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108

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YOUTH AND LITURGY: II
National Bulletin on Liturgy

A review published by the
Canadian Conference of Catholic Bishops

This Bulletin is primarily pastoral in scope. It is prepared for members of parish liturgy committees, readers, musicians, singers, catechists, teachers, religious, seminarians, clergy, and diocesan liturgical commissions, and for all who are involved in preparing, celebrating, and improving the community's life of worship and prayer.

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

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In Bulletin 106, we entered into a dialogue with young people between 16 and 25, listening to their views and needs and concerns about liturgy and life. *Youth and Liturgy: I* gave the statistics of our survey, and a selection of the more than 7,000 comments young people wrote to us.

This present issue continues to listen to their comments, and to respond to some of their concerns. It is up to each local parish and community to enter into a similar dialogue with young people. By discussing the responses in Bulletins 106 and 108, adults and youth may be able to look at the situation in their own parish, and begin to see it from both sides. Young people may be challenged to invest their considerable talents in the life of the Church community, and lead it by their vigor and insights to become more renewed.

A major article in this issue looks at sick and dying young people. Here too is an area where other youths and adults can contribute to the needs of the community.

In future Bulletins, we will continue our dialogue with youth for the building up of the Church, the body of Christ.
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KEEPING OUR PROMISE

We are listening to our young people

In Bulletin 106 we promised that we would continue to listen to what young people have been saying to us, to hear their problems and questions, and to look at the challenges they are offering to us (see pages 278, 280). Some of these include:

- **Preaching:** Their large response on the subject of preaching (see Bulletin 106, pages 304-307) is presently being studied, and will be the basis for a more detailed article in Bulletin 111, *Preaching in Practice*, in November of this year.

- **Music:** Their comments on music are presently being summarized, and will be shared with the committee being formed to evaluate CBW II (see Bulletin 106, pages 301-303; no. 107, pages 29-36).

- **Prayer:** See pages 69-74, below.

- **Gifts, talents, and ministry:** See pages 75-82, below.

**Our dialogue is continuing:** The Bulletin is going to continue to mine the 7,000 comments written by young people in answer to our survey, and we will try to respond to some of their needs and concerns. What about your community? Are you listening to young people and dialoguing with them about the questions they are raising?

- **Liturgy committee:** Has the committee looked at young people’s comments on Sunday worship, music, and preaching in Bulletin 106? Have they listened to and talked with young people to see how things can be improved in your community’s liturgy?

- **Preachers:** Have they reflected on the comments on preaching in Bulletin 106? Are they listening to young people and trying to make improvements?

- **Musicians:** Are they entering into a dialogue with youth on music?

- **Youth group:** Have we discussed the contents of Bulletin 106 with groups of young people in the parish?
We may not like the frank bluntness of some young people’s remarks, but we have to listen to them. A balanced dialogue — with sincere listening by both sides, leading to a sharing of ideas to improve the community’s worship and life — can be truly beneficial to all.

Dear brother Jesus,
I come to you with my needs: come and help me now.

*   *   *

Jesus, make me strong: when others want to do wrong, help me to be good.

*   *   *

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

*   *   *

Jesus, here I am: help me to use my talents to build God’s kingdom.
Youth offer some suggestions on prayer

When young people filled in their survey forms on youth and liturgy last year, they wrote in 250 answers to question 12a: "Any other suggestions in the area of prayer?" This article looks at their comments.¹

Personal Prayer

To be encouraged:

* Prayer is important
* Encourage personal prayer (2); should be stressed in school; do it when you can and when you want (don't feel pressured)
* Pray every day; we should pray daily (2); pray always, not just when need help (3); prayer every day for strength from God
* Should be encouraged to be more personal instead of recited
* Should be done more often; pray as often as possible; pray more
* People should pray more often because I know from experience that God is listening
* Should pray more often on our own; should pray whenever it is time.

Ways of praying:

* To me, the charismatic way is not as good as individually; one-on-one prayer is more important
* Pray alone; it is a private thing; better by yourself
* Should do more; more prayer (3)
* Pray in heart and mind, not what others do
* Pray for what you feel: love and peace
* Should be from the heart and not just memorized; no memorized prayers
* Doesn't have to be formal prayer, does it?
* Prayers for others in world; for others as well as self
* Pray because feel need to be guided by God.

¹ Editor's note: The points given in this article after an asterisk (*) express the views of individuals, and do not necessarily represent the view of the National Bulletin on Liturgy. They are recorded here as given in the surveys. Nevertheless, most of the points call for serious reflection in each parish: Do they represent the thinking of young people in our community?
Other thoughts:
* Ask God for help; talking to God
* Programs to help build up prayer
* Should pray for others instead of ourselves only; don't pray against others
* Need more prayers.

Liturgical Prayer

With meaning and relevance:
* More relevant prayers; should become more meaningful; should be modern prayers
(2)
* Revised for our times; add prayers for matters concerning the present; prayers that apply to today; to this world
* Should be from heart, not always read from a book.

Style:
* More informal, sincere; simpler
* Make it more festive; more exciting; liven it up; more lively; more enthusiastic prayers; more life needed (2)
* Peaceful
* More understandable; make prayers more interesting (3)
* Should be less formula (2); some from the heart
* Make them written
* Should be short, and mean something to the average person.

Room for personal prayer:
* More individual prayer
* More time in liturgy for personal prayer; should be more time for personal prayer in church
* We need more time for private prayer in church.

Time for silent prayer:
* Silent prayer very helpful
* More silent prayer time (3); I love silent prayer: it makes me feel closer to God
* Quiet time during liturgy, prefaced by prayer suggestions by priest
* More silence.

Intentions for prayer:
* More prayers for others
* More should pray for special world issues
* Pray more for world leaders.

Participation:
* Get all involved, not just priest
* All should pray and be thankful
* More group prayers; more prayers together; increased group prayer during Mass; not enough praying together
* Wish people would know what they are praying about
More actions by people (2)
* Should involve people more (2)
* Pray together; people should pray more as a whole.

**Singing prayers:**
* Singing prayers; enjoy singing some of the prayers; sing the prayers
* I like when we sing some of the prayers. Somehow we change. We sound like zombies when reciting them
* Could be done more musically
* Music during prayer
* Prayer should be done by singing and having actions.

**Variety:**
* Different prayers (2)
* Spontaneous, not monotonous
* Have different prayers instead of the same all the time.

**New prayers needed:**
* New, simpler prayers; make some new ones (3)
* Make up new prayers, or find a new way to say old ones (3)
* More heart-touching prayers
* New and more lively prayers; make up different prayers
* Newer prayers, not so repetitious
* A new prayer that needs no explaining.

**Negative comments:**
* Boring: same thing every week
* Most say words, don't mean it
* Not so much prayer in Sunday Masses; less prayer
* Not so conservative
* Don't sing prayers; sung prayers don't do much for me.

**Other thoughts:**
* OK, good, fine (8)
* Shorter (5); make it longer
* More prayer (9); more (3); more praying; pray more; more prayer during Mass; as much as possible; yes, I would like to see more prayer; they can pray a little more
* More time for prayers (2); more open prayers
* Easier to understand
* Emphasize looking toward God
* Express it more
* Should be longer and better
* Don't do anything to this area; it's the one thing you people have right.
Other Notes

More opportunities:
* Foster prayer groups, not necessarily charismatic (7)
* More prayer services at church
* More programs on prayer: exploring it and developing it
* Prayers on cards (bookmarks, etc.) at church to bring home
* More prayer sessions for specific reasons: e.g., death, against abortion
* Specific times for prayers in church
* Make a book of different prayers to say before Mass
* More should be asked to come to prayer and bible study meetings
* More prayer groups, deeper prayer
* More prayers for people to say
* Offer more prayer opportunities for youth
* More, more.

Teaching about prayer:
* Priests, parents, teachers should encourage more
* More knowledge on the effects of prayer
* I would like to be taught to become more prayerful, how to pray more effectively
* Interesting: teach more
* Simplify it: I never used to pray until I understood that I could just have a simple conversation with God, that God was not looking for memorized prayers, but just simple conversation
  * The power of prayer should be emphasized more.

Freedom:
* Prayer shouldn't be pushed on people
* Shouldn't be forced to do it: should let us pray if we want, the way we want, and when we want
  * Don't push it or force it.

Praying together:
* Pray together (2); sometimes;
* Pray more as a group; group praying; it is nice praying in a group
* More groups on prayer
* Pray as a family.

Prayer intentions:
* Should pray for others all the time
* Pray for more peace
* Pray for benefit of others.

Praying for Christian unity:
* Prayer must be done with other Christians so that we can grow together as one; creates a much stronger bond with one another
  * Ask God to bring unity closer
  * Pray together for openness and unity
  * A prayer for the unity of all Christians should be issued
• Pray in unity
• Get to know other Christians, how they worship. Ask God to work in our heart to go in the direction of unity, show us where there is dissension and what direction to take to avoid battle. We cannot avoid differences, but God has created us different, and love can bring people with differences together.

Retreats:
• Youth retreats, not only for confirmation class; chance to attend retreats with others of own age
• Have other opportunities, such as retreats, evening prayer meetings
• More retreats for everyone: not only youth, but all members combined.

School and prayer:
• Prayer encouraged in all schools
• In high school, prayer is hardly ever used before classes. You lose touch with prayer after being involved so much at the elementary level
• Schools should train you as a child what prayer really is, instead of just making us memorize them
• Prayer should be included in religious classes in school
• We should pray more often in school.

Rosary:
• More teaching on how to use rosary
• Saying rosary together; rosary before Mass
• Community saying rosary together.

Negative comments:
• Keep prayer at a minimum because it is becoming too traditional and not appealing to anyone
• No more prayers at school
• Not so much emphasis
• I am not a prayer person.

Other suggestions:
• We need to encourage young people to participate in prayer because a lot of them don't pray any more; not enough prayer among teenagers
• More better prayers; variety
• Should say with meaning, not just because we've memorized words
• Should not be abused in communication with God
• It is the way to talk to God
• Make things more personal; prayer on your own is much more significant
• We should learn more traditional prayers by heart

• Through music prayer is more effective
• We should pray more often, with more sincerity; people should pray honestly
• Should have a prayer for the youth; make some new ideas focus on teenage problems

• Stick to the same version all over
• Prayer should be taken more seriously; should be more important

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* Pray more; prayer should be encouraged more
* Prayer leading to the spirit of helping the community
* Can pray anywhere peaceful, not only in church
* Experience God’s presence in prayer
* I enjoy such prayers as “The Weaver,” “Footsteps,” etc. They should publish one every Sunday as they are much more inspirational
* Taking more prayers from children because they are the most innocent and pure and best
* More meditative
* Good so far!

* * *

**Summary:** These comments are strongly positive, and represent the thinking of the young people who answered our survey: see *Personal prayer*, in Bulletin 106, pages 285-292. These young people are hungry for solid teaching on prayer, and want to grow in prayer. This is a challenge for every parish and every school.

What about the young people in your community? Do these pages express their needs and their feelings? How are you going to find out? How are you going to help them to deepen their prayer life?

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**BULLETINS FOR THIS YEAR**

These are the topics planned for volume 20 of the *National Bulletin on Liturgy* in 1987:

No. 107  *Laity and Liturgy*  January
No. 108  *Youth and Liturgy: II*  March
No. 109  *Some Notes on Liturgy*  May
No. 110  *Rites of Recognition*  September
No. 111  *Preaching in Practice*  November

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Gifts, talents, and ministry

What Are the Needs?

In the civic community, there are many needs:

- children and adults with disabilities
- aged people in need of companionship and some assistance (shopping, snowshovelling, gardening...)
- children and youth in hospital
- shut-ins
- illiteracy
- loneliness
- youth groups in need of leaders, resource people
- volunteer services in hospitals, libraries
- entertainment
- ecological concerns
- social justice
- world peace
- self-help projects for disadvantaged people in Canada and abroad
- disaster relief...

In the Church community: Among the people of God in our community, there are many areas of concern and opportunity for service:

- Within the liturgy:
  - preparing liturgical celebrations
  - various ministries during the liturgy
  - evaluation
  - sharing ideas for homily, prayer of the faithful
  - care of vestments, vessels, books
  - art
  - decoration of the church
  - maintenance and cleanliness of the church
  - liturgy committee....

- Other areas of service:
  - ecumenical work
  - catechumenate
  - religious education of adults and children
  - parish library
assistance to aged, poor
teaching skills to others
visiting sick, elderly, lonely within the parish boundaries
parish council and its committees
Scout and Guide groups
other youth organizations
discussion groups, study groups for growth in faith
tutoring
prayer groups
missions....

- Various ways of supporting the good works of the Church community:

<table>
<thead>
<tr>
<th>prayer</th>
<th>money</th>
</tr>
</thead>
<tbody>
<tr>
<td>presence</td>
<td>time</td>
</tr>
<tr>
<td>planning</td>
<td>encouragement</td>
</tr>
<tr>
<td>work</td>
<td>dedication</td>
</tr>
</tbody>
</table>

Many more needs and areas of concern can be suggested in both the civic and Church communities. It would be good to challenge all members of the parish community to recognize these and other areas of concern, and to see what gifts and talents they have among themselves. It may be desirable to develop an inventory of talents available in the parish community. They can be invited to work with others in the community, including people from all the Christian Churches and other religious and civic groups and organizations to make this world a better place for all.

A Rich Variety of Gifts

Young people have a wide variety of gifts, and they are aware of them. Even in summary form, the list is impressive. These are the talents mentioned in our youth survey, as promised in Bulletin 106, page 319:

Abilities and skills (132):

| Speaking ability | 30 | counselling | 2 |
| Academic ability | 20 | lots of abilities | 2 |
| Leadership skills | 16 | ideas | 2 |
| Ability to listen | 14 | good PR skills | 1 |
| Ability to read well | 8 | physical labor | 1 |
| Writing ability | 7 | personality | 1 |
| Organizational skills | 7 | good memory | 1 |
| Communications skills | 7 | positive outlook on life | 1 |
| Languages | 4 | talent with computers | 1 |
| Math ability | 3 | academic decathlon | 1 |
| Ability to share | 2 | reading literature | 1 |
Art and the arts (81):

dancing 25 ballet 1
artistic ability 21 photography 1
drawing 19 poetry 1
acting, drama 7 sculpting 1
creativity 2 visual arts 1
painting 2

Community service (14):

volunteer work 5 community dances 1
hospital volunteer 3 cultural heritage group 1
community service 2 help make society better 1
time with old people 1

Concern for needy people (16):

gifts for poor 4 help in charity works 1
give food for needy 2 help needy family 1
give money to needy 2 give old toys to poor 1
work with poor children 1 work with poor 1
help poorer people 1 social action interest 1
gifts for needy children 1

Helpfulness (29):

helpfulness 11 help build childrens' camp 2
willingness to help 6 offer my services anytime 2
ability to help 3 caring for elders 1
lend a helping hand 3 shovel snow for elderly 1

Liturgy (238):

reading 135 help decorate church 2
altar server 41 train, schedule servers 2
usher 11 acolyte 1
carry up gifts 9 commentator 1
member of assembly 9 preparing petitions 1
contacts after Mass 7 help at Mass, liturgy 1
reading petitions 3 prepare school Mass 1
distribute communion 3 make decorations 1
make banners 3 take part in school Mass 1
liturgy committee 2 take up collection 1
children's liturgy 2 help set up for liturgy 1

Miscellaneous (23):

like to get involved 4 help others not to quit 1
giving my money 4 sharing my knowledge 1
physical abilities 2 caring for others 1
experience of hope 2 good friend to all 1
gift of giving self 2 share with individuals 1
active 1 organize fund-raising 1
speak about feelings 1 talking with people 1
### Music (413):

<table>
<thead>
<tr>
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<th>Number</th>
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</thead>
<tbody>
<tr>
<td>singing</td>
<td>137</td>
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<tr>
<td>musical ability</td>
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<td>choir</td>
<td>58</td>
</tr>
<tr>
<td>guitar</td>
<td>29</td>
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<tr>
<td>piano</td>
<td>21</td>
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<td>13</td>
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<td>playing instruments</td>
<td>12</td>
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<tr>
<td>organ</td>
<td>12</td>
</tr>
<tr>
<td>flute</td>
<td>6</td>
</tr>
<tr>
<td>folk choir</td>
<td>6</td>
</tr>
<tr>
<td>drums</td>
<td>4</td>
</tr>
<tr>
<td>school choir</td>
<td>4</td>
</tr>
<tr>
<td>sing with assembly</td>
<td>4</td>
</tr>
<tr>
<td>violin</td>
<td>3</td>
</tr>
<tr>
<td>saxophone</td>
<td>2</td>
</tr>
<tr>
<td>handbells</td>
<td>2</td>
</tr>
<tr>
<td>bell choir</td>
<td>2</td>
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<tr>
<td>school band</td>
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<tr>
<td>cantor</td>
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<td>French horn</td>
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<tr>
<td>horn</td>
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<td>clarinet</td>
<td>1</td>
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<tr>
<td>youth choir</td>
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<tr>
<td>keyboard</td>
<td>1</td>
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<td>classical guitar</td>
<td>1</td>
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<td>join music group</td>
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<td>school musical</td>
<td>1</td>
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<tr>
<td>drum corps</td>
<td>1</td>
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<tr>
<td>autoharp</td>
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<tr>
<td>sing in competitions</td>
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<tr>
<td>lead Sunday singing</td>
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<tr>
<td>songwriting</td>
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### Other talents (42):

<table>
<thead>
<tr>
<th>Talent</th>
<th>Number</th>
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</thead>
<tbody>
<tr>
<td>gift of my time</td>
<td>14</td>
</tr>
<tr>
<td>babysitting</td>
<td>8</td>
</tr>
<tr>
<td>ability to work hard</td>
<td>4</td>
</tr>
<tr>
<td>hairdressing</td>
<td>3</td>
</tr>
<tr>
<td>sewing</td>
<td>3</td>
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<tr>
<td>crafts</td>
<td>2</td>
</tr>
<tr>
<td>love of beauty, nature</td>
<td>2</td>
</tr>
<tr>
<td>building things</td>
<td>2</td>
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<tr>
<td>baking</td>
<td>1</td>
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<tr>
<td>woodworking</td>
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</tr>
<tr>
<td>haircutting</td>
<td>1</td>
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<td>projectionist</td>
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### Parish involvement outside liturgy (22):

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<th>Number</th>
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<tr>
<td>help at bazaars</td>
<td>5</td>
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<tr>
<td>Christmas pageant</td>
<td>4</td>
</tr>
<tr>
<td>help clean church</td>
<td>3</td>
</tr>
<tr>
<td>church maintenance</td>
<td>2</td>
</tr>
<tr>
<td>organize meetings</td>
<td>1</td>
</tr>
<tr>
<td>help around church</td>
<td>1</td>
</tr>
<tr>
<td>church lawn</td>
<td>1</td>
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<tr>
<td>share love with all</td>
<td>1</td>
</tr>
<tr>
<td>parish council member</td>
<td>1</td>
</tr>
<tr>
<td>help at bingo</td>
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<td>help with posters</td>
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<tr>
<td>give money in collection</td>
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### Personality qualities (113):

<table>
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<th>Number</th>
</tr>
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<tbody>
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<td>friendliness</td>
<td>24</td>
</tr>
<tr>
<td>love to share</td>
<td>18</td>
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<tr>
<td>kindness</td>
<td>11</td>
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<tr>
<td>caring</td>
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<td>hospitable</td>
<td>5</td>
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<tr>
<td>enjoy meeting people</td>
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<tr>
<td>gift of myself</td>
<td>4</td>
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<td>sense of humor</td>
<td>4</td>
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<td>speak frankly</td>
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<td>outgoing personality</td>
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<td>open to others</td>
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<td>cheerful</td>
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<td>hardworking</td>
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<td>trusting</td>
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</tr>
<tr>
<td>generous</td>
<td>1</td>
</tr>
<tr>
<td>help others feel good</td>
<td>1</td>
</tr>
<tr>
<td>gentleness</td>
<td>1</td>
</tr>
<tr>
<td>gift of laughter</td>
<td>1</td>
</tr>
<tr>
<td>positive outlook on life</td>
<td>1</td>
</tr>
<tr>
<td>patience</td>
<td>1</td>
</tr>
<tr>
<td>sharing hope</td>
<td>1</td>
</tr>
<tr>
<td>share feelings</td>
<td>1</td>
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<tr>
<td>sharing experience</td>
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### Religious qualities (14):

<table>
<thead>
<tr>
<th>Quality</th>
<th>Count</th>
</tr>
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<tbody>
<tr>
<td>my prayer</td>
<td>5</td>
</tr>
<tr>
<td>share faith</td>
<td>1</td>
</tr>
<tr>
<td>encourage others</td>
<td>1</td>
</tr>
<tr>
<td>gift of love, faith</td>
<td>1</td>
</tr>
<tr>
<td>enthusiasm for Church</td>
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</table>

### Sports (111):

<table>
<thead>
<tr>
<th>Sport</th>
<th>Count</th>
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<tbody>
<tr>
<td>athletic abilities</td>
<td>56</td>
</tr>
<tr>
<td>coaching</td>
<td>10</td>
</tr>
<tr>
<td>school teams</td>
<td>8</td>
</tr>
<tr>
<td>parish teams</td>
<td>6</td>
</tr>
<tr>
<td>basketball</td>
<td>5</td>
</tr>
<tr>
<td>hockey</td>
<td>4</td>
</tr>
<tr>
<td>baseball</td>
<td>3</td>
</tr>
<tr>
<td>gymnastics</td>
<td>3</td>
</tr>
<tr>
<td>cheerleading</td>
<td>3</td>
</tr>
<tr>
<td>soccer</td>
<td>2</td>
</tr>
<tr>
<td>football</td>
<td>1</td>
</tr>
<tr>
<td>volleyball</td>
<td>1</td>
</tr>
<tr>
<td>raquetball</td>
<td>1</td>
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<tr>
<td>figure skating</td>
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</tr>
<tr>
<td>skiing</td>
<td>1</td>
</tr>
<tr>
<td>swimming</td>
<td>1</td>
</tr>
<tr>
<td>track and field</td>
<td>1</td>
</tr>
<tr>
<td>aikido classes</td>
<td>1</td>
</tr>
<tr>
<td>weights</td>
<td>1</td>
</tr>
<tr>
<td>juggling</td>
<td>1</td>
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<td>horseback riding</td>
<td>1</td>
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### Teaching (20):

<table>
<thead>
<tr>
<th>Teaching Activity</th>
<th>Count</th>
</tr>
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<tbody>
<tr>
<td>volunteer tutoring</td>
<td>5</td>
</tr>
<tr>
<td>teach Sunday school</td>
<td>4</td>
</tr>
<tr>
<td>help others learn</td>
<td>3</td>
</tr>
<tr>
<td>teach catechism</td>
<td>2</td>
</tr>
<tr>
<td>teaching</td>
<td>2</td>
</tr>
<tr>
<td>helping slower people</td>
<td>1</td>
</tr>
<tr>
<td>teach junior liturgy</td>
<td>1</td>
</tr>
<tr>
<td>moral instruction</td>
<td>1</td>
</tr>
<tr>
<td>teach physical skills</td>
<td>1</td>
</tr>
</tbody>
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### Working with children (36):

<table>
<thead>
<tr>
<th>Activity</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>teaching children</td>
<td>5</td>
</tr>
<tr>
<td>good with children</td>
<td>4</td>
</tr>
<tr>
<td>working with them</td>
<td>4</td>
</tr>
<tr>
<td>work in their liturgy</td>
<td>4</td>
</tr>
<tr>
<td>take care of them</td>
<td>2</td>
</tr>
<tr>
<td>enjoy being with them</td>
<td>1</td>
</tr>
<tr>
<td>grade 4-5 groups</td>
<td>1</td>
</tr>
<tr>
<td>teach them liturgy</td>
<td>1</td>
</tr>
<tr>
<td>read stories to them</td>
<td>1</td>
</tr>
<tr>
<td>caring for them</td>
<td>1</td>
</tr>
<tr>
<td>children's hospital</td>
<td>1</td>
</tr>
<tr>
<td>play with children</td>
<td>1</td>
</tr>
<tr>
<td>lead in their liturgy</td>
<td>1</td>
</tr>
<tr>
<td>write for children</td>
<td>1</td>
</tr>
<tr>
<td>give them leadership</td>
<td>1</td>
</tr>
<tr>
<td>learning disabilities</td>
<td>1</td>
</tr>
<tr>
<td>ability to relate well</td>
<td>1</td>
</tr>
<tr>
<td>special programs</td>
<td>1</td>
</tr>
<tr>
<td>grade 1 religion class</td>
<td>1</td>
</tr>
<tr>
<td>I love children</td>
<td>1</td>
</tr>
<tr>
<td>disabled children</td>
<td>1</td>
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<tr>
<td>drama program with them</td>
<td>1</td>
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### Youth work (44):

<table>
<thead>
<tr>
<th>Activity</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>youth group</td>
<td>17</td>
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<tr>
<td>youth council</td>
<td>4</td>
</tr>
<tr>
<td>youth group executive</td>
<td>3</td>
</tr>
<tr>
<td>student council</td>
<td>3</td>
</tr>
<tr>
<td>working with youth</td>
<td>3</td>
</tr>
<tr>
<td>Scout, Guide leader</td>
<td>2</td>
</tr>
<tr>
<td>year book</td>
<td>2</td>
</tr>
<tr>
<td>CGIT</td>
<td>1</td>
</tr>
<tr>
<td>social convener</td>
<td>1</td>
</tr>
<tr>
<td>support school activities</td>
<td>1</td>
</tr>
<tr>
<td>work with parish youth</td>
<td>1</td>
</tr>
<tr>
<td>volunteer as Big Sister</td>
<td>1</td>
</tr>
<tr>
<td>peer minister</td>
<td>1</td>
</tr>
<tr>
<td>wrote play for Mass</td>
<td>1</td>
</tr>
<tr>
<td>lead youth group</td>
<td>1</td>
</tr>
<tr>
<td>organize youth group</td>
<td>1</td>
</tr>
<tr>
<td>work on youth problems</td>
<td>1</td>
</tr>
</tbody>
</table>
Vocations

In the survey, many young people made comments about wanting young priests to work with them. They do not seem to realize that they themselves are the only source of young priests.

In a recent talk to 50,000 young people in Lyons, France, Pope John Paul II gave this answer to the question about the scarcity of priests to meet the needs of youth:2

"Why are there so few priests, when they are indispensable to the life of the Body? I put the question to you, dear friends. How could it be possible that no vocations to the priesthood and the religious life arise out of the group of young believers that you constitute, generous and eager to build up the Church? I am sure that many feel this call. What is it that discourages you? You must ponder this, dear friends. I have confidence. I see that in many countries of the world, there is a renewed increase in vocations to the priesthood."

An Examination of Conscience

The parish community may wish to use these questions to promote some serious discussion on the way talents and gifts are being recognized and challenged in the community:

<table>
<thead>
<tr>
<th>Question</th>
<th>Quite True</th>
<th>Barely True</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. We invite young people and adults to recognize the talents and gifts they possess:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. We help them to assess their talents and to see some needs they can meet with their gifts:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. We keep an up-to-date list or inventory of the talents of all parish members:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. We encourage young and old to consider the needs of the wider community and not just the local Church’s concerns:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. We have and share a broad view of ministry, to which all the baptized are called:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Our parish council, committees, and organizations openly invite young people to take part and to share their ideas and gifts:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Our community encourages young and old to get further education and training in order to develop their talents:</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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2 See L’Osservatore Romano, weekly English edition, November 3, 1986, pages 7-10. 16. This quotation is taken from no. 17 on page 9.
8. Our Church community offers opportunities for young people to exercise and develop their talents, and to gain valuable experience in ministry to others:

9. We provide several discussion groups and events each year to help young and old grow in their understanding and practice of the faith:

10. We encourage young people who want to use their talents in the civic, political, and social areas of life:

11. We invite young people to take part in all the liturgical ministries:

12. Our liturgy committee is open to suggestions and ideas from young people:

13. We invite young people to form and support a folk group:

14. We invite them to plan and to participate in a youth Mass, at least occasionally:

15. They are welcomed to assist in the catechumenate:

16. Prayer groups invite young people to come for a visit, and to stay on if they wish:

17. We offer the opportunity once a year of a day of prayer (both growth and practice) for young people:

18. We encourage retreats, days of recollection, and other spiritual events for young people:

19. We have youth groups and organizations for a wide range of ages among children and youth in our community:

20. We pray frequently for all who are in need, for all who have talents, and for all who minister in our community:

21. At least once a year we update our talent inventory of all parishioners, including youth:

22. At least once a year we invite parishioners young and old to consider all the ministries and areas of service open to them in Church and society:

23. We encourage all parishioners to think and pray about their own vocations:
24. We encourage young people to pray and think about their vocation, and to give serious consideration to whether the Spirit of Jesus is calling them to serve God's people in the priesthood or religious life:

25. We pray often for vocations to all ministries, especially among our own people:

26. We try to make sure that some adults' attitudes and prejudices (against young people's hair, dress, music . . . ) do not prevent us from inviting youth to share with us in ministry:

27. As adults we offer good example to our young people by our ministry and service to others:

* * *

Helpful reading:

Canadian Studies in Liturgy, No. 2: Ministries of the Laity, by Dr. J. Frank Henderson (1986, CCCB, Ottawa): This 48-page book offers a wide view of ministry in the Church and in the civil community, and is most useful for parishes and groups who wish to develop the ideas mentioned in this article.


“Let Everyone Celebrate” (Office of Worship, Diocese of Buffalo, 795 Main St., Buffalo, NY 14203-1250) is a training packet (slides or filmstrip, cassette, and script with discussion questions) for those interested in the pastoral care of people unable to come to church. An apostolic parish will consider this as an area where young people have much to contribute.

YOUTH IN PAST ISSUES

Many articles and references on youth have appeared in past issues of the Bulletin. These are listed in the index issue, Bulletin 101, page 301; and in no. 106, page 326. Bulletin 106, Youth and Liturgy: I, offers many references for further helpful reading.
YOUTH IN SICKNESS

Sick and dying young people

W. Regis Halloran

Introduction

Background: On October 1, 1982, Pastoral Care of the Sick: Rites of Anointing and Viaticum was approved by the Congregation for Divine Worship for use in Canada. Archbishop James Hayes, chairperson of the Episcopal Commission for Liturgy, commented in his letter introducing this ritual to Canadians: “It represents years of diligent research and pastoral practice brought together in a ritual which keeps in mind the needs of the sick persons, and the ministers of sacraments and sacramentals, as well as the families and other persons who will participate in these sacred rites to heal, strengthen, reconcile, and console the sick, the weak, and the suffering” (page v).

Pastoral needs and care of youth: As one follow-up to the use of this ritual in Canada, the Episcopal Commission and its advisory group, the National Council for Liturgy, saw the importance of initiating discussion and reflection on this revised ritual with pastoral care workers, clergy, medical personnel, the sick and dying, and their families. This project would focus on sick and dying young persons, and would consider the experience of sickness and dying, the pastoral care given and received, and the preparation for and celebration of anointing of the sick and viaticum for the dying.

An article, Adolescents in hospital, was printed in Bulletin 94, pages 183-186. Copies were sent to a selected group of interested people across Canada, and they discussed them with sick and dying young persons, health care workers, chaplains, parents, and others. This present article summarizes

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1 This summary was prepared by Rev. W. Regis Halloran, now pastor of St. Joseph’s Parish in Port Hawkesbury, NS. A former diocesan director for liturgy and for religious education in the Diocese of Antigonish, he was also a member of the National Council for Liturgy. He served as director of the National Liturgical Office from 1980-1986, and was responsible for the national desk for liturgy (English sector) for the papal visit to Canada in 1984.
the detailed answers of the people — young and old, healthy and ill — who responded. They are presented in detail in this Bulletin in order to help individuals and groups in renewing their ministry of healing, consoling, and reconciling those among us who are sick and dying.

• Responses: The answers, which begin on page 85 below, are direct quotations from the people who responded. Even though we cannot agree with a few of the comments, they are given in full to show what people are thinking and feeling about these important questions.

Gratitude:

• Our appreciation is expressed to individuals and groups who used these discussion starters, and to all who collaborated in this project: sick and dying young people, pastoral care workers, clergy, doctors, nurses, hospital staff, and family members.

• Special thanks are due to Fr. Bedford Doucette, member of the National Council for Liturgy (1982-1985), and Fr. Lloyd Dwyer, chaplain of St. Rita Hospital, Sydney, NS, for coordinating this project.

Discussion Starters

Discussion Starters

Bulletin 94 presented these twenty discussion starters:

1. Young people are disturbed at being sick and are annoyed at being taken from the routine of daily living. As a result, they wish to be hospitalized for a very brief time and to return to full health as soon as possible.

2. With little experience regarding sickness, they are often worried that their illness is serious or that it will have serious consequences for their lives.

3. Keeping up with school work is a concern. They are concerned about tests and the work they will miss in class. For those new in the work force, there is a worry that the job will not be kept open when they return.

4. They enjoy the attention given them by nurses and hospital staff, and appreciate the status of being a patient and of being visited by their peers.

5. Teenagers are frequently glib about their sickness. They keep saying that they are OK, and that there is nothing wrong.

6. Young people tend to be very kind to others, especially to someone who is more ill than they are. They show a great concern for older people who are sick in the hospital, and reach out to them.

7. They search for a new meaning in their religion, in the sacraments, and in the Mass. It appears that the atmosphere of the hospital helps them to begin thinking more seriously about some of these matters.
8. Like all who are sick, young people begin to consider what it means to be sick, dependent, hospitalized, no longer in control of their own life.

9. When young people are in hospital, they tend to be open and frank with the pastoral worker.

10. They may show a sense of shame or embarrassment at certain illnesses and the reason for their hospitalization (e.g., social diseases, personal problems of a sexual nature).

11. Young people tend to identify with their Church, their school or university. They are anxious to tell the pastoral worker what school they go to, the name of their parish, the priests they know.

12. They come to grips very soon with the fact that they are indeed weak, that they can be sick, and that one day they will die.

13. They are concerned with the lack of privacy in the hospital.

14. They have a great need for noise: radio, TV, record player. They spend a great deal of time watching TV, possibly as an escape.

15. They express joy when others pray with them.

16. Young people seem to visit their peers more frequently than older people visit their own age group.

17. Seldom are the parish priests told that a young person is in the hospital. This contrasts with the practice of older people telling their clergy that they are going to the hospital.

• Some additional thoughts were presented about:

18. Young people who go to church (pages 90-92, below).


Overall Agreement

The responses indicated that the writers were in agreement with the basic orientation of the twenty points: Yes: 21 (87.5%), No: 1 (4.17%), Yes and No: 2 (8.33%).

General comments:

* There is a real break in the world of youth when sick, especially when hospitalized for any length of time. Besides experiencing alienation and fear, an opportunity for life reflections and maturing can develop out of this new and challenging situation. Sickness can break the façade of invincibility for the young patient, thereby opening up possibilities for deeper, more serious life reflections.

* Generally these comments are in agreement with my experience during periods of hospitalization. Points 4 and 14 could be in both yes and no categories. With regard to no. 4, sometimes too much attention by nurses and hospital staff is frightening (What's wrong with me? Does anybody really know?), or annoying (I can do certain things by myself). Nonetheless attention is very much appreciated.
* One must be wary of too much generalization, as young people vary tremendously in their response. This will depend upon age, culture, previous experience of sickness, family illness, family conditions.

* Would like to see a broader vision in dealing with young people. Need to consider the pressures of society upon our youth and the lack of religious teaching in our families.

* This inquiry really applies more definitely to young adolescents in Pediatrics and/or who are present in the Emergency Room. However, in Liaison Clinical area and Psychiatry where there is a definite increase in suicidal ideation and suicidal attempts among age groups from 13 to 19, in counselling I am abundantly aware of the paradox of there being quite often a lack of the sense of God vs. the paradox of a deep yearning for someone to love them, to understand them, in trying to get their very mixed value system articulated and to arrive at some meaning in their young life.

* Young people experience many of the same fears and anxieties that others experience when they are hospitalized. They may have additional fears because generally they are less informed about their illnesses.

* We discussed the statements in the department, with six persons present. We agree with the general orientation of these points.

* I find it difficult to generalize on an age group that is so diverse. The group itself is difficult to identify: your paper speaks both of adolescents and of young persons. So much of the

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**Summary of responses to the twenty points:**

<table>
<thead>
<tr>
<th>Point</th>
<th>I agree with it</th>
<th>I disagree with it</th>
<th>Reservations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>18 85.7%</td>
<td>2 9.5%</td>
<td>1 4.76%</td>
</tr>
<tr>
<td>2</td>
<td>8 50.0</td>
<td>7 43.75</td>
<td>1 6.25</td>
</tr>
<tr>
<td>3</td>
<td>16 88.89</td>
<td>2 11.11</td>
<td>—</td>
</tr>
<tr>
<td>4</td>
<td>17 85.0</td>
<td>2 10.0</td>
<td>1 5.0</td>
</tr>
<tr>
<td>5</td>
<td>13 68.42</td>
<td>6 31.58</td>
<td>—</td>
</tr>
<tr>
<td>6</td>
<td>13 72.22</td>
<td>4 22.22</td>
<td>1 5.56</td>
</tr>
<tr>
<td>7</td>
<td>7 35.0</td>
<td>13 65.0</td>
<td>—</td>
</tr>
<tr>
<td>8</td>
<td>17 85.0</td>
<td>3 15.0</td>
<td>—</td>
</tr>
<tr>
<td>9</td>
<td>8 42.11</td>
<td>10 52.63</td>
<td>1 5.26</td>
</tr>
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<td>10</td>
<td>13 68.42</td>
<td>5 26.32</td>
<td>1 5.26</td>
</tr>
<tr>
<td>11</td>
<td>7 41.18</td>
<td>9 52.94</td>
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</tr>
<tr>
<td>12</td>
<td>6 31.58</td>
<td>13 68.42</td>
<td>—</td>
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<tr>
<td>13</td>
<td>10 55.56</td>
<td>7 38.89</td>
<td>1 5.56</td>
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<tr>
<td>14</td>
<td>16 88.89</td>
<td>—</td>
<td>2 11.11</td>
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<tr>
<td>15</td>
<td>5 26.32</td>
<td>14 73.68</td>
<td>—</td>
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<tr>
<td>16</td>
<td>12 70.59</td>
<td>4 23.53</td>
<td>1 5.88</td>
</tr>
<tr>
<td>17</td>
<td>11 68.75</td>
<td>4 25.0</td>
<td>1 6.25</td>
</tr>
</tbody>
</table>

86
background has to be taken into account: Have they experienced serious illness before? Have they been exposed to serious illness in their immediate family? Do they come from families where everything is relatively smooth? Do they come from broken homes, poor families?

* In general I agree with most of the points but I found some of the answers were like half-truths, and that it was hard to give a specific yes or no because one might agree with the first part of the answer but not with the second half.

* Seems to belabor the obvious.

* The response to this questionnaire is compiled from two discussions of one and half days each with 8 teenagers, who all have cancer. One 16-year-old girl is dying. The others are at various stages of remission or active treatment. The religious affiliations are two Catholic, one Jewish, three Protestants, one no religion, one Eastern religion.

* These are the responses from five female teenagers attending a Catholic high school. They have all been hospitalized for varying periods since about the age of 7 or younger, and so they are experienced patients. Two have continuing life-threatening conditions, and the others have less serious ailments. All are keenly interested in this subject, and would be pleased to participate in any further developments.

* Because young persons' perspectives can be so different from the traditional or conventional, and given their gifts of innovation, imagination, and contemporary creativity, I strongly suggest that young people be included in any further development of this subject.

**Faith, Religion, and Prayer**

* The fact of broken routine, newness, living apart from family, peers, and parish: this a prime factor for the young patient to think about religion, although barely in a sacramental context; more relational — God and me.

* I think there is a presumption that adolescents and young people are inclined to interpret their situation religiously. I am afraid (I may be wrong) that for most, their world is rather nonreligious. The question of meaning will not surface that easily in this age group.

* There is, or seems to be, a crisis in faith and often a lack of a sense of God interfacing with a need to be loved and usually not recognizing that a suicide attempt can mean death, and this without their recognizing the meaning of death: often it is a desire to get out of a horrendous home situation.

* The Jewish lad in this group wanted to live out his life as an Orthodox Jew, but his family did not choose to do this, so he sought out some buddies at school who have agreed to do so with him as best they can. One older Catholic young man (19 years) has become very spiritual in his outlook and has renewed his activity in his Church. He has a very close relationship with his parish priest. All of these young people are very spiritual. They are introspective and respectful of ultimate goals and values in their own lives and in the lives of others.

* Re no. 7: One of these girls, a Catholic, used to pray regularly, but stopped praying when she found out she was not going to get better. All others pray regularly and privately. They don't like to pray too much with others. It's not the atmosphere of the hospital. They just like to watch TV: don't ascribe motives to it like this.

* Re no. 15: Many do not know how to pray and are nervous to pray with another person. This has to be handled very delicately.

* Expression of joy and prayer: Prayer may or may not be joyful. For some young patients it can be threatening, confusing, or overwhelming. Pastoral sensitivity and respect for the "sacred space" as a person are needed.

* A realization that faith in God is number one. God controls all. Next to faith, health and family are of paramount importance. You can endure anything in life if you hold the above
three items in high esteem. Being hospitalized is a "drag" and is frustrating, but it helps you to get priorities in perspective.

* A great deal depends on the cultural background. The faith background of the parents is usually a determining factor in their response to religion in general.

* On a one-to-one basis, adolescents show sensitivity to religious values, prayers, and sacraments. When they are with others of their own age or younger, they are very self-conscious and embarrassed about being religious.

* Radio and TV should be turned off and a short while spent with the young person in preparation and thanksgiving after holy communion.

* When a trusting relationship has been established between a young patient and a pastoral care worker, the young person may ask for prayers or may simply want the pastoral care worker to pray for him or her, but usually not with him or her. More often parents solicit prayers and sacraments for their children.

* As typical teenagers they may at times speak freely and with some interest to a person representing religion; at other times they show little interest.

* As a rule young teenagers are not very open to a discussion regarding their illness or their religion, and rarely do they mention death. They are often very embarrassed about Church and prayers.

* Radio, TV, puzzles, etc., seem to take precedence. It is often difficult to get them to turn off the "noise" long enough to receive communion and say a few prayers of thanksgiving.

* It is difficult to get them in their rooms when holy communion is being given on their floor. Some reply when asked about the reception of the sacraments, "I guess I could," which seems to indicate they are doing the Lord a favor by receiving him.

* Adolescents are reticent about their illnesses, and do not ask many questions of the medical personnel. Those in psychiatry tend to reach out to religion for comfort and aid. The pastoral worker must first gain confidence and trust before a good rapport is established.

Attitudes and Feelings

General comments:

* This would depend on the individual, home life, attitudes experienced from their parents concerning sickness, death, and religion.

* Young people find it difficult to share their feelings and difficulties with persons they do not know. It takes much time to develop trust and openness with the pastoral worker.

* Adolescents have a mechanical view of their bodies and very little patience with the time required for the healing process. They are very different one from another. How they act in illness depends also on the seriousness of the illness. Their peers tend to visit in groups, and when they are present the adolescent patient shows a very different behavior.

* These twenty points seem to make explicit certain specific attitudes or states of emotion experienced by young people, especially re their concerns as well as their need for social interaction.

* Young people find it difficult to be ill because they so much want to live and to enjoy life which is opening up to them.

* Parents hesitate to tell the priest their child is in hospital; they seem ashamed of this.

Comments on individual points:

* Re no. 1: Very annoyed at first, but then comes the recollection that the hospital is the best place for me right now.

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Re no. 2: They all know they are very sick and that it does have serious consequences for their lives but there is no point in worrying about that. You just take each day as it comes.

Re no. 2: The sudden impact of sickness is the impact of vulnerability.

Re no. 3: School work is a concern at first but after a while it does not have the same priority. Teachers make allowances, sometimes too many. None of these patients hold regular jobs: they do not have the strength or stamina to do so. Keeping up socially seems to be a larger concern than school work. School progression is important insofar as it affects social contacts, it seems.

Re no. 3: Sickness in such situations can arouse anger and frustration, and these can be generalized.

Re no. 4: Reservations about this point are that none of these persons appreciates the status of being a patient. No matter how attentive the staff is, hospitalization for chemotherapy, bone marrow tests, etc., is most unpleasant.

Re no. 4: When you are sick there is nothing enjoyable about being in a hospital. Nor is sympathy about one's illness appreciated. There is nothing special about being a patient when you are very sick.

Re no. 5: Depends on the age, personality, etc., of the child. This seems to be true in chronic disease but may not be true in acute diseases.

Re no. 5: There is no room for glibness when you have cancer: it's just something you have to live with. Even the label is not important. What is important is how bad you feel in treatment and how much better you feel when you are finished treatment.

Re no. 5: Teenagers who have full understanding of the nature of their illness are not glib about it if it is life-threatening or serious. Glibness has to be recognized for what it is: namely, a denial or defence mechanism. Some persons may be glib about their illness early in the course, but they soon lose it when treatment starts and their awareness becomes realistic.

Re no. 6: While young people are generally kind to others, there has been little opportunity to reach out to older people who are more seriously ill.

Re no. 6: Probably older adolescents. Most of the younger ones are not aware of others' problems. A great deal depends on upbringing.

Re no. 6: I found myself in this position very many times.

Re no. 7: Very evident: it makes you realize how precious the life is that God gave you. Faith is rejuvenated.

Re no. 9: Sometimes it is very difficult talking with young people. Not all are open and frank.

Re no. 11: Some young people have no Church affiliation and feel very guilty about this. They do not want to talk about this issue. Also some young people have no school or university affiliation. They are very much alone and often depressed.

Re no. 12: There is vague uneasiness with this statement but nothing specific to be offered. The expressions "very soon," "weak," and "will die" need further consideration and qualification: i.e., death is not high in the awareness of teenagers who do not have life-threatening illnesses.

Re no. 12: Contradicts other points and the literature. They tend to have a feeling of powerlessness and of denial.

Re no. 13: At initial entry (through emergency), the request to take off all your clothes and put on a flimsy gown is very embarrassing; examination of abdomen can be embarrassing.

Re no. 13: Disagree: Children are not concerned with the lack of privacy, especially if they come from large families.

Re no. 14: All took exception to the expression "as an escape."

Re no. 14: Youth often have pattern before sickness of "escape" in media projects.
* Re no. 15: Especially with priests and nuns.
* Re no. 15: Joy is not an emotion that is meaningful for them in their sickness.
* Re no. 15: Joy is not an emotion that they have experienced. The word does not fit.
* Re no. 16: There is no basis of comparison.
* Re no. 17: In our hospital parish priests are always told by the Pastoral Care Office.
* Re no. 17: Again, there is no basis for comparison.

Other comments:
* I agree with points 1, 3, 5, 7, 8, 10, 14, and 16 because I feel these hit home and show the ability and responsibilities of young people. I think we have to take these points and try to have young people apply them more in their everyday lives and to try and influence the others in their peer group.
* Agree with points 4, 5, 6, 8, 9, 14, 16, and 17: these are representative, fairly conclusively of young people who have or are experiencing a state of anomie, seeking direction and affection in their search for meaning in an often chaotic lifestyle.
* I disagree with nos. 2, 4, 9, 11, 13, and 15 because they are not generally accepted points. Some of them may be true as they apply in certain individuals, but I think in the greater cross-sections of young people they would not apply.
* Today young people know a great deal about hospitals, sickness, and tests, and most of them have very little fear, if any. In my experience as a hospital worker, children start coming to hospitals when babies, and become very familiar with hospitals, nurses, doctors, etc.
* More study should be made before the above statements are formulated. Those considered as "churched" people in their youth are very much against religion; they consider it as a disturbance in their lives and also a private part of their lives.
* Young people have to struggle to accept their weakness and come to terms with dying.
* Adolescents generally show greater openness in hospital than other people.
* To have respect for the sick when they come to visit hospitals and also respect for the health care workers and not to use hospitals for a place to watch TV, etc. We have a great deal of trouble re this situation and one is on the beat all the time.
* I think that young people should be made more aware of the sanctity of hospitals, that hospitals are a place for sick people to be restored to health and not a place to go to get away from school or to have a good time. Young people should be taught to respect other sick people in the hospital and that when they come to visit to show some concern and good common sense in their attitude and behavior.
* I would not want to add more points to the twenty without a deep study of modern youth: they are complex, but there is a lot of good in them.
* If there are family problems, young people tend to hide them.

Some Additional Thoughts

Regarding young people who go to church (no. 18): It is important to identify yourself as the priest, chaplain, or pastoral worker to the young person who is sick. Such persons represent the parish community to the young. Young people come from different communities and will return to them. The priest or pastoral worker is a source of reassurance and continuity. The young person sees the priest or pastoral worker first as a minister of the Church and then as a friend. The youth immediately identifies the priest or pastoral worker as the representative of the community from which he or she comes, and to which he or she will return.
This is a reassurance of identity, and is shown when young people tell you the name of their parish. They may ask: "Do you know Father So-and-so?" They may indicate which Mass they take part in.

During hospitalization one's faith is accepted and respected. Everyone experiences fear and this is accepted as normal. The experience of being in a hospital lets young people see that the strength of prayer and religion is not downgraded. This atmosphere seems to help the church-going adolescent in being open to anointing, even though there may be an initial struggle before celebrating this sacrament.

- My reaction to this section is: Positive: 19 (76.0%); Negative: 2 (8.0%); Other: 4 (16%).
- Comments:
  * Establishing continuity between the local Church and hospital patient is very important.
  * Identity is of paramount importance, particularly since the adolescent is struggling with identity, which is a very normal part of one's development. The clergy can assist young people to channel their energies and assert themselves in behaviors that increase their self-esteem. Hence faith and the role of the Church can assist the young person to experience the strength of prayer and religion.
  * How many churched people are there in this age group? As for identifying the priest or pastoral worker first as minister of the Church and then as friend, I think it would rather be the reverse.
  * Depending on the length of stay in the hospital, the young person may be rather confused and have difficulty sorting out what is the specific field of competence of the pastoral worker among the many other visitors that come.
  * The example shown in the home by parents or guardians helps the awareness of the individual.
  * I had a positive reaction because I feel that most children have good upbringing and good homes, and as a result have a good contact with Church. I think that these young people are able to accept illness better and turn to God for healing and support during their illness.
  * I think young people feel closer to the Church today because their opinion is respected and they are also included in parish councils and other parish activities. Young people do scripture reading at Mass, participate in choirs and folk Masses, and therefore are closer to things of God.
  * No definition of "unchurched."
  * The young people phenomenon is a little too complex to categorize with easy adjectives like "churched" and "unchurched."
  * It is necessary to explain many taken-for-granted religious terms and symbols and rites for the young patient even to be called churched. Identification relating to community and continuity are important for pastoral worker to establish. Youth are often puzzled, particularly at the beginning, wondering "what does he or she want?" Maybe this is rooted in authority figure relationship so prevalent in the life of youth. The priest or sister "adult figure" may be seen to carry an agenda by the young patient. The need to reassure and clarify is necessary.
  * In my situation I find that most of the young patients I come in contact with are very good from ages 6-12 or 13, because they have religion taught them in the schools; after they leave grade six, they attend another school and no religion is taught and there is no follow-up unless they come from very good homes, and then some of the children are laughed at by their peers. I feel that young people are suffering a great deal and yet many of them participate very well in church, choir, as readers, and decorating the church for Christmas, etc.
• This is true for the patient if the clergy person or pastoral worker has been person-oriented, friendly, and loving, and has had good relationships established in the parish.
• I do not know if and how young people are receptive to anointing. Churched young people are usually appreciative of religious articles offered to them: cross, beads, medals, etc.
• I feel young persons deeply appreciate a visit from a member of the parish pastoral team. It makes them feel a part of the local Christian community as well as feeling known as individuals.
• In my opinion there is a lack of understanding of our youth vs. religion in this section. All statements are very one-sided.
• The response of a churched adolescent will depend a lot on the approach of the priest or pastoral worker. I know that patients and their family can be quite put off by the wrong approach. This is a sensitive area.
• One looks forward to the arrival of any clergy, especially from one's home parish or work environment, e.g., school chaplain. The reasons outlined are pretty well exact.
• When alone with the adolescent patient a certain depth of communication is possible. Very often your contact is with the individual and one or two other persons.
• Again much depends on past contacts with clergy and parish. Smaller, country parishes seem to allow for more contacts of this kind. These adolescents are at home with their religion. Many others do not seem to express interest in the reception of sacraments. Parents accompanying them are often their spokesperson requesting religious attention.
• Many adolescents I counsel are registered as RC, with no parish affiliation; sometimes they are attending an RC high school in the city or environs. Those who are present in hospital (with suicidal ideation) usually have a history of family breakup, alcoholism in parental home; physical and/or sexual abuse at an early age, which history surfaces during early puberty; they are searching for a sense of being wanted, of belonging, and are often referred to the Catholic Children's Aid Society.
• The faith of the young person depends very much on the area from which they come. Their cultural and racial backgrounds also play a part, as well as the faith of their parents. Rural kids seem more interested in their religion than their urban peers. Often they are more involved in their parishes. If first reached on their own level of interest in the Church, then sometimes a young person will show a certain openness to pastoral care and the Church’s sacraments. There is still (even in churched young people) a great deal of fear attached to the sacrament of the sick. This area requires more catechesis.
• Far from being universally true. The only adolescents to whom this would apply are those who, besides being churched, are very closely involved in some Church-sponsored activity: altar servers, CORE, etc. The experience of illness coupled with good and sensitive pastoral care can be a profound experience for the adolescents. They have a unique opportunity to declare for themselves and by themselves where they stand in matters religious, and so be respected for being themselves.

Regarding unchurched adolescents (no. 19): Frequently those who have lost contact with the Church will say: “I used to serve Mass,” or “I used to know a certain priest or go to a certain parish.” They pray in their own way, however, and may show little interest in the sacraments. If the pastoral worker has an open attitude, he or she may find that the unchurched are involved in a shunned relationship, or an attempt to break with drugs, alcohol, or illicit sex. Further, there may be an openness to Christ and the Church. The pastoral worker, acting as a guide, will invite the young person to a deeper appreciation of Christ. The hospital setting may be an ideal place to welcome the young person to return to the active practice of the faith. This type of welcome may also take place in the home.
My reaction to this section is: Positive: 14 (51.85%); Negative: 10 (37.04%); Other: 3 (11.11%).

Comments:
* The young people are encouraged to ask to see the chaplain or any other priest after some dialogue with them. They are asked to let the pastoral care worker know when they have seen a priest and wish to receive the sacraments. So many young people now are coming into hospital with religion marked RC-NPC, which means that they practically never go to church.
* Unchurched are not necessarily involved in drugs, sex, etc. The young person may just be searching, questioning, and uninterested in religion as he or she unfolds his or her life. This disinterestedness for a time keeps a young person unchurched.
* The connection to a parish community is not a priority item to this group. It does not seem to be important that there be a cleric or pastoral worker visit; rather it is more important that the visitor be empathetic in the truest sense of the world. With regard to sacramental ministry this group says that it is most important that the patient be respected as a person of dignity who is in a struggle of his or her own, and others cannot imagine what that is like. It is therefore important that this fact be recognized and that the patient be allowed to relate to God in whatever way is most meaningful to him or her. Let the patient lead; don’t impose your own religious standards and practices.
* All members of the group (five girls) reacted negatively to this section. Their point is that the whole thrust of this section is a “put down” of unchurched young people. They were particularly affronted by the third sentence.
* If the young persons are shown some guidance or belief by older people or within the school, it helps them realize they may need something else in life.
* I find these observations a bit strange. Can this group be so easily distinguished from the churched group? And cannot the churched group also be involved in a shunned relationship? And what is it “to return to the active practice of the faith”?
* I think a greater effort should be made to reach young people through the school, organizations, etc. I feel the number of young people a pastoral worker would meet through the hospital would be small in comparison to other movements within the Church. Young people have to turn to something or to their peers, and a lot of times this influence may lead them away from God and the Church. We must try to establish a value system that will help young people cope with the problems of the world.
* The unchurched need not necessarily be involved in a shunned relationship. Again the pastoral person needs to be careful not to program his or her perception of the young patient on the basis of churched and unchurched. The churched can be in need of help as much as the unchurched. It would be appropriate to welcome an unchurched patient to active practice only at a certain age.
* Unchurched? Youth are like in Little Bo-Peep: “Leave them alone and they'll come home, wagging their tails behind them.”
* The clergy person or pastoral worker should be an attentive listener, and show an understanding and acceptance of what has been happening in the young person’s life in the past, and now in his or her present attitude.
* Unchurched? What is the real meaning of this term? Even if some of our youth do not go to church, I find most of them are very kind, and always recognize you on the street and always pick you out in a crowd. In our parish we have a youth group and it has done wonders for some of the youth. They have a good leader and respect him.
* I honestly think many young people want to hear something about sin.
* This paragraph implies that only the unchurched have problems with relationships, alcohol abuse, etc. Thus a black and white picture has been painted and this is not reality.
* I feel these thoughts can be idealistic to some extent. I believe that a good relationship needs to be established before any “faith teaching” as such can be done.
* I feel it is important for the young person to be visited first and foremost as a person before being visited as a prospective churchgoer.
* I feel a visit may not always come to an invitation to practise faith. But any contact where interest and concern are shown is important and worthwhile. The visit may be remembered in crises in later years.
* My reaction to this section is positive. A good understanding is shown here.
* As regards the pastoral worker, the right person in the right place could do an excellent job here. The hospital could be a steppingstone for the young person to come back to the Church. A lot of discussion is needed in a situation like this.
* Again the response will depend on the approach of the priest or pastoral worker. It may take several visits to make friends.
* Some young people never go to church because their parents or family members never go; some stopped going out of laziness or lack of interest; sometimes the priests or the liturgies are not life-giving.
* There is a general increase in emotional disturbances, starting with early puberty; there is often a deep searching for a faith dimension, but ground roots do not seem to have been laid down during the early formative years. Their crises can often be related to peer pressure, broken and horrendous family relationships, with alcohol and drugs being abused. Most of the precipitating factors are fragmented family relationships, with the child caught in a double bind.
* I have found that the unchurched do pray in their own way and can react positively to a pastoral worker. Then there are some who doubt God’s existence because “How could God allow this to happen to me?”
* For the most part non-Catholics and the unchurched do react positively to a pastoral worker. They sense that this person is on their side and wants them to get better.
* We do not meet many adolescents beyond age 16. Possibly with this age group the problems are less noticeable. They may show polite response to over-stress of a religious nature but not too much interest.
* Sometimes an illness serves as a catalyst for a return to faith but this cannot be generalized. If it is to happen it requires very special pastoral support and care.
* The group’s reaction to this section is totally negative. Indeed, they felt insulted by it. Just because young persons are not attending church, it does not mean that they are into drugs, sex, or alcohol. Nor does it mean they are not religious; most likely they are in a phase where they are working things out on their own. This has to be respected. The illness itself may be throwing some earlier beliefs into doubt. The patient needs support in all this, not judgment.
* In a hospital setting a good pastoral worker can help an adolescent work through much of these problems and come to have a different appreciation of life. The exposure to a number of persons in different degrees of illness is very sobering and maturing.

**Attributes of pastoral workers** (no. 20): A welcoming attitude, openness; care and concern; a listening attitude to discover the underlying meaning of words; nonjudgmental and “non preachy” attitude; a response to the needs of the young person.

One specific concern of some hospital workers surfaces when pastoral workers give advice contrary to that of the doctor and of the hospital. This may happen when the young person is compared to someone else in a similar situation and judgments are made which are in opposition to those of the doctor or hospital. Care should be taken to avoid giving such advice.

* I am in agreement with these attributes: Yes: 23 (100%).
**Comments:**

* The statement ("One specific concern") applies in all areas of the hospital and to all patients. For a pastoral worker to give such advice would surely be seen as a very inappropriate practice, and rightly so.

* I do not understand what you mean when you say that the pastoral care worker would give advice contrary to the doctor or hospital. I feel sure that most pastoral care workers try to reinforce the advice of the doctor and the hospital, and if there is a discrepancy in advice it may be better to discuss the topic with the patient.

* I honestly feel that pastoral care workers should never give any advice contrary to the doctor or hospital. This can be very dangerous. Urge the patient to ask the nurse and doctor to explain medical concerns to him or her.

* A good brief description. Listening is so vital here. Need of a holistic, team, and consultative spirit among health care workers, including pastoral worker or chaplain, nurse, social worker, and other professionals.

* Very important to be nonjudgmental and nonpreachy in one's approach to the young.

* These attitudes reflect respect and understanding.

* Needs more detail and elaboration. Pastoral workers should be trained in communication and interviewing skills.

* A friendly, caring, listening pastoral care worker is very much appreciated. The importance of God can be and is transmitted in a nonpreachy attitude. Discussion with a pastoral care worker of one's own age is gratifying. With regard to the concern of hospital workers, patients should be made aware that where clergy are focusing on a higher Being in control, hospital workers may share this as well, but medicinal fact and scientific evidence are something that they must greatly base their statements on.

* In my situation there are few pastoral workers other than the regular chaplains who certainly would subscribe to your list of attributes. I agree with the specific concern. Listening, not judging, is crucial. Judging could cause upset in many ways.

* The attributes are well stated. To have worked with adolescents in a group setting is helpful to understand their behavior, which is meaningful for them.

* The attributes in the list are desirable. The paragraph that follows the list does not reflect a good attitude.

* The five points listed are most important and ideal attributes for a visitor — for any pastoral worker or member of the clergy.

**Other attributes needed by pastoral workers:**

* First of all they should be warm, caring people who communicate and listen well. This natural endowment should be supported by academic study and clinical experience.

* A person needs to be approachable, a person whose caring comes from the heart and from life experience — 2 responses.

* An ability to be present to the young person.

* Being oneself; happiness; generosity in time and talent; time — 3; warmth and compassion — 2; gentle understanding; sense of humor — 4; presence, availability — 4.

* Interest and willingness to be of assistance in any way possible; listening — 2; good conversational skills; awareness of and sensitivity to young person's family situation — 2.

* Act as contact for young people and other agencies.

* Honesty — 2. We should not be afraid to disagree and to tell young people that we may disagree on certain points, and that we should not be afraid to offend a young person. We must speak the truth about situations.

* Take an active part in trying to get help for young people (charity).
The pastoral worker's ministry reflects the minister, and if the minister is ministering to Christ it will be obvious. But if the minister is ministering to self at the expense of the patient dragged into a bureaucratic maze of numbers, papers, etc., that too is obvious, even if the pastoral worker seems "busy" and important.

* Be on time for appointments. Patients are already anxious, so do not increase their anxiety level.
* Openness to accept the "youth cult" signs and jargon, to see through it to the human voice and searching young person. Thus penetrate and go beyond that which may seem outlandish and unacceptable. Do not impose dichotomy or barriers to communication between the generations.
* A facility to pray spontaneously, simply, directly.
* An ability to work as a team member so that any advice given is consistent and appropriate; should work with the hospital staff where possible, especially with nurses and social worker.
* Sincerity; love of people; desire to do this type of work; a broad vision; a knowledge of modern youth; kindness, gentleness, patience — 2; ability to keep confidences; ability to work with children.
* Don't try to be one of them — e.g., jeans, long hair, etc. — unless that is your normal way.
* A knowledge of the growth and development of the young adolescent, along with his or her sociological and psychological development, as well as their anatomy and physiology, since they are moving toward maturity; some children today are sexually developed at a relatively young age.
* Be somewhat familiar with their use of language.
* In some cases serve as a liaison between the patient and the hospital staff.
* Flexibility and humor. Not too easily offended by seeming rejections. Next visit may be very meaningful — 2.
* Willingness to listen to their interests, even keeping self informed for better understanding (sports, etc.). Often a springboard to deeper sharing.
* Ability to recognize needs of adolescent: when to be left alone, when to talk, when to pray, when to suggest sacraments.
* Learn to tolerate teenager's mood: do not come on too strong or authoritatively.
* Reach out to them at their own level. Listen to them. Converse about things that they show interest in. When one has earned trust, they will open up and want to talk about the things that they care about the most.
* Treat the young person as a person, not as a teenager or child. Most young people who face life-threatening illness feel themselves to be more mature than many of the adults they encounter, including parents, adult friends and relatives, but not some medics and not some of their own peers who respect them.
* Don't be paternalistic.
* Recognize the loneliness of facing cancer.
* Let the doctors be doctors. If you're not a medical person stay out of the medical stuff, because you just don't know what's going on; if you try to act like you do, you lose all credibility.
* Be natural, be yourself, admit your own helplessness in the face of serious illness.
* Don't be pushy. Let the patient set the agenda and tell you what's wrong.
* Talk to the patient, not the patient's family.
* No chanting or praying over patients. Pray with the patients, not for them.
* Offer a picture or something to focus attention on. Not gloomy pictures of Jesus; let's see him in blue jeans and sandals; let's see him relating to young people or children.
* Respect the patients as people. Don't pamper them. Respect their dignity as persons.
* Outside accident cases, we do not have many young people admitted to our hospital. If I do have the opportunity to visit these young people as a pastoral worker I would hope that they would feel comfortable with me. I would try to make them feel that they are important, and gradually lead to trust, love, etc.
* Pastoral care workers should be very careful in giving any advice which might be contrary to hospital or doctors. They should also be careful not to compare other patients, complaints of illness, etc.
* I feel that sometimes we are too inclined to refer people, especially young people, to other agencies, and do not take an active part in helping them.
* I think that as pastoral workers we do not become involved enough with young people because we cannot make the commitment that they may be looking for. Sometimes I think that because a pastoral care worker may be older than the patient, he or she may feel that this advice would be considered old-fashioned and not acceptable to the young patient.
* Sickness in the life of a youth can be a growth time, a time for serious reflection on his or her person and needs; also a beautiful opportunity to develop in faith if nourished gently and respectfully by the pastoral agent. Need to see each youth as a person: a budding, broadening, impressionable, sensitive person, who is sick. Their preadult years make a wide path open to accept insights into their humanity and their God.
* If a good relationship has been established I feel the door should be left open for further communication after discharge from the hospital. Follow-up may also be a real need.

Rites of Anointing and Viaticum

Reflections on celebrating these rites with young people:
* The rites should be personal, touching their hopes, dreams, and frustrations of the situation. The celebrant should speak in a personal way with the person to be anointed. Ideally the rite should be celebrated in the presence of family and friends. Preparation may be needed to dispel the long-held common belief of “last rites as the kiss of death.” Preparation of the parents may be more difficult than the preparation of the adolescent.
* In ten years of practice, the only times I celebrated the anointing of the sick with adolescents was in very critical instances when the patient was not conscious. When children are sick they are usually referred to a children's hospital rather than remain in a general hospital.
* One has to be very cautious in this respect. The first “sacrament” a person needs in the case of illness is another human being. Any sacramental celebration needs to be contextualized. The first concern is not whether they should have this or that sacrament, but whether they have someone that can help them to make some sense of their situation. And in many cases that someone may in many cases not be the pastoral worker. It takes a fair amount of time to establish a sufficient base of confidence on which that making sense can be built.
* Sick persons, especially the young, will do their own selecting when it comes to confiding in someone. The label “pastoral worker” will not immediately elicit that confidence. Much depends on who that pastoral worker is as a person.
* Our experience is limited with the anointing and viaticum of young people in our hospital, since most young people who are terminally ill have been in large city hospitals. With the few young people we have experienced in the terminal stage of illness, we have found that their knowledge and understanding of their illness, their depth of mentality, their love and affection in the family, their place and importance in the family structure hold the key to our understanding and role in these rites. In the celebrations of these rites, if there is time to use multidisciplinary factors, the person, the family, and the staff have time to reflect and construct a very understanding, compassionate program.
• I do feel that this rite is not explained and performed enough to change the attitudes of young people. I think it is still associated too much with the dying, and as a result the younger people-and some older people have a great fear. I do not find as you suggest an openness of young people to this sacrament. I find that they do not associate an illness with death because they feel that they are young and healthy and that they have many years ahead of them.

• Teach them about it.

• Explain the rites thoroughly, slowly, simply, before the actual ceremony. Do not be lengthy or use too many ecclesiastical jargon words. Particularize and personalize the rite, but always with keen sensitivity to theological and liturgical understanding contained in the rites. The celebration of these rites can be a warm and gracious invitation to a young Christian, and one that will be an impressionable, memorable experience. Make use of signs and gestures in a visible, easily comprehended fashion.

• I had one experience of a boy dying with cancer, and he was very receptive about receiving the sacrament of the sick. However, I feel that this sacrament should be talked about more frequently in church and even have celebrations of the sacrament in the church for the elderly and sick in the parish. Some patients have great fear when receiving it for the first time, but are very grateful to pastoral care workers for explaining it to them and encouraging them to receive it.

• Some clergymen rush through the ceremony. Some do not take the time to speak in a personal interest way to the patient. Some seem shy and embarrassed.

• When appropriate, a communal celebration could be planned so that various persons receive the sacrament together.

• I feel that these sacraments are meaningful encounters with Christ and should be presented to the young as well as to older Catholics. I believe the elements of symbol, celebration, and human and Christian gathering around Christ should be emphasized as opposed to a strict ministerial approach cut off from life and meaningful events.

• That the healing power of Jesus through the Spirit be stressed, as readily available to the baptized (indeed, to all), so that faith is aroused.

• In my experience with young people, they are not too eager to receive the sacrament, but if time is taken to go gently and give a meaningful explanation of what is happening, with the grace of God, we can arrive at a calm and beautiful acceptance of dying and of accepting the rites of anointing and viaticum. I find that the parents can be very helpful in this situation, and often they are the ones who suggest the "last rites." The pastoral worker very often builds up a good spiritual relationship with the sick or dying young person. This is a great help.

• Positive. I think young people should be introduced to the rites, especially to the healing power of the sacraments.

• Great flexibility will have to be used, depending on the adolescent, the family, the hospital, etc.

• Very limited. A time of great reconciliation and healing in the family. Must have time to prepare the patient and the family. The priest must have time to spend with patient and family. Privacy is important. Try to have a priest present who knows the patient, a priest whom the young person likes and feels comfortable in sharing with.

• Very useful in helping a young person understand how precious and fragile life is. Excellent in establishing a rejuvenation of one's faith in God or in the case of a "shaky" Catholic young person, establishing the roots of a strong faith. Excellent in helping establish a strong prayer life. Sure we pray to God, talk to God when we are sick, but how about when we are healthy? Thank God for giving us this health and well-being. God likes to share in the good times as well as the bad times with us.

• Many parents still associate sacrament of the sick with dying and wait too long, fearing to "frighten" the patient. So much more meaningful when celebrated with family, nurses, and chaplain present. Parents and adolescent need preparation for the sacrament when
possible, and a leisured pace in the actual celebration of the sacrament. Above applies to anointing and viaticum, even when the adolescent is apparently semiconscious.

* Teenagers with similar illnesses benefit from chaplain’s honesty in sharing last moments of a friend who has just died. This concern may last for weeks, and there is a great need to share grief and fears.

* Since the young people in this group (churched, Catholic) see this sacrament as preparation for death, I question the efficacy of its celebration in their circumstances. Does it give the sacrament a “magical” quality?

These young people do not consider themselves to be ‘sinners’ as such and feel themselves reconciled to God. For them it’s OK to offer the sacrament to them and if they feel need to celebrate then, they will let you know. For most of this group (average age 15), death was not something they admitted as a possibility for themselves; they all believed they would survive even though the risks were high for some. If they were to die, that was OK too, but they would rather not.

They are not very familiar with the form of the present rites although all have seen it celebrated in their own churches, some more than others. Yet they did not seem to put themselves in the same class as the old people and those in wheelchairs who went forward for anointing. They were surprised too that there were so many who were so sick, but not themselves.

* This is often a hurried, difficult celebration. There is usually fear on the part of the young patient. Many parents still associate the sacrament with dying, and hesitate because of the danger of frightening the patient. It can be a meaningful celebration when planned and celebrated with family, friends, a nurse, pastoral worker, and chaplain present.

* This should only be offered, but not pressed. The wording of the sacrament of the sick itself is something that they do not seem to relate to. Whatever guilt they experience does not seem to be around matters usually seen as “sins,” and they do not seem themselves as “sinners” in need of forgiveness before they are acceptable to God. They were adamant about being accepted and treated as acceptable before God as they are.

* Two of the five girls in this group were anointed while hospitalized. None of the five girls has a contemporary understanding of this sacrament: they still associate it with preparation for death, i.e., “last rites.” While their school studies have taught them the renewed theology of anointing, all seem still to have a pre-Vatican II view of it, and that is apparently their parents’ view too. There is an enormous amount of catechesis needed in regard to this sacrament.

* It is also this group’s experience that communion in the hospital was administered too casually and too hastily. They said there needs to be more care and concern about communion. This was not an appeal for more liturgical solemnity; rather it was directed toward a more personal involvement with the minister of the eucharist and with the sacrament.

My recommendations for celebrating these rites better with young people:

* Parents of adolescents play an important role in influencing their attitude to illness, especially terminal illness. Often parents cannot accept the seriousness of their child’s illness and avoid talking about it with adolescents, as they are very upset themselves. As a result, parent and adolescent live in isolation from each other. The comforting presence that results from honestly facing the situation is lost when the real pain is not addressed and there is mutual isolation. Often as well parents become angry and bitter. Often the pastoral care person is the target for that anger.

* Would be a positive one: First of all, a preparation period for the adolescent is recommended. An understanding of the rite is encouraged. When celebrating, have friends and family present.

* Take time for catechesis of adolescent and family. Plan for private time with adolescent to resolve personal issues and problems. Be sure to continue visiting with some frequency after the sacraments are celebrated.
• That these rites should be celebrated in the schools on occasion and also at meetings and other functions so that the association of this rite with death would be removed a bit. I feel that young people are not exposed enough to this rite as a healing rite rather than as a sacrament for the dying. Until we celebrate this rite in a more open manner and more frequently, young people will not be open to receive it.

• Celebrate it after the understanding is discerned.

• Include family members and peers (friends) if possible, thereby developing and connecting with the relational orientation of the young person and with a sense of celebration of special “sacred moments” with others. Stress that God, through Jesus, is working through others and is present in sickness as well as health, and in loved ones, as expressed in their presence and caring.

• I think in youth groups this sacrament should be explained to them, and they could have a discussion on it. As I said above, it should be talked about in church. When a father or mother receive this sacrament in hospital and if members of the family are around, I try to have them present for the celebration.

• Choose readings applicable to young people — 2. Read prayers slowly, deliberately. Take time. Some singing if applicable. Smile a lot: it makes them more comfortable. Look at them at times during the prayers and readings. Get them involved in answering if well enough.

• A revised rite adapted to the language of young people. I feel song and music should be an integral part of such a rite. I believe that the communal celebration is important, a celebration that is not rushed, but allows time for prayer, reflection, and open sharing.

• That they be personal, short but unhurried, direct, celebrated in the presence of family and friends, if possible, with a provision for all present to lay hands (touch) on the young person.

• Go very gently. Explain what it is all about. Speak about God's mercy. Pray with the young people, and make them feel you are there supporting them. Get the nursing staff involved, making them feel part of the celebration.

• Celebrate the rites at a time other than when tests and examinations are being done. Rites are celebrated with the consent and support of the parents. Avoid causing fear, doubt, or confusion in the child.

• More education about this sacrament is required. Important to stress that it is not reserved only for the elderly or those who are in immediate danger of death. For the sick person the emphasis would be on asking God for a complete and total recovery. The priest should emphasize to the sick person that yes, it isn't fair to be stricken at a young age but by dealing with it with courage and faith in God, we are serving as an example for others and are physically dying a little with Christ as he completely died for us at the young age of 33. Complete and total recovery should be emphasized so that the sick person can go and serve God and be physically active instrument of God's peace.

For the dying young person, again it isn't fair at such an age, but then Christ courageously accepted a most humiliating human death at a young age. The dying person is leaving an imperfect life for a perfect state of happiness. He or she is being rewarded for his or her good works on earth. This young person can still be an active instrument of God's peace from his or her hospital bed by dying with faith and hope.

• Preparation and communal celebration should be unhurried and compassionate, addressing the person's fear.

• Again, only with an explanation of the post-Vatican II emphasis on the Church as community praying for healing, and only as an expression of loving support with the patient and those who are most special to him or her.

• More catechetical instruction in preparing the young person for this sacrament. Try to plan a communal celebration, not done in haste but in a loving, prayerful manner. Try to handle the fear of all concerned.
* Revise the rites to account for the various stages of spiritual development of the adolescent: it has a wide range.

— Have young people themselves participate in that revision to develop rites suited to their needs, not to the needs of adults.

— Recognize that a young person with life-threatening illness may leapfrog some stages of development and become very mature spiritually.

— Recognize that some adolescents are still very childlike and undeveloped spiritually, so do not impose adult rituals on them.

— Abolish the rite of viaticum. (In practice, I have not yet met a chaplain who was not confounded by this sacrament. Some patients recover after viaticum, some die after communion.)

— No matter how often they have heard about the post-Vatican II changes in emphasis, it would do no harm to explain that emphasis before the anointing. If possible, it should be a family-and-close-friend-and-community event, with those present standing close to the patient and even touching (laying on hands) with the priest while he or she is being anointed. The mood might be set with a scripture reading or a meditation or a hymn. The event should have a sense of being supported by the Church community.

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OUR NEXT ISSUE

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 nos. 65 (1978), 81 (1981), and 100 (1985), under the title of Essays on Liturgy.

Bulletin 109, Some Notes on Liturgy, will continue this tradition, offering quiet but challenging articles for better celebration. This issue will be ready for mailing in May. Additional copies may be ordered from Publications Service at the address on the inside front cover.
Understanding suicide may be difficult, but preventing suicide is not a complicated social problem.

Prevention depends mainly on recognizing the depressive illness which usually comes first, and it's time now that all of us learned how.

* * *

My son Bill killed himself last summer. A year later, we still miss him, and the sorrow is slow to disappear. We hear a lot in the news about the tragedy of suicide, but not nearly enough about prevention. As a doctor, and as a father, I am very concerned that the topic of suicide should be presented properly, because I think we now know enough to look at suicide with more understanding, and this can save some of these precious lives.

**What to Know**

**Depression is the usual cause:** Most suicides are due to an underlying depression. Depression is an illness, and it is very common. It affects about 10-15% of all men, and 20-30% of all women at some time during their lives. It hurts families and careers; it destroys people. Yet, surprisingly and sadly, most people fail to recognize it either in themselves or in their loved ones. What makes this especially tragic is that depression is so curable.

**But no one recognizes the signs:** Many who suffer don't come to the doctor for an official diagnosis. They look quite normal and they walk about in public, among friends and family, displaying the classic signs of depression, but usually they meet no one who understands what the signs mean. Their illness remains unrecognized. Many recover, but some of these folks die. Families and friends could save them if only they could suspect the disorder.

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1 Dr. George P. Nichols, MD, FACP, practises internal medicine in Appleton, WI.

This article first appeared in the *Prairie Messenger* (December 1, 1986, Muenster, SK S0K 2Y0): vol. 64, no. 26, page 18, and is reprinted here by courtesy of the editor, Rev. Andrew Britz, OSB.
Recognizing Depression

Since we have no reliable tests for depression, we depend on symptoms and signs. Any symptom, by itself, may be normal; and almost all of us have "the blues" now and then; but when these symptoms occur in combinations and when they persist, real depression may be indicated.

Everyone should learn these dozen signs of depressive illness:

1. Recurrent thoughts of death and suicide.
2. Mood is sad and unhappy; but sometimes irritable and anxious; and some deny mood change.
3. Feelings of hopelessness, of being worthless, and of self-reproach.
4. Crying, or inability to cry.
5. Withdrawn.
8. Trouble thinking and concentrating.
9. Difficulty with sleep: may have trouble falling asleep, but often awakening too early, or sleeping too much.
10. Change in appetite or weight.
11. Physically: slow and tired, or may be agitated and restless.
12. Complaining of physical ill health, e.g., fast heartbeat, headache, constipation, chronic pain. [Symptoms like these are common but misleading, and disguise the underlying sadness; they probably mean that the person is worried about himself or herself and is asking for help in approved (non-emotional) words.]

Some depressed people, especially youths, may not appear sad and hopeless outwardly, but instead may act rebellious, become involved with alcohol or other drugs, may fail subjects in school, or stop going altogether. Occasionally, your first suspicion that someone is seriously depressed occurs when you feel a little gloomy yourself after talking with him or her. (It rubs off.)

And it is always possible to ask a person directly how he or she feels—probably more directly than you realize.

Problem or depression? Is this a problem or a depression? For someone who is depressed, life's problems are especially difficult, so that depression can easily mimic a normal reaction to trouble. Even a pastor may not always realize that he or she is dealing with a risky depressive illness if one of his or her flock asks for help with a personal problem.
Even more serious problems: Suicide becomes even more of a threat with these danger signs:

1. Increasing distance and withdrawal from family or friends.
2. Absence of hope.
3. Hearing voices, and other disordered thinking.
4. Talking of suicide.
5. Giving away prized possessions, e.g., trophies, hi-fi and sports equipment, baseball cards: “I won’t be needing these any more.”
6. Putting affairs in order, e.g., returning long-borrowed items; final contact (unspoken goodbyes) with important friends and relatives.
7. Sudden improvement (no longer painfully undecided).

Having counsellors, ministers, crisis centers, social programs, and people willing to talk with us when we are troubled: these are wonderful resources for many things, but not for depressive illness. It’s not enough. We can’t stop there.

An illness, not a social problem: Serious depression is not primarily a social or a counselling problem. It is an illness whose sadness has grown beyond words and beyond self-control.

What to Do

Not the time to talk and advise: If you suspect depression, or if you are concerned that someone is suicidal, don’t decide to watch and wait. We can’t leave the treatment up to the one who is depressed, because he is not himself, she is not herself. This person’s thinking and judgment are impaired. This is not the time for sympathizing, or just listening, or trying to restore hope. And don’t just lecture and say “Shape up” — he or she is not able. Delaying treatment is risky. This person does need your help.

Take this person to the doctor, just as you would for pneumonia: So step right in and take him or her to the doctor, or to a psychiatrist, who can verify your amateur diagnosis, and who can prescribe the antidepressant medicines which are so often needed along with psychotherapy. The outlook, then, improves.

* * * *

Religion and suicide: I think it is only natural that the role of religion is sometimes misplaced, because suicide appears to be based on a wrong decision, and because we believe that faith and prayer strengthen people in making good decisions. But, as I have said, a person with a depressive illness
has lost the ability to think and to judge normally. His or her poor brain is sick, and a sick brain is not logical. We cannot blame this person for making the wrong decision when depressed, any more than we would blame someone for faulty thinking when sick with schizophrenia. Fortunately, depressive illness usually responds well to medical treatment.

**Suicide prevention is a public matter:** Understanding suicide may be difficult, but preventing suicide is *not* a complicated social problem. It is *not* hard to prevent suicide. Prevention depends mainly on recognizing the depressive illness which usually comes first. Spotting depression is not only for teachers and counsellors. It’s time now that *all* of us learned how.

**Spotting depression saves lives:** Public recognition of depression is almost nonexistent at present. Society has not failed these people. We just haven’t seen them clearly before. Shame and stigma have held us back. We publicize the signs of cancer, and we even teach the public CPR (cardiopulmonary resuscitation). Why not a simple uncomplicated program to show *everyone* how to recognize depression? I think your own doctor might be willing to help. I am one doctor who has learned from personal experience. That’s why I have written this for you.

*August 1986*

* * *

**Information:**
- For more information on depression, ask your doctor, or a psychiatrist. Ask about depression questionnaires.
- Ask a lady in Minneapolis who talks and writes on suicide. Her booklet, *Your Child Has Died*, is the best immediate solace and treatment I know of for families who are left behind after this tragedy. Write to Adina Wrobleski, 5124 Grove St., Minneapolis, MN 55436.
- *Depression, What We Know*, by Lobell and Hirschfeld (1984, National Institute of Mental Health, 5600 Fishers Lane, Rockville, MD 20857).
- Various publications and pamphlets are available from Youth Suicide National Center, 1825 Eye St. NW, Suite 400, Washington, DC 20006.
- And for a more complete discussion of suicide prevention, please send a stamped [U.S. stamps, or international postal reply coupon] self-addressed envelope to Dr. George Nichols, 424 E. Longview Dr., Appleton, WI 54911.
International concern

In October 1986, the Congregation for Divine Worship wrote this letter to the bishops who chair Episcopal Commissions for Liturgy in each country:

The problem of participation by youth in the liturgy has often been brought to this Congregation.

Recently a study group has been set up to examine the problem. The work will take its start from the concrete situation of the participation of young people in the liturgy in the different parts of the Church.

For this reason a questionnaire has been prepared, and a copy is enclosed. The information requested may be amplified with other useful facts that will be helpful in the eventual preparation of directives and general guidelines for pastoral liturgy with young people.

We will be grateful to have the response of your National Liturgical Commission before December 31, 1986.

Canadian response: As soon as this letter was received, the Commission asked the National Liturgical Office to share it with the bishops and the liturgy directors in each diocese. As the replies were received, they were passed on to Rome.

Questionnaire:

YOUNG PEOPLE AND THE LITURGY

Note: In the following text, the term “young people” refers to adolescents between the ages of 13 and 18 approximately.

1. In your country are there directives concerning “Young People and the Liturgy” issued by:

   * The episcopal conference?
   * The liturgical commission?
   * A particular diocesan commission?

   [If yes, please enclose a copy.]
2. In your country are there organizations, movements, or centers which:
   a) Undertake studies on young people and the liturgy?
   b) Hold special forms of liturgies for young people?
   c) Publish material, examples, etc., on this subject?
      [If possible, could some samples be enclosed?]
   d) As regards (a) and (b), has the response of young people been:
      * Significant?
      * Little?
      * Very poor?

3. In your country are there any official statistics regarding:
   a) The attitude of young people toward the Church?
   b) The participation of young people in the liturgy?
      [Please enclose the relevant documentation.]

4. Are there in the mentality of your young people and in their lifestyle certain positive elements that would contribute toward encouraging young people to participate in the liturgy? (For example, a sense of community and of festival, an openness to symbols and signs.)

5. In your country are there any difficulties regarding young people and the liturgy stemming from the situation of:
   * Young people?
   * The Church?

6. What are the difficulties of young people regarding the liturgy:
   a) In general (e.g., liturgical symbols, language, active participation . . .)?
   b) In particular in the celebration of the eucharist (e.g., the choice of readings, eucharistic prayers, chants . . .)?

7. In your country, are there noneucharistic celebrations for young people (e.g., liturgy of the hours, vigils, catechetical celebrations)?

8. Have you any observations to make on the points mentioned above which could be among the proposals to be made to the study groups of the Congregation for Divine Worship?

9. Would you like to propose the names of any specialists who might eventually be consulted for advice?

A directory for Masses with young people? In 1973, the Congregation issued the Directory for Masses with Children. This excellent document provided positive and practical guidelines for preparing and celebrating Masses with preadolescent children. The Roman letter and questionnaire would seem to indicate that work is in progress for a similar directory for liturgies with teenagers, young people of 13-18 years of age.
Those who have worked with youth in different cultures recognize that the ages given are but indications. Varying ages of physical and legal maturity, differing school systems, and other circumstances mean that local communities need to determine the relative meaning of terms used in international documents.

In most parts of Canada, the ages of 13-18 cover the high school years, but some in the lower end of this age group are in grade school, while some in the higher end are in university or other postsecondary education, or working or unemployed.

As further developments take place, we will be pleased to cooperate with them, and to share them with our readers.

EVALUATING 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.

A questionnaire was included in Bulletin 107, pages 29-36. Parishioners, youth, and all those involved in musical ministries and in preparing liturgies are invited to respond to these questions.

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

To be of help to the Council, replies should be mailed to the National Liturgical Office by April 30, 1987.
SOME WAYS OF USING THIS BULLETIN

Bulletins 106 and 108 look at *Youth and Liturgy*. They contain many ideas for discussion and action, and invite each parish and Catholic high school and college to begin or widen their positive approach to young people (16-25 years) in the Church today.

Many people can be involved: The ideas, suggestions, and questions in these two issues need to be discussed by young people, by adults, and by both together. Some groups which might wish to use the contents of these Bulletins include:

* Youth groups, organizations, recreation societies, teams; individual young people.
* High school and college chaplains, catechists, teachers, student organizations, religion classes.
* Parish council and its committees; other parish organizations, groupings, movements; musicians, choirs, servers, parish liturgy committee, liturgical planners, presiders, lay leaders, people working with children's liturgies.
* Teachers, catechists, youth ministers, people who work with youth groups.
* Clergy: bishops, priests, deacons; chaplains and pastoral workers.
* Parents of teenagers are often perplexed, puzzled, and frustrated by their children. Can these two Bulletins be of help to them in beginning or continuing a dialogue with their children?
* Any one of the above groups can join with one or more of the others for a helpful discussion of these questions.

How to begin: The group can take one topic at a time (such as prayer [Bulletin 106, pages 285-292, and no. 108, pages 69-74], or talents and ministry [Bulletin 106, pages 316-320, and no. 108, pages 75-82]). Where possible, youth and adults will come together for this discussion. They can consider what the articles say, and ask themselves if these comments reflect the local situation. What are they doing right in this community? Where is there room for improvement, development, growth, opening up?

Extra copies of the Bulletin may be obtained for those taking part in these discussions: see the address of Publications Service on the inside front cover of this issue.

Further ideas are offered on pages 110-115, below.

*What are you going to do about this in your Christian community?*
It depends on you!

On October 5, 1986, Pope John Paul II spoke to 50,000 young people in Lyons, France. He answered these questions and comments that individuals had given him about faith, the Church, and involvement in the world:

About faith:
1. It is not easy to bear witness.
2. How can we share our faith with others?
3. Our friends laugh at us if we talk about God.
4. By means of the sciences and its technology, the world unceasingly calls our faith into question.
5. We always have a thirst for God, but what is the use of believing?
6. It is a good fortune to know Christ.
7. How can we live for God today?
8. How can we rediscover this first fervor?
9. Where is this first Love?
10. Tell us if the young people of other countries ask themselves the same questions as we do.
11. And you, Holy Father, do you ever have doubts?

About the Church:
12. If I do not ask for a Church with “keys in her hands,” or a Church that dominates the world like a skyscraper, I would like a Church that we can build together.
13. The Church interests us. For us it is a choice, a personal step.
14. Why do so many young people in France withdraw from the Church?
15. Why do we so often understand little of what the Church says?

16. I have such a great need of a priest who would listen to me; why are there so few of them? [See page 80, above.]

17. The Church needs us; but one would not say that this is in fact the case!

18. Holy Father, talk to us about the Church; but not the Church that is in the books, or in the great ideas. Talk about a Church that helps us to live, in our daily life.

**About involvement in the world:**

19. When this event is finished, we young people will take up our daily life at once.

20. We are the future of the world.

21. The world is a world of discouragement and competition.

22. A world with its solitudes, its fears, its nuclear armaments, its crimes, its unemployment, its anguish, its drugs, its suicides, its racism, its tortures, its terrorism....

23. A world with its Third World, and its Fourth World, cast on our shoulders like a fault.

24. Is unemployment our fault?

25. Are we guilty if we do not find work?

26. We are young, we want to live.

27. We are here with our plans to form families, our desires for peace and sharing, our dreams of seeing a change of mentalities, and our will to enter into communion.

28. Is not the future before us great?

29. Holy Father, what would you do in our place?

30. Please, Holy Father, do not give us prohibitions, but give us reasons to live.
World Day of Youth

Pope John Paul II has sent this message to all the young people of the world on the occasion of the World Day of Youth, Palm (Passion) Sunday, April 12, 1987:

Dear young people, my friends:

"We ourselves have known and put our faith in God's love toward ourselves"

(1 Jn. 4: 16).

1. On June 8 this year I had the immense joy of announcing that the next World Day of Youth will be celebrated at Buenos Aires on Palm Sunday 1987. This will be the moment in which, with the help of God, I shall culminate my apostolic visit to the countries of the cone of South America: Uruguay, Chile, and Argentina.

At Buenos Aires I shall have the great joy of meeting not only the young people of Argentina, but also many other young people coming from the whole of the Latin American continent and other countries in the world. In this much awaited meeting, we shall all feel in communion of prayer, friendship and brotherhood, responsibility and commitment, with the other young people who, gathered round their pastors, shall celebrate this day in local Churches throughout the world. We shall also feel in union with all those who are seeking God with a sincere heart and who wish to dedicate their youthful energies to the construction of a juster and more fraternal society.

It is significant that the World Day of Youth should this time have the center of its celebration in Latin America, the majority of whose population consists of young people, who are the animators and future protagonists of what has been called the "continent of hope." The Church of Latin America, which proclaimed its "preferential option for the young" at Puebla, Mexico, is preparing itself for a "new evangelization" to rediscover its roots and rejuvenate the Christian tradition and culture of its peoples on the threshold of the "half millennium" of its first evangelization. Yet if our attention is fixed on it, it is also extended to the four corners of the earth, and our words are intended as an appeal to young people everywhere, from the North and the South, from the East and the West, to join together, for it is they who will be the men and women of the year 2000 and whom the Church recognizes and welcomes with hope.
2. The theme of this World Day places before our eyes the witness of the apostle St. John, when he exclaims: “We ourselves have known and put our faith in God’s love toward ourselves” (1 Jn. 4: 16).

In this regard, I would like to remind you of a thought I expressed in my first encyclical: “Man cannot live without love. He remains a being that is incomprehensible for himself, his life is senseless, if love is not revealed to him, if he does not experience it and make it his own, if he does not participate intimately in it” (*Redemptor hominis*, 10). And how much more this reality holds good for the life of the young, during this phase of special responsibility and hope, development of the person, definition of the meaning and the great ideals and projects of life, and aspiration to truth and to the attainment of genuine happiness! It is in this period of our life that we most have a need to feel ourselves recognized, supported, listened to, and loved. You know very well, in the depths of your heart, that the satisfactions afforded by a superficial hedonism are ephemeral and leave nothing but emptiness in our soul; that it is illusory to enclose ourselves in the shell of our own egoism; that all indifference and scepticism contradict the noble aspirations of a love that knows no frontiers; and that the temptations of violence and of ideologies which deny God can only lead to a dead end.

Since man can neither live nor understand himself without love, I want to appeal to you to grow in humanity, to give absolute priority to the values of the spirit, and to transform yourselves into “new men” [and women] by increasingly recognizing and accepting the presence of God in your life: the presence of a God who is Love; of a Father who loves each one of us for the whole of eternity, who created us by love and who loved us so much that he gave up his only Son to forgive us our sins, to reconcile us to him, and to enable us to live with him in a communion of love which will never end. The World Day of Youth should therefore prepare us all to accept this gift of the love of God by which we are called to unity and solidarity. This is a call that excludes no one. On the contrary, it is one that transcends frontiers and is addressed to all young people without distinction. It is a call that strengthens and renews the bonds by which young people are united. In these conditions, it is essential that the bonds that unite them be particularly strong and operative with the young who are suffering from unemployment, who are living in

3. Our celebrations will also have a clearly community dimension. This is an inescapable need of the love of God and the communion of those who feel themselves to be sons [and daughters] of the same Father, brothers [and sisters] in Jesus Christ and united by the power of the Spirit. By forming part of the great family of the redeemed and by being living members of the Church, you will experience, during this World Day, the enthusiasm and joy of the love of God by which you are called to unity and solidarity. This is a call that excludes no one. On the contrary, it is one that transcends frontiers and is addressed to all young people without distinction. It is a call that strengthens and renews the bonds by which young people are united. In these conditions, it is essential that the bonds that unite them be particularly strong and operative with the young who are suffering from unemployment, who are living in
poverty or solitude, who feel themselves marginalized or who bear the heavy cross of sickness. It is essential, too, that this message of friendship also reach those who do not accept religious faith. Charity does not compromise with error, but it goes out toward everyone to open up the paths to conversion. How splendid and luminous are the words addressed to us in this respect by St. Paul in his hymn to charity! (See I Cor. 13.) May they be for you a program of conduct and resolute commitment for your present and future life!

The love of God poured into our hearts by the Holy Spirit (see Rom. 5: 5) must deepen our awareness of the blatant threats posed by hunger and war, the scandalous disparities between opulent minorities and poor peoples, the violations of human rights and fundamental human liberties, including man's right to religious freedom, and actual or potential manipulations of his dignity. I deeply and strongly felt the presence and prayer of young people on the occasion of the World Day of prayer for peace held at Assisi on October 27, in which the representatives of the various Christian confessions and religions of the world participated.

More than ever, it is vitally important that the enormous scientific and technological advances of our time be directed, with moral wisdom, to the well-being of the whole of man and all men [and women]. The gravity, urgency, and complexity of current problems and challenges demand of the new generations the necessary capacity and competence in the various fields, but the integral well-being of man, created in the image of God and called to an eternal destiny, must be placed above partial interests and viewpoints. It is in Christ that the love of God and the sublime dignity of man have been fully revealed to us. May Jesus be the “cornerstone” (see Eph. 2: 20) of your life and of the new civilization you are called to build in a spirit of generous solidarity and sharing. No authentic human growth in peace and justice, in truth and freedom, can be achieved without the presence of Christ and his salvific power.

The building of a civilization of love requires strong and persevering characters, ready for self-sacrifice and anxious to open up new paths of human coexistence by overcoming divisions and the various forms of materialism. This is a responsibility of the young people of today who will be the men and women of tomorrow, at the dawn of the third Christian millennium.

4. In joyful anticipation of our meeting, I urge you all to undergo a deep and meditated spiritual preparation which may increase the ecclesial impetus of this World Day. Start out on the road! May your journey be marked by prayer, study, dialogue, and the desire for conversion and a better life. Go forward united with each other in your parishes and Christian communities, in your associations and apostolic movements. May yours be an attitude of acceptance and hope, in harmony with the period of Advent we are beginning! The liturgy of this first Sunday reminds us, in the words of St. Paul, that “the time has come,” and exhorts us to “give up all the things we prefer to do under cover of the dark” and to “arm ourselves in the Lord Jesus Christ” (see Rom. 13: 11-14).
I send my affectionate and cordial greetings to all the young people of the world. I do so quite particularly to the young people of Argentina. I have followed with great interest your annual pilgrimages to the Sanctuary of Our Lady of Luján and the National Youth Meeting held in Córdoba last year, as well as the "youth option" on which the overall pastoral ministry of the Argentine episcopate has for years been concentrated. Since my first visit in 1982 to your country, so marked by suffering and hope, I have been familiar with your commitment to the building of peace in justice and truth. And through all this, I know that you are contributing with enthusiasm to the preparation of the World Day in Buenos Aires; that you will be present with the pope at this meeting; and that you will be able to welcome with generous hospitality and shared friendship those young people from other countries who wish to participate in this celebration by pledging themselves to Christ, to the Church and to the new civilization of truth and love.

I urge all young men and women throughout the world to celebrate the next World Day of Youth on Palm Sunday 1987 with particular intensity and hope. And I entrust its preparation and its fruits to Mary, the young Virgin of Nazareth, the humble servant of the Lord who believed in the love of the Father and gave us Christ, "our Peace" (see Eph. 2: 14).

Dear young people, my friends: be witnesses to the love of God, sowers of hope, and builders of peace.

In the name of the Lord Jesus, I bless you with all my affection.

From the Vatican,  
November 30, 1986  
The First Sunday of Advent  

\[\text{Signature}\]  

John Paul II
A year of devotion to Mary

On January 1, 1987, Pope John Paul II announced that the Catholic Church throughout the world would be observing a Marian year.¹


Purpose: The year is intended to be an opportunity for deepening our devotion to Mary, leading us to conform ourselves to God's will, following the example of Mary, the obedient servant or handmaid of the Lord. During the year, we are invited to deepen our awareness of Mary's close relationship with the mystery of Christ and his Church.

Related to the millennium: As we approach the year 2000, the beginning of the third millennium of Christianity, it is the Holy Father's sincere desire that Christians should be coming back together in the unity willed by Christ. During the Marian year, prayers for Christian unity should become more frequent.

Encyclical letter: In his New Year's homily, the pope also promised to issue an encyclical letter on Mary as God's *inestimable gift* to the human family. *Redemptoris Mater* (Mother of the redeemer) was issued on March 25.

Local emphasis: The Marian year is intended to be celebrated in each diocese, and in Marian shrines. All celebrations are to take place within the framework of the liturgical year and its seasons.

Canadian Publications

Responding to the Holy Father's announcement, the Episcopal Commission for Liturgy met in January, and planned for these publications to be prepared by the National Liturgical Office:


New Testament and down through the Church’s history, as well as two bible services, and many other prayers, ideas, and resources for word services. Proclamations for opening and closing the year with solemnity, a collection of Marian prayers and litanies, and a list of helpful reading complete this practical and devotional book.

This book is prepared for use by parishes, religious communities, schools, ministers, catechists, clergy, and groups.

A family booklet: As well, Marian Year Prayers, a booklet for each family, contains prayers from the parish book, and offers suggestions for brief devotions at home during the year.

Other publications to be made available include the encyclical on Mary when it is issued in English and French by Rome, and the liturgical leaflet, Mother of Our Lord.

Promoting Sound Devotion

Speaking of these publications, Bishop James L. Doyle of Peterborough, president of the Episcopal Commission, stated that in this way “the Episcopal Commission for Liturgy offers reflections, prayers, and rites to parishes, schools, groups, and religious communities as a helpful resource for the celebration of this Marian year. Based on Christian tradition and liturgical practices, the ideas and suggestions will contribute to deepening a sound and balanced devotion to Mary, Mother of Christ our God.”

By gathering together these prayers and opening up the Church’s treasury of liturgical readings, prayers, and intercessions, Marian Year: 1987-1988 will provide a valuable resource for prayer services and teaching during the Marian year, and will enable Catholics to develop a sound devotion to Mary based on the Church’s tradition.

* * *

Present plans are to have the two books of prayer available at the end of April, so that they can be distributed in good time for the beginning of the Marian year on June 7.

Notices describing the publications in more detail will be distributed to parishes as soon as possible.
SUMMER SCHOOL FOR LITURGICAL MUSICIANS

The Ontario Liturgical Conference is sponsoring a Summer School for Liturgical Musicians at St. Michael's College, Toronto, July 26-30. This four-day program of lectures, seminars, interaction, and celebrations is designed for all pastoral musicians and those who serve in leadership roles in parish and school communities.

The 1987 School offers courses on Sunday eucharist, Easter triduum, liturgical planning, and sacraments. Focus sessions include: movement prayer, animating the assembly, the language of liturgical prayer, funds for the church musician, keeping the choir together, proclaiming the word of God, and sight reading of music.

Music skills sessions are planned for organists, choir directors, guitarists, cantors, and leaders of song.

Keynote speaker is John MacMaster, a Canadian presently studying in New York. He is an experienced member of parish liturgy and music committees, and is currently a parish cantor. He has wide experience in theater and serves frequently as a workshop leader.

For further information, contact:

Summer School for Liturgical Musicians
700 King St. W.
Hamilton, ON
L8P 1C7

INTERNATIONAL LITURGY ASSEMBLY '88

In 1988, Australia will celebrate its bicentennial. To recognize the progressing nation and its culture, the Church in Australia is holding the International Liturgy Assembly '88.

Running eight days, January 24-31, 1988 in Tasmania, the conference will involve Australian and visiting liturgists, including Basil Cardinal Hume, OSB, Jerry Ryle, Michael Joncas, Godfrey Diekmann, OSB, Frank O'Loughlin, Greg Manley, and John Wall.

Topics include People of God, eucharist, the art of praying liturgy, symbols, RCIA, reconciliation, ministry and ministries, and sixteen workshops on present and future ministries.

Registration forms will be distributed in June, and the final date for receiving registrations is October 31, 1987. For further information, contact:

ILC '88
PO Box 102
North Hobart, Tasmania 7002
AUSTRALIA
NEW PUBLICATIONS

Publications Service of the CCCB announces these new publications, which are now available:

**Passion Narratives for Holy Week:** A new edition prepared at the request of the Episcopal Commission for Liturgy, using the *New Jerusalem Bible* text. Gospels are in senselines, and are divided for three or more readers. Good pastoral notes, practical suggestions, diagrams, helpful reading, and a pronunciation guide are included. Times for pausing for a sung community acclamation are indicated, and suitable texts and tunes are suggested from CBW II. Available in two editions, both 8½ by 11 inches, 88 pages, red and black, four black and white illustrations. Pages are identical in both editions:

- **Study edition,** with soft cover: For preparation and study by readers, choir leaders, liturgy committees, preachers: Mayfair cover, saddle stitched. $4.50 each, plus postage and handling.
- **Proclamation edition,** with hard cover: For use in Holy Week ceremonies: red cover, stamped in gold. $8.95, plus postage and handling.

**Ministries of the Laity,** second issue of the *Canadian Studies in Liturgy,* by Dr. J.F. Henderson, former chairperson of the National Council for Liturgy. This booklet explores the meaning of ministry and ministries, and offers a broad picture of developments in today's Church in a number of countries. Most helpful for parishes, religious communities, schools, study groups, and individuals in these months of preparation for the 1987 Synod on the Laity, and in the years to come.

- **Mayfair cover,** 48 pages, 7 by 10 inches, saddle stitched. $2.50, plus postage and handling.

These books are now available from Publications Service at the address on the inside front cover of this Bulletin.

**Marian year resources:** See pages 116-117.
COURSES IN PASTORAL LITURGY

• Good courses in liturgy are being offered in North America. Some of these are given during the summer, some during the school year, and some in shorter institutes. Further information may be obtained by writing to the following:

Summer Institute in Pastoral Liturgy
Faculty of Theology
Saint Paul University
223 Main St.
Ottawa, ON K1S 1C4

Program of Liturgical Studies
Department of Theology
University of Notre Dame
Notre Dame, IN 46556

The Graduate School
St. John's University
Collegeville, MN 56321

School of Religious Studies
The Catholic University of America
Washington, DC 20064

The Georgetown Center for Liturgy, Spirituality and the Arts
3514 “O” St. NW
Washington, DC 20007

Aquinas Institute
3642 Lindell Blvd.
St. Louis, MO 63108

Program of Church Music and Liturgy
St. Joseph's College
Rensselaer, IN 47978

The Center for Pastoral Liturgy
The Catholic University of America
Washington, DC 20064

Liturgical Studies
The Graduate School
Drew University
Madison, NJ 07940

Institute for Spirituality and Worship
Jesuit School of Theology
1735 Le Roy Ave.
Berkeley, CA 94709

• Irish Institute for Pastoral Liturgy, approved by the Irish hierarchy: A one-year program, commencing each September: scripture, liturgy, theology, human sciences, music, art, architecture, and inculturation. Arrangements may also be made for shorter periods of time.

Applications should be made early to Rev. Sean Collins, OFM, Director, Irish Institute of Pastoral Liturgy, College St., Carlow, Ireland.

• Journey is a guided study program in the scriptures: lessons 1-20 deal with the Hebrew scriptures, our Old Testament; lessons 21-40 are on the gospels and other main writings of the New Testament. Both are available in French under the name of Montée.

For further information and application forms, contact Guided Study Programs, Box 2400, London, ON N6A 4G3.

This simple and practical approach to the many facets of the Church offers a positive teaching that can be understood by every adult Catholic, lay, religious, and clerical. Twenty-eight chapters, two pages each, explain one aspect at a time. Recommended highly for wide parish distribution.


In 24 two-page articles, the author gives brief snapshots of different events in the history of the Church. This booklet may be helpful in a parish study group, but participants will need someone with a good knowledge of history to guide them through the complexities in each of the periods described.


Both Maritain, a Roman Catholic, and Niebuhr, a Protestant, wrote about how religion and politics are related. Each remained faithful to his religious and philosophical foundations, and yet they converged in their ideas on democratic pluralism. For Maritain, secular and sacred were related by analogy, and for Niebuhr, by paradox. As the author compares their political theologies, he offers hope of an ecumenical approach to political theology which will be concerned with the rights of the human person. Based on the writings of the two men, this book deserves a careful reading by all involved in political theology today.


Written for children and their parents, this book provides brief “prayer poems” that can be used at various times. Sunday is the center of the book, and is seen as a day for gathering, storytelling, thanking, and sharing, a day which shapes all other days. The illustrations reflect the prayers. Recommended for families and catechists.

Growing Strong at Broken Places, by Paula Ripple (1986, Ave Maria Press, Notre Dame, IN 46556; available in Canada from Broughton’s, 2105 Danforth Ave., Toronto, ON M4C 1K1): softbound, 181 pages. $8.65 (Canadian).

Pain and suffering are part of everyone’s life. The author reflects on a wide selection of types of human suffering. She includes learning to grow up, to stand on our own, to accept our human condition, to be open to risk, to accept change, to forgive ourselves, and many others. Recommended as a helpful book for mature believers.


A mother who works with teenagers discusses how much they want their parents to share their positive values and views on sexuality. She offers sensitive and sensible advice in this clearly written booklet. Recommended for parents, clergy, and youth ministers.

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1 Prices for U.S. publications are given in U.S. dollars, unless otherwise noted. For all publications, postage and handling are usually extra.
Answering Love's Call: Christian Love and a Life of Prayer, by Stephen V. Doughty (1986, Ave Maria Press, Notre Dame, IN 46556; available in Canada from Broughton's, 2105 Danforth Ave., Toronto, ON M4C 1K1): softbound, annotated bibliography, 127 pages. $7.20 (Canadian).

God calls us to love one another as our way of loving God. Though we are not perfect in our love, the Spirit comes to help us in our struggles to love more perfectly. This book by a pastor is helpful for clergy and for all who are in a ministry of caring for others.

A Vacation with the Lord: A Personal, Directed Retreat with Thomas H. Green, SJ (1986, Ave Maria Press, Notre Dame, IN 46556; available in Canada from Broughton's, 2105 Danforth Ave., Toronto, ON M4C 1K1): softbound, 175 pages. $7.20 (Canadian).

The author offers a companion book for a retreat of eight or twelve days, or for a person who wishes to make a “retreat in daily life” by setting aside an hour a day over a longer period of time. Intended to be used with the Spiritual Exercises of St. Ignatius, this new book offers sound guidance and positive assistance.


Prepared by an ecumenical committee, this booklet provides French and English texts and prayers for daily reflection during the week, and the outline and prayers for a community service. English and French are on facing pages for the benefit of bilingual services. Available in bulk.


Reflections on the sacraments and the liturgical year, a week's morning and evening prayer, other favorite prayers, and meditations are gathered in a handy book for frequent use by individuals and families. While some of the material speaks about aging, the book is for all who are aware of the shortness of human life. Recommended for grandparents, senior citizens, and adults who would like to deepen their prayer and devotional life.


This is a guide to the three-year Sunday lectionary used in the Roman Catholic Church. What is special about it is the fact that it is addressed to ordinary Catholics, and encourages them to study the bible within the rhythm of the Church's liturgy. The introduction provides an excellent approach to this study, and offers practical suggestions and references. Recommended for all who want to grow with the Church in love for God's word, especially readers, catechists (particularly those working with catechumens), and clergy.


Thirty-five years ago, Therese Mueller wrote in Orate Fratres (later known as Worship) about celebrating the spirit of the liturgical year at home. This book is by her daughter, and brings these experiences through Vatican II into today's world. Well aware that art and celebration are part of living, the author shows us the elements of celebration, and leads us through the liturgical year in the home. Recommended as most helpful for families, catechists, liturgy committees, clergy, and religious communities.


Simple retelling of 12 stories from the New Testament, in verse, with an illustration on each page. Parents of preschool children will find it helpful, and their children should enjoy meeting Jesus and his friends.


Both books print the Order of Mass in red and black, and offer prayers, other notes, and reflections. The St. Joseph edition contains 74 hymns, and LWC, 50. Both have a little advertising at the end. In page layout, the Novalis book seems less cluttered, except for the responsorial psalm, which is printed in one block paragraph. Both contain liturgical texts which are approved by the Canadian bishops for use in Canada.


This practical book is addressed through priests to all who are actively involved in the Church's liturgy, with the desire of helping each community move toward a better celebration of the eucharist. The author offers 95 suggestions for good celebration, and backs them up with references to official documents and quotations from other contemporary sources, including the National Bulletin on Liturgy. While the use of the negative don't grates and seems scolding, the explanations are positive and quite helpful. Recommended for priests, liturgy committees and commissions, and parish ministers.


This year's calendar, subtitled "God is my shelter," is dedicated to the Year of Shelter for the Homeless. Monthly pictures show poor housing conditions in many countries, including Canada. Sunday readings and saints' feasts are marked, and room is left for appointments. Helpful for each Christian home.


In this revised edition, the art and architecture committee of the Buffalo Diocesan Liturgical Commission has prepared a valuable resource for all who are involved in building or renovating churches. Quotations from relevant official documents are collected and arranged under various headings, and provide a clear presentation for local study and discussion. A detailed index increases the usability of the book. Recommended for diocesan liturgical commissions, parish liturgy or building committees, and clergy.

Environment and Art in Catholic Worship/La Ambientacion y el Arte en el Culto Catolico (1986, Liturgy Training Publications, 1800 N. Hermitage Ave., Chicago, IL 60627): softbound, illustrations, 144 pages. $7.50; ten or more at $5.00.

The Bishops' Committee on the Liturgy issued its seminal statement on environment and art in 1978 (see review in Bulletin 67, page 44). This statement has remained as a model and guide to all involved in church building and renovating. The Chicago edition presents the text in both English and Spanish — the second language of the United States — and offers many photos showing what has happened since 1978. Recommended for diocesan commissions, parish liturgy committees, and for communities intending to build or renovate.


An insatiable curiosity about Jesus has led many generations to write about him: apocryphal gospels, historical fiction, and novels share in this spirit. As long as they are seen for what they are, they can help us to understand the background and daily life and geography and social customs behind the four gospels and their approach in faith to Jesus. This book can be enjoyed by Christian readers.

A forgiving Father or a punishing Avenger? What is our image of our God? The author invites us to see Jesus as the sacrament of God's reconciliation, and helps us to understand what it means to be human, what sin is, and our need of forgiving ourselves. After looking at the sacraments of reconciliation (baptism, eucharist, and reconciliation), Dr. Cooke leads us to the ecumenical dimension of reconciliation among Christian Churches, and invites us to look at some modern problems of progress, power, and sexism. Recommended as a positive book for all involved in renewing the Church of God.


Is the Christmas story limited to the crib scene and Christmas trees with angels? This book invites us to explore the meaning that the authors of the gospels according to Matthew and Luke had in mind. Richards invites us to a frank but reverent examination. He relates the birth narratives — theological creations more than historical accounts — to the dying and rising of Jesus, from which the Christian faith takes its beginning. Recommended as challenging and prayerful reading for all who read, proclaim, or preach God's word.


In this book, winter is the period between October 31 and February 2, Halloween and Candlemas. It is a season for celebrations about light. The 33 articles look at ancient and modern customs, and practices from other cultures. Many ideas for families, groups, and schools can lead us to reflect on our human way of coping with darkness and cold, light and warmth. Helpful.


Listening to Jesus as he eats with sinners, religious leaders, disciples, friends; at the last supper; and with his apostles after his rising from the dead, we gain insights into his deepest thoughts and feelings. By moving into the spiritual meanings of scripture taught by the Fathers of the Church, the author wishes to lead us closer to Jesus. Helpful for all who try to pray daily with the Lord Jesus and his people in word and action.


This is a set of 18 stage productions for winter, spring, and fall in year A, the year of Matthew (1986-1987, 1989-1990). They are fine for school or home, but certainly have no place in the eucharistic liturgy.


A woman who lives her vocation to be single shares the practical vision, temptations, and joys of her experience. Prayer and the scriptures help her to draw closer to Jesus, and to understand what he asks of her. Helpful for every mature Christian who is single.


Creativity in making banners and other visuals is encouraged by a combination of thoughtful approaches and practical details. This book will be helpful for catechists and for those working with children's liturgies, as well as for parish and community liturgy committees.
Walk Where Jesus Walked: A Pilgrim's Guide with Prayer and Song, by Willard F. Jabusch (1986, Ave Maria Press, Notre Dame, IN 46556; available in Canada from Broughton's, 2105 Danforth Ave., Toronto, ON M4C 1K1): softbound, music, illustrations, 199 pages. $10.10 (Canadian).

The author offers a unique help to pilgrims to the Holy Land: a sensitive guide to the major places of pilgrimage, with reflections, prayers, and songs. The 43 songs — some familiar, some new — are composed by Fr. Jabusch. They are often based on folk tunes from many countries, and reflect on different gospel scenes. As well as being useful in Israel, this book could also be helpful in religion classes, and as a source of songs related to different Sunday gospels. Recommended.


Davis challenges readers to understand religious imagination and the way the Christian religion is structured as a symbol system. He provides four models of Christianity, explaining them positively, showing their relationship to Church, critiquing them, warning of excesses to which they could lead, and pointing out how they could be developed in the future. His closely argued and balanced book offers insights to theologians and Church leaders, and invites them to explore his vision openly.


In this clear and simple presentation about the sacraments and sacramentals, we are helped to understand their close relationship with our daily living. Ritual and theology are explained clearly, and the symbolism of the rites is allowed to shine forth. Recommended for adults, catechists, study groups, and clergy.


Eucharist as sacrifice was seen as a cause of division for centuries. Now various Christian Churches are more comfortable when they use sacrificial language in their eucharistic prayers. This book shows us how the prayers and hymns of East and West have proclaimed sacrifice as a metaphor, especially in the patristic, Reformation, and modern ages. This important contribution to the ecumenical dialogue is recommended for students of liturgy and of ecumenism.

In His Light, A Path into Catholic Belief, by William A. Anderson (second edition, 1986, William C. Brown, 2460 Kerper Blvd., Box 539, Dubuque, IA 52001): softbound, xi, 249 pages. $5.75.


In His Light is a catechetical resource intended for use in the RCIA, for adults and high school students. It is sensitive to the teaching of Vatican II, and lets the scriptures lead us, allowing God to touch us in many ways. Journeying is a reflection book, offering reflections in scripture for chapters in the other book. Space is provided to write in personal thoughts. Those involved in forming catechumens could consider this resource to see if they would find it helpful.


Written for teens, this book lives up to its title. Adults too won't want to miss the wealth of knowledge that is shared in terms that young people enjoy. Recommended for high school classes, parents, and others interested in knowing more about the New Testament.
In this lectionary the editors have provided reverent and readable texts in inclusive language. Their approach is described in detail in the introduction. The lectionaries of the three Churches — with their great similarities and a few differences — are given for Sundays. Ash Wednesday, the Easter triduum, two Christmas Masses, February 2, and August 15. The language is not jarring. Some may not be happy with “Son of Man” rendered as “Son of Heaven,” and the reasoning behind this use is not explained. Recommended for study as an excellent example of adaptation.


Seven brief accounts, well written, show the reality of these women's lives. No plaster saints, they lived through many difficult times, and can serve as models for women in today's world. Recommended for Christian women, catechists, preachers, and families.


The author provides 40 one-page reflections for personal growth into the full freedom of God's children. This program may be used in Lent or at any time of the year. Positive, scriptural, helpful. Recommended for every Christian adult and youth.


Inculturation of the liturgy, recommended by the Second Vatican Council, is moving very slowly. Articles describing events, liturgical developments, and experiences of different groups and countries open the way to a better grasp of our many differences, and of the importance of inculturation of our prayer and public worship. Recommended for liturgy committees, catechists, clergy, and mission groups.


Thanks provides 13 songs by Evelyn Avoglia and Kathleen Deignan, CND, well sung and accompanied. Most of them are meditative, based on psalms, other scriptural passages, Merton, Chard in, an Indian prayer, and other sources. These songs would seem better suited for small, closely-knit groups and classes, rather than larger congregations. No One is brighter, sung by a jazz choir, and includes service music for the Mass. Some pieces would be particularly appropriate for use by youth groups and in youth Masses. A stately trumpet processional is also included. Both books need some work on the punctuation. Catechists, youth groups, schools, prayer groups, and religious communities may wish to obtain copies of both cassettes and their books to add to their repertoire.


This excellent resource is based on two premises: that the catechumenate lasts between one and three years, and that the lectionary is the main source for catechesis. Introductions give an overview of each season as shaped by the Sunday readings. Material is offered for prayer and reflection on each Sunday in the year, with other references and suggested topics. The eleven people who have contributed to this book are involved in parish catechumenates. Recommended as a valuable resource for all involved in working with catechumens, and for preachers as well.

  • People's Edition A: hardcover, 6 by 9 inches, 1151 pieces of music. With readings, $9.50; B, without readings, $9.00.

This third edition of Worship is designed to reflect the way Roman Catholics pray within the larger Christian community, and includes the celebration of the liturgy of the hours, other rites, and the eucharist. Helpful pastoral notes precede each rite, and the music for each is included. Of particular note is the inclusion of the musical settings for all the psalms and canticles used in the liturgy of the hours.

In compiling the hymns (more than 400), the editors have attempted to select texts related to the scriptures for each cycle of the Sunday lectionary. Many contemporary hymn tunes are also introduced in this book. A collection of prayers for individuals and families is found at the end of the book.

The accompaniment edition is designed for easy use by the organist or instrumentalist. With psalms presented across the page, turning pages is unnecessary.

Worship will be a valuable resource for parish musicians and those responsible for preparing liturgical celebrations.

[Reviewed by Murray Kroetsch]

Jesus: A Disciple's Search, by Murray Bodo (1986, St. Anthony Messenger Press, 1615 Republic St., Cincinnati, OH 45210; available in Canada from Broughton's, 2105 Danforth Ave., Toronto, ON M4C 1K1): softbound, illustrations, xi, 131 pages. $8.65 (Canadian).

Placing himself in the person of Nathanael (see Jn. 1: 45-51; 21: 2), the poet seeks to find Jesus. It is only when he lets Jesus reveal himself in his own way and time that he finds the Lord. Helpful for personal reflection and prayer at any time.

Prepared to help ministers in praying and celebrating liturgy when a child dies, this book offers helpful suggestions for good creativity within the official directives on the liturgy. It gives theological and pastoral reflections on death and the process of grieving, and provides prayers, readings, and psalms for three distinct age groups: before birth, birth to preschool, and preschool to grade school. Intercessions, two prayer services, a cemetery service, and two sample homilies are also included, along with a list of local resource groups and a brief bibliography. Recommended as helpful for parishes and diocesan commissions.


A clearly written description of the process of initiation, indicating all the stages and rites along the way, this book provides a useful resource for RCIA team members. Both new and veteran catechists will benefit from the material on how adults learn, and from the many annotated resources. Recommended as a most useful book for every catechumenate library.

The Catholic Church: Who Are We? (1986, The Catholic Church Extension Society; and Franciscan Communications, 1229 S. Santee St., Los Angeles, CA 90015): paper, 8½ by 11 inches, illustrations, color, 16 pages. $1.75 (Canadian); bulk prices available from C. Primeau (address below).

What It Means to Be Catholic, by Joseph M. Champlin (1986, Catholic Church Extension; and Franciscan Communications, Los Angeles); available in Canada from C. Primeau & Associates, 1035 N. Service Rd., Oakville, ON L6H 1A6: softbound, 8½ by 11 inches, illustrations, color, 64 pages. $4.25 (Canadian); bulk prices available.

The first title is an attractive booklet. It is an invitation to people to share in our faith, and a welcome back for Catholics who no longer practise. What It Means is a follow-up to The Catholic Church, and presents a fuller picture of the Church, its people, and its practices. Clearly written and well presented in a modern way, these two books provide an attractive means to tell others about our Catholic way of life. Recommended for use by parishes, communities, and individuals.


After Vatican II encouraged religious communities to go back and rediscover the charisms of their vocation and the insights of the founders, many refreshing treasures came back into the Church's life. This booklet explores the life and thought of the founder of the Redemptorists, and brings to light his many human gifts. The author writes as if it were the elderly founder looking back over 80 years of memories. Enjoyable and helpful reading.

Someone's There: Paths to Prayer for Young People, by Françoise Darcy-Bérubé and John Paul Bérubé (1986, Ave Maria Press, Notre Dame, IN 46556; distributed in Canada by Claude Primeau, 1035 N. Service Rd., Oakville, ON L6H 1A6): softbound, four colors, illustrations, 80 pages. $5.95 (Canadian); bulk prices available.

This book, intended for children of ten years and up, is pleasing to the eye and well organized. After inviting children into meditation, it looks at praying in the morning and evening, and through the liturgical year. Ideas and prayers are also suggested when preparing for Sunday Mass and for the sacrament of reconciliation, prayers to Mary and the saints, and prayers for many other occasions. Recommended for children, parents, teachers, and clergy.