bulletin, or as an insert on several occasions.

• Four subthemes: Some parishes may wish to share further ideas—both theoretical and practical—about the four areas covered by the national session: proclamation, community, social action, and liturgy.

Helpful reading:

Many issues of the National Bulletin on Liturgy relate to the four subthemes of the study session, and will be helpful for parish meetings and discussions:

• Proclamation:
  * No. 50 Reading God’s Word: The Lectionary
  * No. 102 Celebrating God’s Word
  * No. 75 Praying the Psalms
  * No. 71 Sunday Eucharist: I
  * No. 83 Steps to Better Liturgy.
  * Further references are given in the index issues: no. 61, pages 285-287, 318-320; and no. 101, pages 261-262, 282.

• Community:
  * We are the Church, in Bulletin 74, pages 100-102
  * Initiation into the people of faith, in no. 72, pages 53-57
  * People called to praise and plead, in no. 66, pages 260-265
  * Index issue: no. 101, pages 266, 283-284.
OUR NEXT ISSUE

Our previous issue (November 1986) was Youth and Liturgy: I. Our next issue is Youth and Liturgy: II. The 1,441 young people who responded to our survey raised so many points of concern that we feel it important to continue the dialogue in a second issue of the Bulletin.

We listen to their views and hopes and concerns about liturgy and life. We are trying to hear what they are telling us. Then we have to see how, with their help, we can do better in our community prayer and worship and life. At the same time we can receive their witness of energy and zeal for reform and authenticity, and share our witness of dedication to the task, and of patience. We can share their vision and our readiness to stick to the task or vocation until the job is completed.

Young people wrote in some 7,000 comments and questions. Bulletin 108 continues to look at these, and encourages young people, parishes, and schools to keep the dialogue going at the local level.

Bulletin 108, Youth and Liturgy: II, will be ready for mailing early in March. Extra copies of Bulletins 106 and 108 may be ordered for local groups from Publications Service of the CCCB at the address on the inside front cover of this issue.
An overview from the dioceses

The Roman *Lineamenta* (see page 5, above) suggested 16 questions for discussion in each diocese. The responses to these were summarized by the CCCB Secretariat. The following overview is based on information from bishops and, for many dioceses, on extensive compilations of the views of individual lay Catholics and lay groups.

**To be shared:** At the close of the special Synod in December 1985, Pope John Paul II pointed out: if Synods “are to produce more abundant fruits it is necessary that these assemblies be prepared with greater effort; it is necessary that the local Churches work at their preparation with the participation of all: the preparatory phase is a particularly useful time for the pastoral life of parishes, religious communities, dioceses, Oriental Synods, and episcopal conferences.

“It is not only necessary to put this preparation into practice, it is also necessary that the fruits of the Synod are brought to the local Churches. In this way one will set in action a vital moment, able to serve the catholicity and unity of minds and hearts.”

**Vision of Vatican II**

The Second Vatican Council outlined a doctrine of the lay Christian vocation which is glorious in the breadth of its vision. The Council texts on this subject are full of reverence for the baptismal dignity of every believer, who is being made one with Jesus Christ, not only in Christ’s gift of himself to the Father, but also in the savior's transforming mission to the whole of humanity. The texts breathe confidence in the Spirit of the risen Lord, given to empower both the community of faith and the individual believer. As they are renewed by this gentle, patient, just, and powerful Spirit, Christians are enabled to make room in the world for the kingdom of God which comes to confound evil, to heal the human heart, and to draw every human creature into communion with God and with neighbor.

**Twofold mission of God’s people:** The Council documents are also marked with respect and enthusiasm for human persons: for their projects in

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history, for their freedom, their giftedness, their boundless possibilities. The inalienable lay Christian responsibility for transforming the everyday world in the light of Gospel values and in the energy of the Spirit is celebrated, and is seen with hope and joy as a task to be carried out in respectful partnership with all women and men who hunger and thirst for justice. The other dimension of the lay Christian vocation is celebrated too: its coresponsibility with the hierarchy for the life and growth of Christian communities as such.

**Universal call to holiness:** Both aspects of the vocation of the Christian people are understood by the Council to be inseparable from the call to holiness, which is universal and leaves no one out. The mission of Christ's Church is universal as well; nothing human is alien to it. Because of this double universality, the two dimensions of the Christian people's vocation are not to be separated from each other. The Church finds its truth and its direction in mission. Engagement within the Christian community (worship, education in faith, sacramental initiation, practical service to one's brothers and sisters) should be influenced and shaped by the mission to the world — by the real needs of real people, by all the challenges of history.

The teachings of the Second Vatican Council on the lay vocation are a providential gift to the Church in our time. The Church in Canada is glad to welcome them, to develop them, to help people understand them, and to help all members of the Church find ways of applying these teachings according to their own charisms and the circumstances in which they find themselves.

**Reception of the Council's teaching:** That is our desire and our goal. But sometimes, the goal seems distant. In actual practice, how is the renewed vision of the lay Christian vocation faring today among Catholics in Canada?

In this country, there is very little overt disagreement with any of the Second Vatican Council's teaching on the laity. At least as a way of talking about the Christian life, Vatican II language about lay mission and ministry generally wins warm approval wherever it is sensitively presented. Few rise up to fight for a smaller vision — to plead that it is enough for lay people to go to church on Sunday, keep the commandments in their private life or go to confession if they don't, and leave the rest to the clergy.

Our secular culture both helps and hinders us in receiving the Second Vatican Council's teaching on the laity. The culture Canadians have inherited predisposes everyone to give at least lip service to high ideals about personal responsibility, conscience, and service to the community. Our public ideals shun fatalism, and consciously resist the notion that only a few human beings are destined to take active responsibility. We are heirs to generations of rhetoric about political democracy, economic free enterprise, and social equality. Of course we have not actualized many of the human possibilities implied in those visions, but sometimes, happily, what we remember as a culture is not merely rhetoric, but concrete example and initiative. The result is
a widespread cultural conviction that all human beings have the right and the duty to try to change the world for the better.

In recent decades, on the other hand, these predispositions toward a culture of responsibility have been dangerously undermined by certain economic developments. By and large, we live today in a branch-plant version of consumer capitalism, whose main engines are controlled outside our borders. We are prized for our potential as customers, consumers. Strategists in the boardrooms of powerful corporations daily program our mass media with one ceaseless message: that the way out of any distress is to buy something, just for yourself. This multimedia commercial barrage is vivid. It has something to say, slickly, about every waking moment. It can make all other messages seem dim, unreal, or jarring. That state of mind can overtake churchgoers too. When it does, the communication of faith, or of any noncommercial responses to human problems, becomes very difficult.

**First Benefits of the Council**

**Baptismal mission of all Christians:** Within this ambiguous and mixed cultural situation, particular Christian communities struggle to receive and to live the truth about the baptismal mission of all Christians. What signs indicate to us how well — or how badly — Catholics are faring in this struggle?

- A first question might be: Is the idea of the lay vocation, as perceived by the Second Vatican Council, being presented to our people?

It is being offered, to a greater or lesser degree, in many media. Catholic publications in Canada reflect the teaching in many ways. Newspapers, spiritual and theological books, study kits, statements from individual bishops and from the CCCB, pamphlets and articles produced by various lay associations: all speak of lay mission and ministry in one way or another. Lay co-responsibility for the mission of the Church is taught in our seminaries, in university courses of theology, by many secondary school religion teachers; and it has influenced the text of the Canadian catechetical program for primary school children. Of course the idea comes into sermons and homilies, in degrees that differ greatly from parish to parish. Continuing education and retreat programs, given at various renewal centers throughout the country, often emphasize aspects of lay mission and ministry.

- What is happening *in practice* that would suggest an active reception by our people of Vatican II's teaching on the lay vocation? The practical results are mixed. The following brief quotations from the reports of individual bishops show how widely they differ in their assessments of the progress being made:

  * "Today, a well trained, active, enthusiastic laity is becoming the pride of the archdiocesan Church." “The vitality of existent lay associations leads us to believe that the Spirit-guided reforms of Vatican II are slowly taking root in
the hearts and minds of the people of God in our particular Church. While a great deal has yet to be accomplished, . . . the future is bright with respect to the extremely positive nature of the contribution of the laity to our particular Church.”

* “The pastoral mission of the laity in the secular world seems to be less evident than before the Council. Perhaps we have yielded temporal affairs to the invading forces of secular humanism. Leadership is lacking among baptized and confirmed Catholics; and those who attain leadership positions in unions, business, and government seem to suffer from ‘spiritual schizophrenia’: their Catholic conscience prevails in private life but does not influence their public actions. Even the permanent diaconate does not seem to have led to as much leadership in temporal affairs as one could have expected.”

* “Despite the decrease in religious practice, the laity’s involvement is much greater than before 1965.”

* “In my opinion, during past years the awareness of the pastoral mission of the laity has decreased rather than increased. At the time of Catholic Action, priests and laity worked together in the evangelization of the world. Since the vacancy left by Catholic Action, the laity who have continued to take responsibility in the world have the impression that their evangelizing mission is no longer supported by the Church. On the other hand, they forget to refer to the word of God.”

Between the opposite poles indicated by the above quotations, there are many gradations in the responses given by Canadian dioceses. Most reports reflected in some way on three particular areas of recent development, and to these we will briefly turn. Those three areas are pastoral councils, lay leadership roles within the Churches, and lay liturgical ministries.

○ Pastoral councils: In general, the experience of diocesan and parish pastoral councils is reported as an encouraging step forward. Among the positive results associated with parish pastoral councils the following were frequently reported: growth of a sense of community and of shared responsibility for the community; improved collaboration on the level of goals and tasks; deepening in the faith through the experience of responsibility in ministry; for some pastors, “a school of adaptation to new times and of growth in awareness of the reality lived by lay people.”

There are reports of difficulties as well among pastoral councils. Some councils become fixated on the level of the financial needs of the parish. Some pastors seem unable to learn genuine sharing of responsibility and of decision-making. Many lay people are unwilling to serve on councils. Often, “there is a sharing of tasks, but not of mission.” There are power struggles — sometimes among lay factions, sometimes between lay members and pastors. Old habits of identifying ministry with authority and power, with “parental” control and veto, make these power struggles harder to resolve. “Clergy and laity are still struggling with dependence-independence issues and have not yet moved to interdependence,” wrote one diocese in its summary.
Up until this point, pastoral councils, where they are established, seem to have made more progress at drawing lay people into sharing tasks internal to the parish community than at supporting the Christian mission as a whole.

Pastoral councils should be concerned not only with the interior life of the Church, but with its mission. Consequently, they need to be structured also to support the action of Christians in the world. Even where parish and diocesan leaders are conscious of this inescapable dimension, the right structures and the needed pastoral discernment are difficult to develop. Some dioceses have an office or a commission for social action, and others do not. A few parishes have social action committees. But the pioneers in these groupings are keenly aware that these structures do not yet express very well the full scope of the Church’s mission in the world, or channel very much of the potential energy of the Catholic people. Among a committed minority, the search is on to develop better structures of support at the parish level for Christian action in the world.

Similarly, pastoral councils should not be preoccupied only with practising Catholics who regularly show up at church. Their concern should embrace all their neighbors. The working calendar of pastoral councils should be organized not only around the liturgy, but also around the ordinary life and needs of the people in the community. Many Catholic leaders recognize that such pastoral concern often can and should be expressed ecumenically, in cooperation with other Christian communities in the local area. On some issues and in some places, energetic believers do organize an ecumenical pastoral initiative toward neighbors in need.

Overall, the reports from Canadian dioceses see parish and diocesan pastoral councils as valuable, promising, and necessary structures in the life of the local Church. Several commentators remarked that we are now seeing only the beginnings of what those structures will come to mean for the Churches. A fair summary might be as follows: We are not yet very skilled at developing all the conditions necessary for pastoral councils to thrive. We have far to go on that road. But, as structures, pastoral councils represent one important way of advancing toward the coreponsibility and collegiality which we desire for every level of the life of the Church in Canada.

- **Lay leadership roles in the Church:** Besides pastoral councils, many other gains are noted in lay contributions within the life of Christian communities. One is that there are now many more full-time lay employees working in the Church. There are lay pastoral associates in some parishes. On the staff of many dioceses, competent and highly qualified lay people work as directors of diocesan commissions and in other key staff positions. There are lay chaplains in schools and universities, lay professors of theology, trained lay spiritual directors.

Some lay organizations that flourished before the Second Vatican Council have dwindled or almost disappeared in the past twenty years. But
new ones have sprung up, some vigorously. Some lay associations and movements have established their ability to make a specialized contribution to the spiritual awakening of lay people: these include Cursillo, Marriage Encounter, the charismatic renewal movement, and others. The Canadian Catholic Organization for Development and Peace (CCODP) forms consciences on issues of international justice and world development, and animates national structures for the support of socio-economic development projects in Third World countries. Several religious communities with overseas missions now train and send lay people to work for a specific length of time at mission posts. Lay volunteers are becoming an accepted dimension of many new social justice projects being initiated by religious communities.

Some lay organizations that were traditional before the Second Vatican Council have adapted and survived in the past twenty years. The Catholic Women’s League maintains a large and active national membership, and has developed a regular pattern of consultation and collaboration with the national conference of bishops. The Knights of Columbus are developing along similar lines.

Some organizations, while greatly reduced in numbers when compared to the years before the Council, still play a significant role. For example, in Québec, the Cardijn movements (Jeunesse ouvrière chrétienne, Mouvement des travailleurs chrétiens) are now small, but still raise sharp questions for the Church about its mission in the world.

Lay ministries in the liturgy: Characteristic of the years since the Second Vatican Council has been a growth in lay involvement in the celebration of sacraments. Lay people are much more active in the liturgical life of parishes and other Christian communities. Liturgical committees are now common. Lay readers proclaim the scriptures in liturgical gatherings; their ministry is often enriched by the widespread interest in bible study that is a gratifying feature of Catholic life today.

In not a few parishes, lay people help others prepare for the reception of sacraments. Baptismal teams work with parents before the baptism of a child. Hospital visitation teams prepare patients for communion or for the sacrament of the sick. Marriage preparation courses take many forms and always include lay leadership. In Québec especially, some bishops have emphasized that initiation into the sacraments is a responsibility of the parish more than of the school. In those cases, lay people integrated into the work of preparing others for sacraments are carrying out a diocesan policy which sees such sacramental responsibility as a privileged starting point for the development of responsible communities.

The *Rite of Christian Initiation of Adults* (RCIA) is the seedbed of many interesting pastoral initiatives in some dioceses and parishes. RCIA approaches are particularly well adapted for conveying the lifelong
consequences for mission and ministry that flow from the sacraments of Christian initiation.

Where Are We Today?

Many experience little change: A painful fact is that many of the gains described above reach and benefit only those Catholics who feel at home in the institutional Church, and who are in regular contact with it.

A large number of the baptized do not feel part of any of these developments. Many are unaware of positive changes in the life of the Church because they are so minimally in touch with the Church. Of these, some no longer believe. Others have been hurt by members of the Church, and have given up hope that they will find in the Catholic community a place of acceptance, love, or respectful dialogue.

Many lay people feel rejected by the Church, for a range of painful reasons:

* Family life is fragile in our society. When separation or divorce enters the lives of individuals, they often assume that the Church condemns or rejects them as persons on that account; and they stay away. Some self-help movements of separated or divorced Catholics are working now to overcome the fears and alienation of such Catholics and the lack of sensitivity of some pastors.

* Welfare recipients and other poor people often feel unwelcome in the parish church near them, unless congregation members have learned how to build solidarity and friendship with poor and marginalized people.

* Very many Catholics in Canada are recent immigrants. Some find specialized congregations, made up of Catholics from their own ethnic background. But many others must rely on the local Anglophone or Francophone church. Cultural differences, shyness and the long pain of language adjustment often prevent immigrant Catholics from feeling at home in their parish church.

* Thinking Catholics in our self-confident secular culture often begin to disagree — perhaps passionately — with a particular law, custom, or teaching in the Catholic tradition. If such Catholics do not encounter a pastoral guide who can respectfully help them deal with the particular conflict without becoming alienated from the Catholic tradition as a whole, they will join the ranks of those who stand at an unhappy distance from the concrete life of the Church.

* In general, too many of our sisters and brothers have withdrawn, inwardly or outwardly, because they have come to experience life in the Church as frustrating, manipulated, cold, impersonal, or oppressive. Some of these have found a refuge in more or less fundamentalist Protestant denominations, which proselytize actively. A smaller number become attracted to non-Christian, usually Eastern, spiritualities.
A time of changing perceptions: As is evident to everyone, we live in a period of changing images and changing consciousness within the Church. One of the significant changes concerns the idea, and practice, of lay coresponsibility for the mission of the Church. Consciousness of this seems to be steadily growing in some ways, and thus most bishops declined to describe it as an elite consciousness, although it is still a minority one. They judge that we are living in the early stages of a Catholic awareness that is becoming genuinely popular.

Some observers noted three categories of lay self-awareness in this period:

* The baptized who keep a certain distance and who still identify the Church with the hierarchy;
* Practising Catholics who have a sense that they belong to the Church, or even that they are the Church, but who still have a tendency to overemphasize the role of the clergy and/or to underemphasize the mission of the Church in the world;
* Believers who recognize that they are responsible for the mission of the Church.

Laity turning inward? The gains in lay responsibility described so far relate mostly to ministries within the Christian community. They are less clearly related to that original and indispensable dimension of the lay Christian vocation which is the renewal of the temporal order, where Christians act “as citizens among citizens, . . . everywhere and always seeking the justice of the kingdom of God.”

Many observers have pointed to a problem here. There seems to be a distortion of emphasis, or a one-sided development, that is sometimes called “the clericalization of the laity.”

The Church in this country seems to be having a perplexing experience of this problem. But before reporting on it further, it is important to note that, inevitably, part of the distortion will lie in the reporting. Questionnaires sent to chancery offices, as this one was, travel through the established information networks of bishops and of chancery office staffs. These networks cannot help being more attuned to Church developments “ad intra” because, almost automatically, these are what they hear most about. They would not necessarily hear about Catholics in the diocese whose faith and sense of mission are helping them to decide to run for political office, or develop their union, or take risks in order to provide employment, or choose work that is less profitable but more related to human needs, or spend many extra hours in research or on community affairs. In the normal course of events, those just deeds are not necessarily reported to bishops, or even to parish priests. And

2 Decree on the apostolate of the laity, no. 7.
because “progress” in the temporal order is always controversial, always ambiguous to our eyes, there could be real extensions within civic life of the values of the kingdom that would not be recognized as such — at least, not immediately and not unanimously — by the officials of the local Church.

But even allowing for inevitable institutional bias in reporting, we do seem to have a problem. Several commentators, in answering questions for the forthcoming Synod on the laity, have noted that lay consciousness of a fundamental apostolate in the temporal order seems to have diminished rather than grown since the Second Vatican Council. Two such witnesses were quoted above on page 16. Here are some further quotations from bishops on this subject:

* “Even before the end of the Council — and earlier than that, through Catholic Action — the first steps of collective pastoral action had announced the awakening of laity who wanted to exercise a greater role in the mission of the Church, to be not simply onlookers but responsible performers. For a long time, Catholic Action had conveyed a true notion of the laity’s place and role in the world. Although this was certainly not its goal, especially if we think of the Constitution on the Church in the modern world, the Council in a curious way was interpreted especially as an invitation to give the laity greater participation in the life of the Church, often to the detriment of their first vocation to be at work in the world. Would this interpretation not explain the decline of Catholic Action?”

* “Rather than fulfilling roles formerly reserved to the clergy in these days of a dearth of priests, the greatest urgency is to foster within the laity a sense of their own proper mission within the total picture of the mission of the Church. Rather than ‘clericalizing’ the laity, a concerted effort must be made to help the laity recognize their own proper charisms and their legitimate and necessary use in the service of the Church’s mission.”

* “Most of the time, discussion has reflected an accurate interpretation of the Council, even if some probably paid more attention to the importance of the role of the laity in the Church ‘ad intra.’ The long established concept of a Church mission aiming more at individual than collective salvation probably explains this tendency. The progressive shift toward this very unilateral interpretation of the lay role is also explained by the fact that it was easier in two ways: it was easier for less prepared laity to play a secondary role in the Church than to play a prophetic role in the world; it was also easier for priests, and many of them judged it more urgent to invite laity to come to their aid.”

The above quotations echo serious concerns. Lack of well balanced instruction is only part of the problem. Another part is, of course, fear; lay people often fear their mission in the world because, like all prophetic work, it is risky and countercultural — and we Canadians like our comfort and our compromises. Catholic leaders, both clerical and lay, are sometimes still colored by ancient dualisms which define the world as “profane,” and Church concerns as “sacred,” in ways that are not true to evangelical hope.
Pastors still have much to learn about how to understand and spiritually support the authentic lay vocation in the world. This is true for the level of individual spiritual guidance, where personal charisms can be discerned and where the missionary possibilities implicit in concrete human situations can be recognized. It is also true on the level of pastoral support for specialized lay movements.

We look forward to learning together from past mistakes, and to learning about new possibilities as lay people undertake fresh initiatives in their own areas of responsibility. We recognize, of course, that these developments will normally be marked by lively controversy within our communities. Increased awareness of the crucial importance of the Christian mission in the world will add to the number of topics that will need to be debated within the Christian community. As zeal for our mission in human history increases, we will need all the more to resort to the deepest springs of Christian unity — deeper than particular theologies or ideologies, deeper than great projects. Only the Spirit of God can enable people to bear with one another when they are actively committed but disagree on goals, methods, priorities.

Some Current Developments

Emerging forms of lay involvement: It is clear in the reports from dioceses that many Catholic observers are concerned because “Catholic Action” — best known here in the Cardijn movements — shrank after the Second Vatican Council. But, of course, it is not the case that all lay apostolic life in Canada withered at that time. Many Catholics have discovered and developed their individual apostolate. Without the help of a specialized lay movement, many have made a profoundly Christian contribution — a transforming contribution — in their working milieu or through their family life. Some have found skilled pastoral support for deepening their secular ministry. For example, the Marketplace Ministries retreat series, developed at the Guelph Center for Spirituality, pioneers in developing spiritual direction for and by lay persons seeking to build God’s kingdom in their unique professional circumstances. Analogous work is undertaken by the Centre Ignatien at Sainte-Foy in Québec.

Other lay people have organized around specific issues or needs in Canadian society. The vigorous prolife movement in Canada is largely led and supported by Catholic lay people.

Some creative movements that respond in an original way to serious needs have been founded by lay Canadian Catholics and are now spreading to other countries. One example is L’Arche, with its dozens of communities of solidarity with and care for handicapped and “wounded” people. Another is Birthright, with its network of people and resources caring for distressed pregnant women.
Thousands of lay Catholics work at their mission in society through movements that are secular in origin, but are concerned with service, justice, and human promotion. Catholics who in that spirit join political parties, unions, the peace movement, the movement to restore our natural environment, or advocacy associations for poor people, refugees, or other minorities in distress, have a unique opportunity for giving witness. And, since a vigorous ideology is part of the energy of all social movements in human history, such Catholics also take up one of the unending tasks facing faith and culture: that is, the struggle to find a right relationship between religious faith and ideology.

Sacramental theology and lay ministry: Some of the questions that are before the forthcoming Synod are questions about the sacramental foundations of the vocation of the laity.

To what extent is the consciousness of the lay Christian vocation among Canadian Catholics a sacramental consciousness?

One bishop reported: “I do not think there are too many lay people around who would describe the Church as ‘the universal sacrament of salvation.’ . . . Indeed, it is easier to persuade the laity to be involved in the pastoral mission of the Church than to explain the ecclesiology behind it.”

Most commentators remarked that few lay Catholics reflect very much that their mission and their ministries flow from the sacraments of Christian initiation. This is true even for fervent and active Catholics. The customary ways we have had of celebrating those sacraments (infant baptism, confirmation when one is a schoolchild along with the other members of one’s class at school, first communion even younger) have not been focused on the dimension of mission and of commitment to a life of charismatic service. The older traditional emphasis in baptism has been on the release from original sin, becoming a child of God and a member of the Catholic Church. Many people do, of course, recognize the eucharist as a moment of commitment of oneself with Christ, and as food for the daily journey of love. In that sense, they feel sacramentally rooted in ministry.

It is not that Catholics disagree with the teaching of Vatican II on sacraments and mission. When it is presented in theology courses, study groups, or sermons, it does not meet with resistance; far from it. It is simply that the history of active engagement in ministry or in mission begins, for most Catholics, not with a doctrinal idea but with a practical experience. They “get involved,” as the common expression has it, because someone they know draws them into a responsible activity. Greater involvement then leads to greater awareness of one’s role and responsibilities. “In each case,” wrote one bishop, “the experience seems to deepen the individual’s understanding of the call to serve and to invite the community to reflect on their own needs and gifts.”
It may be that specifically sacramental consciousness comes hard in our culture, with its practical bent, its overload of factual information, its bias toward empirical science and rationalism. However, the conviction that one is a responsible agent, and the willingness to cooperate concretely, do not come so hard. Christians in our culture easily reach the conviction that the followers of Jesus must commit themselves to meeting real human needs that cry out to them. That is usually where the journey of love begins among Christians in Canada; and the Spirit takes it from there.

What does ‘priesthood’ mean? Another issue that is linked to sacraments, and that is before the forthcoming Synod, has to do with the difference between the common priesthood and the ministerial priesthood, with resulting differences between the mission of the laity and that of the pastors.

As one bishop said in his report, “These are nonquestions for many Catholics.” Even the language of the question would not be understood by many. Language about “the common priesthood of the baptized” is not widespread in our communities. For many, the word “priesthood” still has to do with the ordained; it has not yet acquired a wider application. In the words of another report: “For most people and even for their pastors, ‘priesthood’ means ministerial priesthood. The common priesthood is a very abstract notion for most Christians, and its concrete consequences remain obscure.”

However, there are shifts in perception of what it means to be a baptized Catholic participating in the prayer and the life of the Church, and what it means to be an ordained priest. It could not be otherwise. On the simplest level, what is visible to the eye, Sunday by Sunday and week by week, is different from what it was in the recent past. There are many fewer priests. Lay people are much more visible in the liturgical action — as readers, as acolytes, as special ministers of the eucharist, and in other ways. Lay people chair pastoral councils, they lead RCIA and other formation programs; sometimes they earn salaries as full-time or part-time pastoral assistants. “Lay people” here includes women religious. At the level of the diocese, highly skilled lay people have jobs that in the past would certainly have been filled by priests; they are directors of diocesan commissions, heads of departments of religious education or social justice or communications or whatever. By and large, more women than men have responded to all these new opportunities.

Canadian Catholics on the whole have taken all this in their stride. They have not perceived these changes as revolutionary. Some like the changes more, some like them less; most look on them with a pragmatic eye. What do all these developments mean in the light of the future of priestly and lay ministries within the Catholic Church? So far, we have not yet reached a common mind or a popular consensus even on what the questions are in this line, let alone on what the answers might be.
Confusion or evolution? For some observers, this means that we are experiencing confusion vis-à-vis the common priesthood and the ministerial priesthood, and what we need is for the confusion to be resolved through theological discussion, conscious policy decisions, and fresh official teaching. It is fair to say that two quite different expectations are at work in various calls for a theological resolution to what is perceived as present-day confusion. One expectation is that the Church must, and will, reaffirm traditional distinctions. Another expectation is that the Church must, and will, break new theological ground in recognizing many different ministries, different ways of choosing who will be ordained and why, different ways of seeing how the community is related to its ordained members.

For other observers, the same phenomena mean that this is a time for practical flexibility and openness, not for theological definitions. The best course, they believe, is to encourage new developments that are harmonious and useful, and then reflect on what the Spirit is teaching us through our new experience. They emphasize that the Church should not strive to be clearer than the Holy Spirit is about essential distinctions of role and function. They remind us that, in the Acts of the Apostles, the Spirit who gave to the deacon Stephen such a mighty charism of preaching did not seem unduly concerned that the diaconate was instituted so that deacons could take over areas of practical service, leaving the apostles to concentrate on prayer and preaching.

There is general agreement that this is a stressful period for ordained priests, whether one sees confusion, practical evolution, or overwork as the main cause of the stress.

Currently, the most vexed question in this area of ordained/baptized ministries in the man/woman question. It is particularly painful at schools of theology, where many lay women and religious women are obtaining graduate degrees in theology. Indeed, some of them have gone on to become professors at those same schools of theology. The question is also debated among ordinary people. There is an articulate Catholic movement in Canada in favor of the ordination of women. It has strong ecumenical and secular support. There is also a conservative Catholic movement, also led by women, which has organized itself more recently to challenge the feminist movement as a whole, and particularly its Catholic expressions. At the moment, this constitutes one of the most painful divisions within our serious, churchgoing community — although it remains true that very many Catholic women do not consider this to be “their fight.” The practical expansion of ways in which they can offer service and leadership is sufficient for many women. For others, whether opposing or promoting the idea of the ordination of women, the symbolic issues at stake are extremely important and extremely painful.
Urgent Needs and Our Priorities

Witnesses of Christ in the world: If this is a time of evolution and confusion about the symbolic dimensions and the sacramental implications of ministry as exercised by baptized Catholic men and women, then there is a good case to be made for going slowly and delicately about the work of doctrinal development and clarification.

But when we consider the urgency of human need in the world today, there is no case at all for going slowly about our vocation to mission in the world. These are crucial transition years in the history we are all living in Canada. On every side, human hopes and illusions cry out for the engagement of believers, through whose lives in the world God can act to build up the merciful reign of justice, peace, truth, and love.

Priorities: It is difficult to list the most urgent priorities for a renewed lay apostolate in today’s society:

- **Economics:** Our political leaders tell us that economic changes are forcing us into a new world. That new world, they tell us, will be “leaner, meaner, and tougher” than were the decades after the Second World War. They say we have to gird ourselves for unrestrained and desperate competition — competition that will pit Canadians against everyone else in the world — for economic survival. In this atmosphere, insecurities increase for everyone. Every gain once felt to be securely established in this society — like government support for unemployed people or families in need, or medicare, or reasonably secure employment, or the survival of rural communities and of farm families — every such security is now felt to be threatened. And is threatened. On the other hand, the capacity to face the need for far-reaching changes — not necessarily the changes described by our present political leaders — is stimulated and challenged.

- **Youth:** Young people are particularly threatened. A large percentage of them is receiving the message that, in effect, no one needs them. Young people in Canada now begin very early to be anxious that there may never be a job for them.

- **Families** are under siege in a thousand ways, and the public space for family life is shrinking in our society. Women are living in the midst of a full-scale cultural revolution — exhilarating for some, full of grief for others, stressful for all. Men share in the stress, since their roles too are subject to every kind of question. Concrete moral questions come to vex women and men in their sense of responsibility to each other and, together, to their children. In very many ways, men and women in our culture are being challenged to “reinvent” their mutual relatedness. How we need mature Christians to be leaders in this momentous and delicate cultural process, over which God’s yearning Spirit hovers!
Environment: The natural environment — God’s good creation given into our care — is threatened with unparalleled intensity. Agriculture is in crisis; in every way, we need to rebuild our relationship with the soil and with those whose noble vocation it is to grow food on it. The international arms race rages on, producing endless harm; it must be challenged and resisted at every level.

Need of transformation: We are in such dire need of transformation. The wisdom of God waits to be discovered and released within the very tissues of life by those whose lifework is in the social, economic, and political structures of our world, and who hunger and thirst there for the justice of the kingdom. Of course a painful and risky wrestling is involved — against the powers of evil entrenched in oneself and in the habits and forces of one’s society. Our lay people will need spiritual weapons. They will also need the discerning support of the Christian community and of its pastoral agents.

The scope of the task demands the attention of the whole Church. Lay people are often in the front lines of the struggle. They need the support of their communities, they need ongoing spiritual formation. They also need to play a major role in the search for solutions, and in the directions chosen by the whole community. We must leave behind language which suggests that the hierarchy has all the answers, if only lay people were sufficiently developed to appreciate those answers, and sufficiently determined to apply them. The reflection of the Church needs to be nourished by the contributions of all members of the Church. This includes both the “experts” — people working at the heart of powerful, knowledgeable institutions — and also the “outsiders” — people who are being made poor or powerless by the very systems and forces the expert can describe. Those contributions are hard to reconcile, but without both of them we will not reach wisdom.

Canadian hopes and goals: The Church in Canada desires to become a Church of coresponsibility and of communion. Many issues and questions remain unclear among us, but the following hopes and goals are clear:

* We rejoice in the budding of new lay ministries within the life of particular Churches and Christian communities. We want to encourage and support that development, and to reflect on its significance for our understanding of how priesthood is to be exercised. But we intend to support that development in ways that enhance, rather than distract from, the awareness that Christians have of their mission in the whole human community.

* We rejoice that new forms of shared leadership such as pastoral councils are developing in the Church in Canada. But we recognize that many other forms of shared discernment and decision-making still need to be developed.

* We recognize that the challenges of the mission of the Church in the secular world, and of the inculturation of faith in North American culture, are very great. They should be the concern of all the members of the Church,
ordained as well as lay. Those challenges should be felt in all the activities of Christian communities, internal as well as external. With due respect for the charisms and for the ministries of each one, it is all the laity and all the priests who are responsible for the mission of the Church in the world; it cannot be left only to some.

* We recognize that profound insights and valuable pastoral practices have developed in other Christian communions which have fostered the ministry of the laity in the world and in the Church. We look forward to learning ever more in this regard from ecumenical collaboration, which will now develop under the sign of the CCCB’s associate membership in the Canadian Council of Churches.

* We are grateful to the Spirit of God who gives the hunger for justice and for human communion to many who do not yet know how to name Jesus as Lord. We will support our own Church members in working with all men and women of good will as they strive to meet authentic human needs, and to overcome historic evils.

* The ability to respond in action to the leading of the Spirit in the direction of human affairs is rooted in prayer as well as in love. We will strive to develop and support the life of prayer in all who are taking seriously their Christian mission in the world. Prayer and mission are inseparable.

*   *

Helpful reading: These references touch on some of the points made in this article:

“Task of the Whole Church,” by Henri Légaré, OMI, Archbishop of Grouard-McLennan, AB, speaking to the Synod of bishops on October 11, 1974, in Background for liturgy and life, in Bulletin 48, pages 93-96: By baptism and confirmation, we belong to the laos, the People of God, and it is the whole Church that is sent by Jesus to evangelize.


Charismatic Renewal: Message of the Catholic Bishops Addressed to All Catholics (1975, CCC, Ottawa).

The Parish Pastoral Council: Guidelines for the Development of Constitutions, by the CCCB Laity Commission (1984, CCCB, Ottawa); also available in French: Le Conseil Paroissial de Pastorale.


Ministries of the Laity: See page 36, below.

Other references are given on pages 11-12, above.
Evaluating CBW II

Looking at CBW II

To help in assessing the strengths and weaknesses of Catholic Book of Worship II, the National Council for Liturgy invites Canadian Catholics to share their opinions and their ideas for improving this book.

Who can answer?

Musicians (folk or classical), choir members or leaders, cantors, instrumentalists, liturgy committee members, planners, parishioners, clergy, and anyone else interested in the music we use in our worship, especially on Sunday.

Wide response desired

We invite each parish, religious community, and organization to take part in this evaluation by duplicating these pages and giving them to people who are involved in any way with music in the liturgy.

Doing it now

Copyright permission is granted to Bulletin readers to duplicate copies of this evaluation until April 30, 1987, for as many members of the parish, community, or organization as wish to join in.

To be of help, replies should be mailed by April 30, 1987.
Evaluating CBW II

Catholic Book of Worship II has been available in Canada since November 1980. The National Liturgical Office would like your help in evaluating CBW II. The following questions offer an opportunity for all involved in music and liturgy to share their opinions and suggestions. Responses should be returned by April 30, 1987, in order to be helpful.

Preliminary Information

1. Name (print) ____________________________________________
   Address ________________________________________________
   ______________________________________ Postal code __________

2. My role in liturgical music is:
   □ choir director
   □ organist
   □ cantor or leader of song
   □ folk musician
   □ professional musician
   □ member of the congregation
   □ liturgy committee or planner
   □ other ____________________________
      (specify)

3. I have used CBW II since:
   □ 1986

4. My experience with CBW II is:
   □ primarily with traditional music
   □ primarily with folk music
   □ in both of the above

5. I use CBW II primarily in the:
   □ parish     □ school     □ religious house     □ seminary
   □ other ______________________________
      (specify)

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6. □ I use only CBW II for singing by the assembly.

7. □ I use CBW II with another book for singing by the assembly.
   [Please name other resource(s) used.]

Hymns

8. The following hymns are not frequently used in our community (list by number only):

9. The following hymns have been tried, but with poor response (list by number only):

10. In general our community finds the pitch of the hymns in CBW II to be:
    □ acceptable    □ too high    □ too low

11. Because of the pitch, we find the following hymns difficult to sing (list by number only):

12. I would like the following hymns included in a future edition of CBW:

    Name of hymn       Source book/Composer

        ____________________________   ____________________________

        ____________________________   ____________________________

        ____________________________   ____________________________

        ____________________________   ____________________________

        ____________________________   ____________________________

        ____________________________   ____________________________

        ____________________________   ____________________________

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        ____________________________   ____________________________

31
Seasonal Hymns

13. From experience, I have found the seasonal music in CBW II to be:

a) **Advent**:
   - Adequate ☐ quantity ☐ quality
   - Inadequate ☐ quantity ☐ quality

b) **Christmas**:
   - Adequate ☐ quantity ☐ quality
   - Inadequate ☐ quantity ☐ quality

c) **Lent-Holy Week**:
   - Adequate ☐ quantity ☐ quality
   - Inadequate ☐ quantity ☐ quality

d) **Easter**:
   - Adequate ☐ quantity ☐ quality
   - Inadequate ☐ quantity ☐ quality

e) **Ordinary time**:
   - Adequate ☐ quantity ☐ quality
   - Inadequate ☐ quantity ☐ quality

f) **Other feasts (e.g., saints)**:
   - Adequate ☐ quantity ☐ quality
   - Inadequate ☐ quantity ☐ quality

14. I would like to see the following seasonal hymns included in a future issue of CBW:

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<th>Season</th>
<th>Hymn title</th>
<th>Composer/Publisher</th>
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Psalms

15. **Refrains**
- ☐ Our community sings the Psalm refrains appointed for each Sunday.
- ☐ Our community uses the seasonal Psalms and refrains.

16. The following Psalm refrains have been tried, but with little success (list by CBW II number only):

| ☐ ☐ ☐ ☐ | ☐ ☐ ☐ ☐ | ☐ ☐ ☐ ☐ | ☐ ☐ ☐ ☐ | ☐ ☐ ☐ ☐ | ☐ ☐ ☐ ☐ | ☐ ☐ ☐ ☐ | ☐ ☐ ☐ ☐ | ☐ ☐ ☐ ☐ |

32
17. *Psalm tones*

- The variety of psalm tones is adequate.
- I would like a greater variety of psalm tones included in a future edition of CBW.
- We do not use the psalm tones in CBW II, for the following reasons:

18. *Suggestions:* I would like to see the following psalm settings included in a future edition of CBW:

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**Sung Mass Parts**

19. The settings contained in CBW II are:

a) *Lord, have mercy*
   - adequate
   - inadequate

b) *Glory to God*
   - adequate
   - inadequate

c) *Gospel acclamations*
   - adequate
   - inadequate

d) *Holy, holy, holy Lord*
   - adequate
   - inadequate

e) *Memorial acclamation*
   - adequate
   - inadequate

f) *Amen*
   - adequate
   - inadequate

g) *Our Father*
   - adequate
   - inadequate

h) *Lamb of God*
   - adequate
   - inadequate

20. The following sung Mass parts have been used with particularly good response (list by number only):

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33
21. The following sung Mass parts have been used with poor response (list by number only):

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22. Suggestions for additional Mass part settings:

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Music for the Rites

23. The music for the rites is:

a) *Baptism* (nos. 4-16):
   - adequate
   - inadequate

b) *Confirmation* (nos. 17-24):
   - adequate
   - inadequate

c) *Eucharistic devotions* (nos. 25-28):
   - adequate
   - inadequate

d) *Reconciliation* (nos. 29-32):
   - adequate
   - inadequate

e) *Marriage* (nos. 33-40):
   - adequate
   - inadequate

f) *Ministries and orders* (no. 41):
   - adequate
   - inadequate

g) *Communal anointing of the sick* (nos. 42-47):
   - adequate
   - inadequate

h) *Funeral* (nos. 48-60):
   - adequate
   - inadequate

i) *Evening prayer* (nos. 62-71):
   - adequate
   - inadequate

j) *Morning prayer* (nos. 72-79):
   - adequate
   - inadequate

24. The music for the rites could be improved by adding:

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25. The music for the rites could be improved by deleting (list by number only):

Introductory Notes

   - I use these notes; I find them 0 helpful 0 not helpful

27. B. *Seasonal introductions* (choir edition):
   - helpful 0 not helpful

28. C. *Other explanatory notes* in choir edition:
   - helpful 0 not helpful

Other Suggestions

29. *Canadian composers*: I would like to suggest the following Canadian composers:

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30. *Canadian compositions*: I would like to suggest the following Canadian compositions:

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31. I would like to make the following suggestions to improve CBW:

Please mail your answers by April 30, 1987 to:

National Liturgical Office
90 Parent Avenue
Ottawa, ON
K1N 7B1
MINISTRIES OF THE LAITY

In 1985, the Episcopal Commission for Liturgy began a new series of publications in the field of worship. Known as the Canadian Studies in Liturgy, this series will provide booklets that take one topic in the field of pastoral liturgy, and explore it. The individual issues will be written at a popular level, intended for ordinary people in parishes and religious communities.

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

The second issue is Ministries of the Laity, by Dr. J. Frank Henderson of Edmonton. This is a newly revised and updated edition of his 1978 publication of the same title. As we near the 1987 Synod on the laity, this issue will be quite useful in parishes for lay groups and individuals.

The first issue, Holy Days: Opportunities and Challenges, also by Dr. Henderson, is still available.

These issues have 48 pages each, and may be ordered from CCCB Publications Service, 90 Parent Ave., Ottawa, ON K1N 7B1.

MUSICIANS' PRAYER

A prayer that musicians may use:

All praise and glory are yours, heavenly Father:
you have called us to be your holy people,
and have set us aside to sing your praise.

Teach us to use our talents and voices for your glory
and for strengthening the faith of your Church.
Help us to persevere in practice and prayer,
so that we may show your love to others
and lead them closer to you.
Fill us with your Spirit of praise and love,
and let us live always for you.

All praise and thanks are yours, Father,
through Jesus our brother and our Lord. Amen!
Workshops on liturgy

During the two-day session (see page 7, above), those attending took part in one of 16 workshops. Four of these were on liturgy. Summaries of their discussions are given in this article.¹

Workshop 13

This workshop was conducted in French. These notes were recorded by the group secretary, Mr. François Thériault of Ottawa, who works as production manager in Publications Service of the CCCB. The notes were translated by the National Liturgical Office.

Workshop A: Experience.

• 1. *In what way do the workshop participants, in both personal and community life, celebrate the gifts of God?*

The experiences shared give first place to belonging to small groups for prayer or action, and to movements like Cursillo. They also mentioned:

* The traditional Sunday celebration
* Living our daily life
* Family prayer at mealtimes and bedtime
* Sacraments.

• 2. *In their experience, what sustains them in their efforts?*

Main points: to be recognized by the structure; to be encouraged in one's involvement.

Other points:
* New catechesis, which expresses above all the goodness of God
* A time to pause and reflect
* An attitude of recognizing God's grace
* Finding a meaningful place for celebrating

¹ Editor's note: The points given in this article after an asterisk (*) and the summary on pages 47-48 express the views of individuals, and do not necessarily represent the view of the National Bulletin on Liturgy. They are recorded here as stated in the workshops. Nevertheless, most of the points made call for serious reflection in each parish and community on whether these are true at the local level.
* Friendly activities
* New ministries
* Homily
* Plan for parish renewal.

3. What difficulties do they encounter in this regard?

Main points: No longer rooted in their milieu; proclamation of values.

Other difficulties mentioned:
* Liturgy is too rigid, fixed; not related to where we are
* Difficult to involve the young people
* Celebrations are only in the church building: exclusive
* Artificial Sunday celebrations
* It is hard for our older children to feel at home in the Church
* Difficult to recognize the wonderful works of God in our places of work.

4. Other highlights of workshop discussion, if any: None.

Workshop B: Reflection

In what way do the participants feel challenged by the teachings of the Church and the experience of other Christians in regard to:

1. Their own life of prayer and thanksgiving? This question was not discussed. The group went immediately to question 2.

2. The liturgical life in their community?

Although the statement that “No Christian community can be built up without finding its roots and its center in the celebration of the eucharist” is beyond question, some participants expressed their difficulty in accepting the “liturgy as the high point and source of the Church’s life.” The traditional liturgy has little to do with real life, with daily concerns, and does not touch us deeply. The language of the liturgical texts doesn’t reach people where they are. In the field of education, we are not ready for a new catechetical experience.

Other reactions or reflections:
* I do not feel more challenged to look for the real presence of Jesus Christ in other people
* I am challenged to be an optimist

2 Vatican II, Decree on the ministry and life of priests, no. 6.
3 Constitution on the liturgy, no. 10.
* I don’t understand it all: what am I to do?
* Say what must be said, but in ordinary speech that we can understand
* Find new ways: be innovative
* Start to look at our daily life as it touches on the celebration of the eucharist
  * Lay people feel like strangers when the eucharist is being celebrated
  * Several people are living a spiritual life, but have no connection with the eucharist
  * As a family we try to keep on living in touch with the eucharist
  * The eucharist is a means, not an end
  * We need to be formed in a community spirit
  * Carry out our mission as baptized persons
  * There seems to be less emphasis on the sacraments now.

**Workshop C: Action**

* 1. *In the view of the participants, what should be the special message of the Canadian delegates to the 1987 Synod on the laity?*
  * To encourage and support the heart of the Church’s life
  * Define the role and responsibility of the laity, and the formation that is needed
    * To form and inform the community at large so that they may have a more living celebration
    * The lay person is not a replacement for the priest
    * The bishops should tell themselves that they are in the process of setting up structures for others
    * There should be opportunities to celebrate together outside the eucharist: e.g., family celebrations
    * The official liturgy should reflect the thought, life, and needs of the community
    * Lay people should go as far as they can go; they have the right to speak and to act; their participation at every level will give more meaning to their participation in the liturgy
    * The Synod should hear from lay people! There should be a special opportunity for lay people to speak, especially those the Church does not touch.
* 2. *Other highlights of the workshop discussion: None.*
Workshop 14

This workshop took place in French. These notes were recorded by the group secretary, Sr. Denise Desjardins, SNJM, who worked part-time in the Office national de Liturgie in Montréal. The notes were translated by the National Liturgical Office.

Workshop A: Experience

1. In what way do the workshop participants, in both personal and community life, celebrate the gifts of God?
   * The eucharist seems to be a privileged way for several; for one person, this is the beginning and end of the week
   * The reading of God's word and its proclamation are for some a means of celebrating; coming back to this word in the course of the week
   * Praying the present moment whether out in nature or at work in the house, according to what is happening (at least 4 people)
   * Devotion to the Holy Spirit and to the virgin Mary (several)
   * All the movements that exist; "to be there where life is beating," to try to make the Lord more present
   * By simplified liturgies which celebrate the life that people are living
   * Praying the liturgy of the hours
   * Family prayer during a meal or at the end of the day
   * Giving communion to one's own children and to other little children
   * Prayers of praise and thanks; personal sacrifice
   * Interior participation, forgiveness, prayer with children; continuing efforts to remain in touch with God; prayer turned toward others.

2. In their experience, what sustains them in their efforts?
   * Charismatic groups, cursillos, popular devotions, novena to St. Anne, prayer for others, devotion to the Holy Spirit
   * Forgiveness and reconciliation: meeting life's troubles in the sacrament of reconciliation helps in prayer and leads to forgiveness
   * Preparing for the sacraments with engaged couples
   * Children and young people who want and give their energy in order to act
   * Taking part in the diocesan pastoral council helps in personal involvement
   * Celebrating the sacraments well; to be the instrument of someone's conversion
   * Personal meeting with the Lord when praying before the Blessed Sacrament
   * Presence of one's husband or wife
Seminars on the Holy Spirit and St. Ignatius

- Discovery of Madonna House
- Atmosphere of love; using one's gifts; fix one's view on the Lord
- Deepening sense of God, of the Holy Spirit during confirmation.

**What difficulties do they encounter in this regard?**

- The invasion of daily life which eats up the time set aside for the Lord
- The fact of living in a rural area where everyone knows everybody; you have to be almost without fault to face the people on Sunday
- Difficulty, lack of flexibility to be able to move from one sacrament to another and from one family to another
- The young are hard to approach; we need some ways to follow in order to bring them back into the larger community
- The need of quiet and being alone in order to get into contact with yourself; it is difficult to find this: lack of time
- To be a lay person and at the service of the Church, but this is becoming less and less true in many places
- In some places the charismatic movement is not realistic; it is not in touch with reality
- The refusal of some people to enter into the liturgical renewal
- Negative attitudes, indifferent persons
- No place to celebrate midnight Mass at Christmas
- Work environment does not always help you celebrate God's gifts
- Reconciliation in one's life in tune with the renewal, and reconciliation with others
- Loss of the importance of pastoral visits.

**4. Other highlights of workshop discussion, if any:** None.

**Workshop B: Reflection**

In what way do the participants feel challenged by the teachings of the Church and the experience of other Christians with regard to:

- 1. *Their own life of prayer and thanksgiving?*
- What do I have to celebrate during the liturgies?
- What does God come to do in my life?
- Discover the meaning of repentance: "Be converted, turn back to God"
- Let the Holy Spirit act in your life
- I must become a witness
- How do I translate my belief in God to other people?
- A tendency to put the accent on the negative more than the positive
* "Do this in memory of me" means the gift of one's whole person
* To work with those who are most dispossessed
* To make sure that liturgies which express the life of the people are really alive
* To find witnesses who will become teachers
* To proclaim a Father who loves us unconditionally
* To learn to love myself in order to be able to love others
* If the Good News challenges me, I am capable of handing it on.

• The liturgical life in their community?
* The liturgy must try to get in touch once more with the marginalized
* Which liturgy do we present?
* What have the signs become?
* In the liturgies, to keep in mind the life of people in order to make the celebrations come alive
* That our Churches be alive and lead us the distance
* Where is the liturgical feast?
* To feast, to rediscover the meaning of God and of our feasts
* Homilies which are closer to people
* Develop all our gifts and charisms
* Share our weaknesses to show how Christ is manifested through them.

Workshop C: Action

• 1. In the view of the participants, what should be the special message of the Canadian delegates to the 1987 Synod on the laity?
* Revisit the document on the Church in the modern world
* The eternal value of human activity: this is part of God's plan
* Be precise about the role of the presbyter and that of the lay person in the liturgy
* After 20 years of experience, we need to change our glasses and take away the blinkers in order to enlarge our field of vision
* Look ahead and see lay men and women in action:
   — leading in prayer
   — teaching the word of God
   — leading the community
   — role of women in the liturgy
* Make an inventory of the powers (gifts) of lay people outside religious communities
* Listen actively to lay men and women: the Church will receive enlightenment by doing this
* Share liturgical gestures with other religions
* Think about canonizing some lay couples
* Strengthen the call to holiness among lay people.

• 2. Other highlights of the workshop discussion:
  * Broaden the participation of lay men and women in liturgy
  * Celebrations which respect the journey of the People of God
  * That the liturgy come closer to the People of God who are on the way
  * Place of woman in the liturgy
  * Respect for inculturation
  * To ask about the life of the people, and what they can bring to the celebrations
  * Discover some avenues for a new spirituality
  * Role of the lay person in temporal celebrations.

**Workshop 15**

This workshop was in English. These notes were recorded by the group secretary, Mr. Jonas Abromaitis of the National Office of Religious Education.

**Workshop A: Experience**

• 1. *In what way do the workshop participants, in both personal and community life, celebrate the gifts of God?*
  * Focus of sharing: eucharist as central expression and celebration of faith
  * Key reason for eucharistic celebration: to give thanks and praise to God for the gift of Jesus, and for the gifts of life.

• 2. *In their experience, what sustains them in these efforts?*
  * Eucharist is an enriching experience when:
    — it is in touch with life: of person and of community
    — we can encounter Christ; in the Roman Catholic liturgy, sense of mystery often lacking; this is an impediment to some; in the Byzantine Ukrainian liturgy, the sense of mystery is present; participation of laity is pronounced; sense of mystical presence of Christ is important
    — it respects the natural rhythms of the community, e.g., harvest and seed time in rural parishes
    — the people celebrating are informed (good teaching during liturgy, good catechesis of young people).

• 3. *What difficulties do they encounter in this regard?*
  * Eucharist is sometimes flat or boring, not in touch with my lived experience; not present to the mystery of Christ present in the sacrament
* Adults have a poor understanding of eucharist and of Church teaching
* Young people in particular have little understanding of eucharist, or of their faith in general.

• 4. Other highlights of workshop discussion:
* There was a general concern about the meaningfulness of eucharistic celebration in terms of personal encounter with Jesus, understanding the mysteries, decline in the “discipline” of the faith, being in touch with experience of the worshipping community
* There was a great focus on religious education and inspiration of our young people.

**Workshop B: Reflection**

*In what way do the participants feel challenged by the teachings of the Church and the experience of other Christians with regard to:*

• 1. *Their own life of prayer and thanksgiving?*
* We are challenged to:
  — bring our needs and experiences to prayer
  — acknowledge our own virtue as well as our sinfulness before God and within the assembly
  — foster regular prayer within our families; to celebrate the word in our daily life
  — provide for occasional “mountaintop” experiences for individuals (e.g., diocesan retreats, etc.), and to provide for follow-up in the parish.

• 2. *The liturgical life in their community?*
* We are challenged to:
  — relate our liturgical celebration with our lived experience and immediate concerns
  — recognize and affirm the diversity of people and needs within the Church, and to recognize this by a diversity of liturgical celebrations
  — affirm the person; community grows when individuals are respected
  — recognize that love and respect within the community are basic ingredients for meaningful liturgy
  — recognize that the celebration of the sacraments is not only for individual receiving, but indeed for the building up of the People of God.

**Workshop C: Action**

• 1. *In the view of the participants, what should be the special message of the Canadian delegates to the 1987 Synod on the laity?*
* Liturgy must continue to flow from life and lead back into life; in this, the faithful must take part knowingly, actively, and faithfully
* In this regard, the laity has the right:
  — to be informed
  — in a language comprehensible to ordinary people, and by means accessible to them (e.g., homily)
  — of the teachings of the Church, in particular concerning the specific and pressing issues of the day
  — and to be formed in a spirituality and life of prayer that is accessible to the typical lay person
* The roles of both clergy and laity must be recognized as being rooted in the priesthood of Christ, into which we are joined in baptism; these roles must be clarified
* The eucharist must continue to provide a message of hope, rooted in life, for the people gathered in faith.

Workshop 16

This workshop was conducted in English. These notes were recorded by the group secretary, Rev. Murray Kroetsch, director of the National Liturgical Office.

Workshop A: Experience

• 1. In what way do the workshop participants, in both personal and community life, celebrate the gifts of God?
  * The celebration of the eucharist is by far and unanimously the high point of everyone's celebration of God's gifts
  * A great variety of devotional prayer forms is emerging: scriptural prayer, spontaneous prayer, and — for clergy — the liturgy of the hours
  * Many expressed a desire for more communal devotional prayer, something which nourished almost all of them in their spiritual journey
  * All see personal prayer — both structured and spontaneous — as integral to their lives
  * Bible study is emerging as a popular form of prayer, but seems in need of good leadership.

• 2. In their experience, what sustains them in these efforts?
  * Some influences:
    — vernacular in liturgy
    — drawing from our rich heritage of liturgy
    — devotional prayer, especially where the infrequent celebration of eucharist is almost normative
    — the use of all ministries in celebrations
    — the frequency of sacramental preparation programs
    — there is a basic need in all of us.
• 3. What difficulties do they encounter in this regard?
* Some are experiencing a lack of leadership and liturgical formation; there is a lack of direction regarding theologically and pastorally sound models for public and private devotions
* Too frequently liturgy is not experienced as a community action
* Liturgy today is often too wordy, too intellectual; also there seems to be an attitude emerging that liturgical reform is now completed
* The sloppy celebration of the liturgy and poor preparation are a continuing problem and an obstacle to good prayerful celebration
* There is a difficulty in linking liturgy and life, especially in ethnic communities
* The need for community in liturgy is still too infrequently realized in our experience.

• 4. Other highlights of workshop discussion:
* Everyone called for renewed special devotions
* Eucharist (Sunday or daily) and daily prayer are constants in everyone's life.

**Workshop B: Reflection**

*In what way do the participants feel challenged by the teachings of the Church and the experience of other Christians with regard to:*

• 1. Their own life of prayer and thanksgiving?
* We need to be prayerful ourselves before we can celebrate it communally
* Many of the points under question 2 are interrelated with question 1 as well.

• 2. The liturgical life in their community?
* The documents challenge us to dialogue with them in light of our lived experience, which is critical
* The area of popular devotions needs to be addressed by the Church; the preparation of models suitable to different peoples and their cultures in accord with liturgical principles and sound theology
* A wider role for the laity and interaction on the part of the laity is called for if the principle of full, conscious, and active participation is to be enfleshed; the liturgy cannot be experienced only in a passive way by the assembly
* Many people — probably 90% — still have not accepted and owned the ecclesiology of Vatican II; there is a challenge to educate or form laity and clergy in an understanding of Church and the centrality of the paschal mystery to liturgical life
* There is a challenge to preachers to proclaim what is at the heart of these documents.
Workshop C: Action

• 1. In the view of the participants, what should be the special message of the Canadian delegates to the 1987 Synod on the laity?

This group proposed eleven points:

* That the Synod reaffirm an ecclesiology which states clearly that the liturgy is a communal act
* Because the liturgy is a communal rite, there should be wider participation of the community and interaction among the members of the assembly
* Reaffirm the use of pastoral councils — especially the liturgical committee — which serve as a forum to educate laity in their mission
* That local Churches be given the freedom to enculturate the liturgy
* There is a need for a clear expression of what holiness is today: how do we respond to the universal call to holiness today?
* That the liturgical rites be examined from a communication point of view, particularly from a nonverbal, sensate point of view; to do this, involve experts in communication and drama; North American liturgy is too intellectual and verbal
* The use of inclusive language needs to be addressed and encouraged
* Sunday eucharist needs to be central
* Reaffirmation of the valuable role of popular devotion and encouragement of the development of these
* That the role of the homily be looked at
* That the establishment of trust between laity and clergy be encouraged and supported.

Recommendations

The recommendations of the four liturgy workshops were summarized by resource person Abbé Jacques Racine (translation by the National Liturgical Office):

Recommendations centered on liturgy:

1. Defend and promote the full participation of women in the liturgy.
2. Share liturgical gestures with other religions.
3. Form and inform the community so that the celebrations will be more alive and more communal.
4. Promote other celebrations instead of eucharist alone.
5. Promote the community’s effective participation in the liturgy.
6. Use inclusive language in the liturgy.
7. Encourage popular devotions while taking care to educate people in the faith.

8. Reflect on the role of the homily in the liturgy.

**Recommendations on community life and liturgy:** These recommendations touch both community life and the liturgy at the same time:

1. Promote and support small communities, smaller cells of the Church.
2. Define the role of the presbyters and that of the laity more precisely.
3. Foresee that lay people will be leading communities. Define their tasks as leader of prayer, spiritual companion, commentator on the word of God.
4. Make sure that lay persons take their place everywhere, and that they have the right to speak and to share in making decisions. This participation will give so much more meaning to participation in the liturgy.
5. The right to speak at the Synod should be granted to lay people.
6. An inventory should be made of the strengths possessed by lay people.

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**DOING PENANCE**

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

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

- **Keeping Friday:** This liturgical leaflet invites us to keep Friday as a day for penance, prayer, and good works. If we are faithful in sharing with Christ in his cross, we will also share in his glory. This leaflet is available in packages of 100, @ $4.00, plus postage and handling.

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

The Catholic Church’s penitential discipline is described in pastoral note 29 in *Guidelines for Pastoral Liturgy — 1986-1987 Liturgical Calendar*: see pages 47-48.

These publications may be ordered from CCCB Publications Service, 90 Parent Avenue, Ottawa, Ontario K1N 7B1.
By baptism, every Christian is given a share in the priesthood of Jesus Christ. We have both the privilege and the responsibility of sharing in his priestly work of giving praise to God and of saving the world.

We put this priestly role into action when we pray and worship God, alone or with others. When we take part in the liturgy — which is Christ’s prayer and worship of the Father — we are able to exercise our priesthood more fully.

**Good celebration:** Each celebration of the liturgy should be the best that we can offer at this time, to show our love and respect for God. Good liturgies are important for the community and its members, so that they can experience the uplifting effect of hearts raised in prayer and song and offering.

Excellence in liturgy is the responsibility of the whole assembly, since we are baptized to be worshippers with Christ. We exercise our privilege and responsibility of sharing in Jesus’ prayer by the way we prepare, sing, say prayers together; listen, reflect and pray in silence; move and make gestures; watch, intercede, give thanks; offer, and receive (see *Taking part in the eucharist*, in Bulletin 62, pages 31-39; and *Participation in the eucharistic prayer*, in no. 65, pages 207-215).

Good liturgies are also the responsibility of the presider, ministers, liturgy committees. If they see their ministries as service to God’s beloved people in this community, they will be more inclined to do their best for the Lord, and to keep improving their forms of worship.

A good celebration of the liturgy reflects the faith and love of those who take part, and at the same time deepens their commitment to God and the people of God.

**Liturgy in our community:** How can we assess our liturgies?

- *Suggestions for evaluating liturgy* are given in Bulletin 99, *Our Parish Liturgy*; see also no. 100, pages 205-213; and *Checklist for Sunday liturgy*, in no. 35, pages 207-213. Not only the liturgy committee but any member or
group in the parish could use the ideas there to see how well the community is doing.

- Look at the workshop reports on pages 37-48, above. Are there positive or negative points mentioned there that are true in our parish or community? What do we do about these areas?

Parish council and liturgy committee: Active membership in these groups is an important way for lay people to exercise their right to speak and express their needs and opinions (Constitution on the Church, no. 37; and pages 16-17, above). Questions about the quality of the preaching, about the devotional needs of the community, and many others can be discussed and moved toward positive action. Good councils and committees enable lay people to become more involved in the Church's mission.

Liturgy and life: Life leads to liturgy, and liturgy leads to life (see Our liturgy and our life, in Bulletin 99, pages 163-165). Good liturgy flows from good Christian living by the community members, and leads them to go forth to live even more fully with Jesus. On the Lord's day, we come together, bringing the gift of ourselves, of the life we have lived in the past week, of our efforts to love, of our hopes and dreams. These we offer in union with Jesus' offering of himself to the Father. We are nourished by the word and by the bread and cup of life; we are heartened too by the faith and love of the others who share in this celebration with us.

* * *

From a blessing offered to us before we were born, to the day of our baptism, through the sacraments and rites and Sundays and feasts and seasons, accompanied by word and prayer and rite, to the sacraments for the sick, rites for the dying, funeral rites and prayers after our death: Jesus Christ is always with us in life and death, as he and we and all the People of God join in living out this Easter mystery.
Discrimination in the liturgy?

J. Frank Henderson

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He is a member of the Advisory Committee of the International Commission for English in the Liturgy (ICEL). He is also a member of the North American Academy of Liturgy, and of the Consultation of Common Texts; he serves on the Board of Directors of The Liturgical Conference, Washington. From 1977 to 1985, he was a member of the National Council for Liturgy, serving as chairperson from 1979. He has recently completed a second edition of Ministries of the Laity for the “Canadian Studies in Liturgy” (see page 36, above).

* * *

Is there discrimination against the laity in our liturgical texts and rites?

In a time when there is so much renewal, reform, and ferment in liturgy and other areas of theology and Church life, it is almost inevitable for different aspects of theology and practice to move at different paces, for practical implementation to lag behind theological developments, and for renewed concepts and practices to be communicated to and appropriated by various segments of the Church community at different rates. All this may lead to inconsistencies among various areas of theology and different aspects of Church practice, and in turn, at the level of Church members, to confusion, tension, and even hurt. Periodically, then, it is appropriate to try to identify such areas of theological and practical inconsistency, discern their bases, assess the types and magnitude of problems to which they give rise, and suggest solutions to these problems.

Here we focus on the particular question of the role of lay persons in the public worship of the Church, and ask if there are inconsistencies between our theory and our practice in this regard. The following quotation from the Constitution on the liturgy (no. 14) will be taken as a statement of the ideal which is sought:
Mother Church earnestly desires that all the faithful be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as “a chosen race, a royal priesthood, a holy nation, a purchased people” (1 Pet. 2: 9; see 2: 4-5), is their right and duty by reason of their baptism.

The failure to express this ideal in practice — that is, in liturgical texts, rites, and ministries — will for present purposes be termed “discrimination.” An attempt will be made to sketch out theoretical dimensions of such discrimination, and to give a wide range of concrete examples. Though the writer is Roman Catholic, data regarding this matter were also sought from members of several other Churches. Finally, although the subject of discrimination against laity inevitably reveals tensions between lay persons and the ordained clergy, this study is not intended to be either polemical or anticlerical.

**Principles**

First, one may discern four general questions regarding the subject of discrimination against lay persons in liturgy: how is this type of discrimination expressed; who is discriminated against; what particular aspects of theology are involved; and by what principles may one decide what is or is not discrimination?

**What is meant by discrimination?** And in what general ways might discrimination against lay persons in liturgy arise or be expressed? I use the term “discrimination” first of all in two general ways: (a) as unfair or injurious treatment of lay people vis-à-vis the potential which the best theology affords, and (b) as unfair, injurious, or untrue distinctions between laity and clergy, as manifested in the liturgy. To use more liturgical language, discrimination may be thought of as (a) the placing of inappropriate limitations on the participation in worship of the assembly as a whole, or (b) the manifestation of inappropriate relationships between the presiding minister (and perhaps other ordained ministers) and the remainder of the liturgical assembly.

More specifically, discrimination in liturgy may be differentiated in three ways. First, discrimination can refer to the actual doing of the liturgy. Here it might be expressed by not doing the prescribed liturgy of the Church (however this is understood in different Churches), or by not doing it with some minimum degree of adequacy or correctness, or by not doing it as well as possible; one may set one’s standards at different levels. These expressions of the problem have mostly to do with the quality of ministry and of participation.

Secondly, discrimination can also refer to limitations placed on aspects of liturgy by Church authorities, but which are felt to be unjustified, and thereby unfair and injurious. Such limitations may involve particular theological interpretations, or disciplinary or canonical measures; the Church authorities may be local or at other levels, lay or clerical.
Finally, discrimination might be intrinsic to the liturgical rites, texts, or ministries, or to the theologies that lie behind them.

**Who is being discriminated against?** It is clear that some manifestations of discrimination in fact apply to all lay people, while other expressions of discrimination affect particular classes of lay persons, e.g., women, children, persons with disabilities, etc. Finally, discrimination may have to do with certain roles of lay persons, especially liturgical ministries. (It is to be noted that at a basic level, discrimination against any segment of the Church affects all its members.)

**What aspects of theology are involved** in discrimination against lay persons in the liturgy? In the first place, obviously, there are matters that are truly (or “narrowly”) liturgical; the specific examples given below suggest that this is not the most serious area of concern, however. In contrast, the ecclesiology that lies behind liturgical celebration and that is expressed liturgically can be an important problem with respect to discrimination against lay people. Finally, the theology of ministry, especially of ordained ministry, is another major cause of concern.

**By what theological principles can one decide** what is unfair, injurious, or untrue practice, and what is “orthodox” (even though perhaps unpopular)? This follows on from the previous question, and really requires well worked out — and generally accepted — statements of ecclesiology and of theology of ministry from which the question of discrimination might be viewed and evaluated. This is a major task in itself — and one simply not possible here, especially taking into consideration the diversity of views on these subjects both within and among the various Churches.

From the perspective of many lay people, however, it seems safe to say that a primary ecclesiological principle would be that it is the whole Church — especially its fully initiated members — which offers worship; hence as indicated above, full, active, conscious, meaningful, and fruitful participation in the liturgy by all is their right as well as their responsibility.

The area of ministry is of course much more difficult and controversial, but the following considerations might serve at least as starting places. The whole Church (local and in other dimensions) is ministering and ministerial, and all its members are endowed with gifts for ministry through the Holy Spirit; the ordained ministry is one of these gifts, with its own particular role in the liturgy. To take this a step further, it seems appropriate to conclude that there is a relationship between the ministry of the Church in its ordained and lay members during the week and that carried out in worship; that the manner in which Christians minister or express their ministerial character during worship and during the week should be consistent one with the other; and that the relationship that exists during worship between ordained and lay members of the Church should be consistent with that which exists during the week.
Finally, three liturgical principles that might be invoked as criteria with respect to discrimination are that the central liturgical symbols — assembly, word, water, bread and wine, laying on of hands — be expressed fully and authentically; that the ritual and celebration truly express, interpret, and intensify the participants' experience of God; and that the liturgy be a vibrant model or paradigm of God's kingdom of peace and justice.

Specific Examples

A number of examples of liturgical practice that might be considered discriminatory against lay people are given below; to the extent that is possible, they are grouped under certain systematic headings.

Limitations on participation. Any unjustified limitation on the participation of the laity — and hence of the assembly as a whole — in liturgical rites may be considered discrimination. At a general level one may point out the failure of Churches often to permit or facilitate liturgical inculturation, or to be sensitive to the need for multilingual expression in some liturgical situations. At the local level, there may be lack of flexibility, creativity, and adaptation of liturgical rites to the particular community that is worshipping; in fact there may be little planning at all.

Prior to the actual celebration of the liturgy, lay persons may be excluded from any meaningful participation in the planning and decision-making that should take place. [It is interesting that even in Churches whose theology and polity are that the local congregation controls its own worship, lay people still may be excluded from planning, with all meaningful decisions made by the minister.]

A very common way in which lay people are excluded from full participation is through church architecture; seating arrangements that isolate individuals rather than bring the community together and increase its self-awareness; failure to allow for good visibility and audibility, etc. All of these may be considered instances of discrimination.

Within the liturgy itself, failure to welcome and gather the people, failure to recognize the liturgical and theological significance of the assembly; failure to provide appropriate musical and participation aids; failure to allow the people to worship through seeing and hearing, through silence and movement, through acclamations, responses, and spontaneous prayer; failure to provide music of appropriate quantity, quality, and style, etc. These may all be considered examples of discrimination; unfortunately, they are not uncommon.¹

The eucharistic prayer is a particular problem; though in theory the prayer of all through the voice of the presider, it usually is experienced by lay people as the prayer of the priest or minister alone. Churches need to consider structural or musical adaptations, such as additional acclamations, that will permit this central prayer truly to be that of all the assembly.

There is also discrimination when the central liturgical symbols are not fully and authentically expressed. A few drops of water immediately wiped away, inauthentic bread, etc., are impoverishments for all who worship. A very serious fault is the failure in some Roman Catholic churches to allow lay persons regularly to commune from the cup; in part this is due to a disciplinary restriction, in part a reluctance on the part of some bishops and priests to share the cup.

Liturgy can also be discriminatory when it ignores that actual life experiences of the laity, and thus when it fails in fact to be source and summit of Christian life. The real concerns and needs of the people and of the world are sometimes ignored in general intercessions, pastoral prayers, and preaching. To give an example of a different kind, the needs of families in ecumenical marriages are quite generally ignored, with the marriage rite itself often not celebrated in an ecumenically sensitive manner, with little concern at the time of the baptism of children, and with eucharistic sharing often forbidden.

Many of these problems are examples of bad practice rather than anything intrinsic to the liturgy itself; however, not all Churches suggest occasions of silence during worship. Movement, including dance, is still restricted in some Churches as a matter of policy. Communion from the cup is sometimes still begrudged. Inauthentic bread is entrenched in the discipline and law of some Churches. The praying of the eucharistic prayer seems to be a general problem.

Discrimination against special groups of laity: We have become aware all too recently of various aspects of Church life that are discriminatory to women. With respect to worship, there is language referring to the congregation which ignores women or which refers to everyone as male, and language which states an unacceptable view of women. Marriage liturgies in which the bride is "given away" or otherwise viewed as subservient to the bridegroom are still in use. There is the exclusion — sometimes officially, sometimes simply in practice — of women from certain lay liturgical ministries. Finally, many regard the exclusion of women from the ordained ministry as discriminatory, though many also hold this to be a matter of doctrine. Although this subject is very serious and could be discussed further, it is dealt with at length elsewhere.


3 The National Council for Liturgy is presently working in this area.
It is well known that persons with certain disabilities are discriminated against by inhospitable church architecture, by exclusion from certain lay liturgical ministries, and by failure to provide special participation aids that may be needed.

Increasingly there also is sensitivity to the role of children in the Church and in its worship, and many are coming to consider restrictions against the communing of baptized children until an older age to be a form of discrimination. The practice of not considering young people to be "real" members of the Church until their confirmation is also being called into question.

Limitations on lay liturgical ministries: One form of discrimination against laity in liturgy is failure to allow appropriately gifted lay persons to exercise certain liturgical ministries, or for unjustified restrictions to be put on the exercise of these ministries, or for the clergy to usurp them. In fact, the status of lay liturgical ministers is still in a state of development, and diverse views and practices are expressed both among different Churches and within individual denominations; what clearly is discrimination in one Church may be normal, undisputed practice in another.

Practice varies, in the first place, concerning the particular ministerial roles or activities that may or should be exercised by lay people. Lay involvement in music, hospitality, architecture and the arts, and the care of the fabric of the church, is generally accepted, though artists are not always welcome, and musicians sometimes may not be justly compensated. However, lay readers are the rule in some Churches, but virtually unknown in others; in some cases they do not read selections from the gospels. The functioning of lay persons as communion ministers also varies, but in some Churches they may minister only the cup.

Other roles need also to be explored, as some additional ministries that might be carried out by appropriate lay people sometimes are still reserved to the ordained minister. For example, in the rite of baptism there may be no place for parish baptismal preparation team members (where these exist) to be involved, although it would seem appropriate for the presentation of the couple and the child to be made by the lay persons who have prepared them; a similar situation may exist in the case of confirmation. It might also seem proper for such lay ministers to lead the questioning and renewal of baptismal promises in some cases. Roman Catholic lay persons (and even deacons) in pastoral health care ministries often find it frustrating that although they can

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give holy communion and the sacrament of the dying, the anointing of the sick is reserved to a presbyter.

In some cases the exercise of those lay liturgical ministries that are recognized in a particular Church is hedged with certain restrictions; thus some are in practice reserved to children, and as already mentioned, women and persons with disabilities are often excluded.

The understanding of lay liturgical ministries also varies; are they based simply on lay status, or on baptism and gift, or are they a sharing in liturgical ministries proper to the ordained? If the latter, are they simply shared by laity through the delegation of the minister, or may they be exercised only in cases of the physical or moral absence of the clergy?

Although the lay ministries of reader and communion minister are in some Churches understood to be based on baptism and gift, they may be surrounded by practices and restrictions that in fact imply that they come by delegation of the clergy or may be exercised only after publicly seeking the permission of the clergy. Thus the requirement in several Churches that official lay acolytes and readers be instituted or licensed and that similar parish ministers be installed can be questioned (though public recognition and prayer for these ministers seems appropriate); in some Churches there are quotas on the number of persons that may be licensed, and they are considered an elite within the parish. In addition, the requirement in some places that lay readers and communion ministers must bow to the ordained minister, or that they wear clerical vestments, or that readers receive the presbyter's blessing, may imply a less than baptismal view of lay ministries.

A special case is the liturgy of marriage, in which according to most Churches, it is the couple themselves who are the real ministers, while the ordained minister is witness and presider. In practice, the ministerial role of the couple sometimes is not permitted or encouraged; this is seen in the relative posture and position of the minister and the couple; the practice sometimes of tying the minister's stole around the couple's hands; making the announcement of the marriage into something that is more important than the vows and exchange of rings, etc.

The congregation as a whole is also sometimes deprived of its ministerial role, as when there is no opportunity in the liturgical rite for it to affirm those being baptized and those being married. It sometimes is also asked to affirm those to be ordained without having had any meaningful opportunity to evaluate the candidates.

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7 Bradshaw, page 60; Gifts That Differ: Lay Ministries Established and Unestablished, by David N. Power (1980, Pueblo, New York): pages 8-11, 139-140.

8 The National Council for Liturgy has been working on this question since 1985.
Inappropriate relationships between the clergy and the laity: The relationship between clergy and laity that is expressed in the liturgy sometimes has more to do with domination and subserviance than with being brothers and sisters in the Lord through common baptism; it sometimes is implicit that lay people are second-class members of the Church.

Nonverbally, these unacceptable views of the lay-ordained relationship may be expressed architecturally, as when the minister is elevated or distanced from the people more than is functionally required. Similarly, the chair of the presiding minister sometimes resembles a throne, with its occupant set over the assembly rather than ministering within it; the position of the chair, and its relationship to the altar and lectern, are also sometimes inappropriate.

Posture can also express inappropriate relationships. Thus when the presider stands during the eucharistic prayer and other presidential prayers while the people kneel, it is more difficult to appreciate that these prayers are those of the entire community, though enunciated by the presider. In some places also the minister preaches while sitting; not only does this often impede communication, but in our culture it is a posture that demonstrates great authority when a number of people are present; in small informal settings, however, sitting is of course quite appropriate.9

The practice in some Churches that clergy who are not ministering in a particular liturgical service still vest and sit in a prominent place seems to indicate a desire to emphasize the lay-clergy distinction at all times. The practice of concelebration also sometimes suggests that the liturgy really belongs to the clergy, especially when the concelebrants visually or vocally interfere with the participation of the laity. Finally, the order in which persons receive communion, and who administers communion to whom, could be associated with clerical status and rank in some traditions.

Ordination liturgies themselves sometimes communicate the impression that they have more to do with coronation than the celebration of servant ministry, identifying the ordinands more as princes than pastors. A further occasion of discrimination against the laity would be the ordination of persons who simply are not qualified in liturgical ministry.

Turning to liturgical texts, it is possible to find examples that state or imply a view of liturgical celebration or sacramental theology in which clergy are virtually the only real participants, hence one in which the laity are "spectators"; a view of ministry in which the clergy as a class are considered to be superior to lay people; and an ecclesiology in which the Church is identified exclusively or especially with the clergy.

Some collects of the Roman Sacramentary, prayers that are supposed to be the expressions of the entire liturgical assembly, are worded in such a way that they in fact cannot be entered into by the laity, but only by the clergy; e.g., the opening prayers for the Chrism Mass and Masses "for the priest himself," and "for the laity." Similarly, the prayer "May the Lord accept the sacrifice at your hands..." is at best incomplete in neglecting the participation of the congregation; at the worst, it is understood as denying the full participation of the laity in offering the eucharistic sacrifice. Furthermore, the reference to "hands" infers that the sacrifice has only to do with bread and wine, and is not also a sacrifice of praise.

Language which reflects a view of ordained ministry which states or implies that ordained persons are superior to lay people is found in some ordination rites. For example, phrases such as "to be raised to the order of..." and "the ministry to which they are to be promoted..." go beyond saying that clergy are different than laity, and suggest that they are "better" than the laity.

The tendency to identify the Church with the clergy is illustrated by the relative emphasis placed on clergy and laity in the intercessions of the eucharistic prayers, for example, where the laity seem to be added as an afterthought. Likewise, it is all too common for the general intercession for the Church to be a prayer simply for Church authorities, i.e., pope and bishops. Finally, the scripture readings for the Chrism Mass make texts that really refer to the entire people of God appear to refer only to the ordained clergy.

Finally, it may be noted that some traditions reserve certain texts or types of texts to the clergy alone; this includes the greetings "The Lord be with you," and "Peace be with you," which lay persons are often told not to use. In addition, while clergy use "May the Lord bless you," lay persons are told to say "May the Lord bless us."

In conclusion, there are some aspects of liturgy that seem to discriminate against the laity. Some may be remedied simply by better practice, as they are not intended in the liturgical rites and texts themselves; others require removal of disciplinary or canonical restrictions. Still others challenge aspects of theological understanding, including longstanding customs that have attained some theological status. Christian history has shown how readily status-seeking and the exercise of power become cloaked with doctrinal apologia and respectability; there needs to be honesty about these problems.


There is no doubt that the role of the laity in liturgy has been bettered in the course of the contemporary liturgical renewal, and that many manifestations of discrimination have been removed; for this let us be thankful. However, there is still much to do in this area. To quote once more from no. 14 of the Liturgy constitution,

In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to the considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit. Therefore, through the needed program of instruction, pastors of souls must zealously strive to achieve it in all their pastoral work.

Yet it would be futile to entertain any hopes of realizing this goal unless the pastors themselves, to begin with, become thoroughly penetrated with the spirit and power of the liturgy, and become masters of it. It is virtually necessary, therefore, that attention be directed, above all, to the liturgical instruction of the clergy.

AGAINST DISCRIMINATION

“Discrimination based on race, color, creed, sex, or ethnic origin must be rejected as totally incompatible with human dignity.”

— John Paul II

*   *   *

Almighty God, ever-loving Father,
your care extends beyond the boundaries of race and nation
to the hearts of all who live.
May the walls, which prejudice raises between us,
crumble beneath the shadow of your outstretched arm.

We ask this through Christ our Lord. Amen.


2 Alternative opening prayer for the twentieth Sunday in ordinary time: Excerpt from the English translation of The Roman Missal © 1973. International Committee on English in the Liturgy, Inc. All rights reserved.
BULLETIN TO BE AVAILABLE IN MICROFORM

Publications Service of the Canadian Conference of Catholic Bishops is pleased to announce that it has now arranged for the National Bulletin on Liturgy to be reproduced in microform (16 and 35 mm microfilm, 105 mm microfiche). As well, copies of individual articles will be available.

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IMPROVEMENTS FOR THIS YEAR

In January or September, or at any other time, the liturgy committee may suggest one or two areas in which members of the community can work to improve the way they worship. Some possible areas of renewal to consider:

- **Silence**: Begin to observe all the moments of silent reflection and prayer during the liturgy: see the references in Bulletin 101, page 298.

- **Reading**: Help readers to prepare better, to read more slowly and distinctly, and to grow in the spirit of the scriptures and of Christian prayer: see the references in Bulletin 101, pages 282 and 284.

- **Meaning of eucharistic prayers**: How well do community members understand what they are doing during the eucharistic prayer? See Bulletin 100, pages 241-250; and no. 101, pages 282-283.

Many other areas for improvement are suggested in past issues. See especially Bulletins 71, 77, and 83 on the Sunday eucharist.

Audience: This Institute is intended for people working in liturgies in parish, school, or community, and offers topics which will help them to understand their role better and carry it out more effectively. Parish liturgy committee members, planners, ministers, musicians, catechists, teachers, religious, seminarians, clergy, and others interested in the Church’s worship can benefit from this type of learning.

Topics planned for 1987:

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Episcopal Commission for Liturgy: This Institute has been designed after discussions between the Episcopal Commission for Liturgy in English-speaking Canada and the Faculty of Theology at the University. The National Liturgical Office directors are cooperating in this project.

“We are pleased to see the Summer Institute in Pastoral Liturgy come into being,” noted Bishop James L. Doyle, Bishop of Peterborough and chairperson of the Episcopal Commission for Liturgy. “It has been one of the goals of our Commission for a long time to see something like this available in our own country. We encourage parishes across Canada to pay for one or two of their members at the Institute. With courses running from Monday to Friday and weekends free, this is an opportunity for further education at a most practical level.

“In making this Institute available, Saint Paul University is rendering a distinct benefit to the Church in Canada. We are grateful for their interest and cooperation in the area of pastoral liturgy.”

Institute committee: Rev. William Marrevee, SCJ (Institute director), Sr. Joyce Ann Zimmerman, CPPS, Mr. Robert Robert, representing Saint
Paul University; Rev. Murray Kroetsch and Msgr. Patrick Byrne, National Liturgical Office.

**Recognition:** The Institute is arranged so that students may return in subsequent summers for other topics. A certificate will be developed for successful completion of an appropriate variety of topics (twelve), and 1987 courses will be recognized toward this. Fuller details will be available on registration.

**Practical approach:** The four sessions offered in 1987 will blend theory and practice in a way that adults can learn comfortably, and be equipped to bring this learning into the worship life of their parish or community. Eucharist and daily prayer will be encouraged as an opportunity for deepening of worship and prayer during the Institute.

**Registration:** Students may register for one to four courses. No previous university studies are required. These courses may be taken for academic credit, as arranged with the Faculty of Theology. For early applicants, some housing is available.


For further details and registration forms, contact:

Summer Institute in Pastoral Liturgy
Faculty of Theology
Saint Paul University
223 Main Street
Ottawa, ON K1S 1C4 (613) 236-1393
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.