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109

SOME NOTES ON LITURGY
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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Most issues of the Bulletin are on one major topic, but every so often we plan a general issue to cover a wide variety of interesting and useful topics about the liturgy. Previous issues of this type were numbers 65, 81, and 100, under the title of Essays in Liturgy.

Bulletin 109 offers some quiet but challenging articles and helps for better celebration of the liturgy in your community of faith.
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Blessings celebrated by lay people

In its chapter 4 on sacraments and sacramentals, the Second Vatican Council allowed "qualified" lay persons to celebrate some sacramentals (Liturgy constitution, no. 79; see also nos. 60-63 [79, 60-63]). In 1983, The Code of Canon Law widened this to "lay people who possess the appropriate qualities." The liturgical books and the local ordinary's judgment are also involved.

In October 1984, the definitive Latin edition of the ritual book for blessings was issued. Its introductory notes point out that lay men and women are able to celebrate some blessings because of their sharing in the priesthood of Jesus through their baptism and confirmation; they are to use the rites and texts as given in the liturgical books. This paragraph also points out that parents have the right to bless their own children liturgically.

In public celebrations of blessings, a lay person defers to a bishop, priest, or deacon who is present in the name of the Church.

Power of a blessing: Blessings do not gain their power from the person that says the prayer of blessing. Rather, it is through the prayer of the Church that we are able to receive the grace flowing from the dying and rising of Jesus. It is his paschal mystery which is the source of every blessing. (See Liturgy constitution, nos. 60-61 [60-61].)

Emphasis on family blessings: Some readers may be surprised to see the Church's strong emphasis on the suitability of wives, husbands, and other family members for giving blessings. This flows from their baptism and confirmation, and also from their marriage covenant. They are qualified in a

---

4 Based on paragraph 18d of the Introduction to De Benedictionibus.
special way to celebrate many blessings, especially those blessings given in the first chapter of the book:

- **Family:**
  - blessing of family (nos. 41-61)\(^5\)
  - annual blessing of the family in the home (68-89)
  - married couples, especially on their wedding anniversary (90-93, 115-134)
  - blessing of children (135-173)
  - parental blessing of children (174-194)
  - blessing of an engaged couple (195-214)
  - blessing of a woman before childbirth (215, 217, 219-234)
  - blessing of a woman after childbirth (216-217, 236-256)
  - blessing of elderly people in their homes (258-276, 283-288).

- **Other blessings of persons:**
  - sick people (292): adults (294-312); children (313-319)
  - people who come together for catechesis or prayer (378-387)
  - travellers (431-452).

- **Blessing of places:**
  - blessing of a new house\(^6\) (453-455, 474-491).

- **Blessings of things:**
  - things used by people as they travel by land, sea, or air (roads, bridges, vehicles, ships, planes: 651-677)
  - technical instruments (678-697)
  - tools or instruments for work (698-720)
  - animals (721-744)
  - fields and pastures (745-764)
  - new fruits (765-781)
  - meal prayers (782-827)
  - thanksgiving for favors received (1226-1243)
  - other blessings (1244-1271).

**Celebration:** Suitable prayers and many ideas for preparing a good celebration are contained in Canada's ritual, *A Book of Blessings* (1981, CCCB, Ottawa). As a resource book for families, it is most helpful, with 10 pages in the table of contents, 16 pages of introductory notes, and a 13-page index.

* * *

\(^5\) The numbers refer to the paragraphs in the Latin text of *De Benedictionibus*.

\(^6\) A house may be blessed only when it is a home, i.e., when people are living in it: see nos. 71 and 477.
Helpful reading:


_Blessing in the Bible and the Life of the Church, by Claus Westermann (1978, Fortress, Philadelphia).


_A Book of Blessings (1981, CCCB, Ottawa).

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**SALVATION AND THE CHURCH**

The Second Anglican-Roman Catholic International Commission (ARCIC II) was set up in 1982 by Pope John Paul II and Archbishop Robert Runcie, the Archbishop of Canterbury, to continue to examine and try to resolve doctrinal issues which still divide us.


In September 1986, the Commission issued its first agreed statement, _Salvation and the Church_. This will be of interest to people involved in liturgy and in ecumenism. In straightforward language the document looks at salvation and faith, justification, good works, and the Church, and concludes that in these areas there is nothing that divides us.

Liturgists will appreciate the statement’s discussions of word and sacrament, baptism and eucharist, witness and prayer, preaching and interceding, and proclaiming the Gospel in word and deed.

Copies of this 29-page document may be obtained in Canada from:

Anglican Book Centre
600 Jarvis St.
Toronto, ON
M4Y 2J6

This positive document deserves study by liturgy and ecumenical committees, by clergy and catechists, and by all who are interested in working for Christian unity.

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A pastoral
liturgist's library

The Summer Institute in Pastoral Liturgy was established at Saint Paul University in Ottawa this year, in cooperation with the Episcopal Commission for Liturgy. The Institute was announced in Bulletin 107, pages 62-63.

The practical bibliography that was prepared for the first summer's students is reproduced here with the permission of Rev. William Marrevee, Institute Director.

* * *

Fear not! This is a reasonable list of good books that are available in the field of pastoral liturgy, not a list of all the books that you should have in your possession.

To carry out the work of pastoral liturgy — helping to prepare and celebrate good liturgies with God's people in your community — we need books that will help us in our task. This bibliography suggests some books and articles that will be helpful.

We do not need to own them all. Some can be in the parish or community library, some can be personal, and others may be borrowed and reread when needed.

In areas of particular interest or concern, you may wish to ask for further suggestions.

The number in parentheses at the end of each entry indicates the level of importance of this book for a pastoral liturgists's work:

(1) Necessary  (2) Important  (3) Helpful

1. Sources

1.1 Scriptures: Complete bible: At least one of:

JB: Jerusalem Bible: (1)
NJB: New Jerusalem Bible: (1)
NAB: New American Bible: (1)
RSV: Revised Standard Version: (1)
Scriptures in other languages we read or speak.
- **Book of psalms:**


  Other versions.


**Commentaries, dictionaries:**


- **Books about the scriptures:**


- **Reviews:**

  *The Bible Today* (Collegeville: The Liturgical Press): (3)

1.2 Vatican II:


1.3 Other official documents:

- **1.31 Roman, international:**


  *New Introductions to the Sacramentary and the Lectionary* (Ottawa: CCCB, 1983): (1)

- 1.32 Canadian:
- 1.33 Local (diocese, region): Local guidelines, directives: (1)
- 1.34 From other countries:


1.4 *Liturgical books* (current Canadian editions):

  * Rite of Christian Initiation for Adults: (Ottawa: CCC, 1974): a completely revised edition is being prepared for publication in fall 1987: (1)

  * Rite of Baptism for Children: (1)

  * Rite of Confirmation: Ritual and Pastoral Notes (Ottawa: CCCB, 1987): (1)

  - Lectionary:


    * 1981 introduction (in “New Introductions,” 1.31): (1)

    * *Book of the Gospels*: editions by Catholic Book and Collins: (3)

      * Passion Narratives for Holy Week (Ottawa: CCCB, 1987): (2)

      * Sacramentary (Ottawa: CCCB, 1983): (1)

      * The Sacramentary: Book for Use at the Chair (London/Sydney: Collins/Dwyer, 1976): (2)
• Annotated 3-year missal:
  * Sunday Mass Book (Ottawa: CCC, 1976): (2)
  * Glenstal Bible Missal for Sundays and Sacraments (London: Brepols/Collins 1983): (2)

• Rites:
  Marriage: Ritual and Pastoral Notes (Ottawa: CCCB, 1979): (1)
  Rite of Penance (Ottawa: CCC, 1975): reconciliation: (1)
  Sick and dying: Pastoral Care of the Sick (Ottawa: CCCB, 1982): (1)
  Catholic Funeral Rite: Ritual and Pastoral Notes (Ottawa: CCC, 1973): (1)
    Rite for a Catholic Wake (Ottawa: CCC, 1973): (1)
  Eucharistic devotions: see Bulletin 69; or A Book of Blessings (Ottawa: CCCB, 1981): (1)
    (See also The Rites I, II (New York: Pueblo, 1976, 1979) for some of these texts.)

• Other books:
  The Liturgy of the Hours (New York: Catholic Book, 1975, 1976): four volumes: (1)
    A Book of Blessings (Ottawa: CCCB, 1981): (1)
    Guidelines for Pastoral Liturgy: the current liturgical calendar (for Canada or your homeland): (1)

1.5 Christian teachings:

1.6 Commentaries:
2. General Books on Liturgy

2.1 General books:


Crichton, J.D., *The Once and Future Liturgy* (Dublin: Veritas, 1977): (3)


2.2 History of liturgy:


3. Issues in Liturgy

3.1 Paschal mystery:

3.2 Priesthood of Christ:

3.3 Community:

3.4 Symbolism:
Clark, Keith, *Make Space, Make Symbols* (Notre Dame: Ave Maria Press, 1979): (2)
*National Bulletin on Liturgy*, no. 94: “Gestures and Symbols” (1)

3.5 Church: People of God:

3.6 Eastern Churches:
*The Byzantine Ukrainian Rite* (Ottawa: CCC, 1975): (1)
(See also Bulletin 112 in January 1988.)

3.7 Ministry:
Canadian Studies in Liturgy, no. 2: (1)
Bulletin 53: “Ministries and Liturgy” (1)
*New Parish Ministries* (Ottawa: Novalis, 1982); series 2, 1984: (1)
3.8 **Ecumenism:**

- **3.81 Principles:**
  
  Vatican II, Decree on Ecumenism: (1)
  
  Secretariat for Christian Unity: Directories (in Flannery: see 1.2): (1)
  
  
  Bulletin 78: “Ecumenism and Liturgy: I” (1)

- **3.82 Practices:**
  
  Commentaries on BEM: (2)
  
  Bulletin 78: “Ecumenism and Liturgy: I” (1)
  
  Bulletin 98: “Sacraments and Ministry” (1)
  
  Bulletin 104: “Ecumenism and Liturgy: II” (1)

- **3.83 Ecumenical books:**
  
  *Common Lectionary: The Lectionary Proposed by the Consultation on Common Texts* (New York: The Church Hymnal Corp., 1983): (2)
  
  CCT prayer book: see 7.2, below: (2)

- **3.84 Other Churches’ books:**
  
  *The Book of Alternative Services* of The Anglican Church of Canada (Toronto: Anglican Book Centre, 1985): (2)
  
  *A Sunday Liturgy for Optional Use* in The United Church of Canada (Toronto: UCC, 1984); also baptism, marriage, and funeral rites: (2)
  
  *The Book of Common Prayer* (New York: Church Hymnal Corp., 1979): (2)
  
  *Lutheran Book of Worship* (Minneapolis: Augsburg 1978); also *Lutheran Worship* (St. Louis: Concordia, 1982): (2)
  
  *The Service for the Lord’s Day: Supplemental Liturgical Resource 1* (Philadelphia: Westminster, 1984): Presbyterian Church (U.S.A.); also marriage, funerals, baptism; daily prayer is coming soon: (2)

---

3.9 **Cultural adaptation:**


*The Church and Culture: Liturgy* (Washington: The Liturgical Conference, 1985): vol. 6, no. 1: (2)

3.10 Justice:


3.11 Other points:

- 3.111 *Attitudes toward creation:* ("sacred and profane" is not a Christian distinction; see Bulletin 49 and *A Book of Blessings*: 19-22)
- 3.112 *We are embodied persons:* Bulletins 89, 94
- 3.113 *Participation:*

4. Christian Initiation

4.1 General:


4.2 Baptism:
Kavanagh, Aidan, *The Baptismal Rites* (New York: Pueblo, 1982): (2)

4.3 Confirmation:
Austin, G., *The Rite of Confirmation: Anointing with the Spirit* (New York: Pueblo, 1985): (2)

4.4 Eucharist:
• 4.41 Mass:
Bulletins 54, (55,) 71, 74, 76, 77, 82, 83: (1)
• 4.42 Communion ministers:
Bulletin 66: (1)
*A Book of Blessings* (1)
• 4.43 Eucharistic devotions:
Bulletin 69: “Eucharistic Devotions” (1979): (1)
*A Book of Blessings*: (1)
4.44 Lay presiders:

Bulletin 79: "Sunday Liturgy: When Lay People Preside" (1)

Ritual for Lay Presiders: God's Word, Thanksgiving, Communion
(Regina: Western Liturgical Conference, 1984): (1)

5. "Post-Initiation" Rites

5.1 Marriage and family life:
- 5.11 Preparation:
  Bulletin 59: "Celebrating Marriage" (now out of print): (1)
- 5.12 Celebration:
- 5.13 Living family life:
- 5.14 Family prayer:
  Family Book of Prayer (Ottawa: CCCB, 1983): (1)
  Bulletins 44, 63, 68, 75, 80: (1)
  "Growing in Prayer," in Sunday Mass Book: (1)
  Bulletins 85, 86, 103: (1)
  Marian Year Prayers (Ottawa: CCCB, 1987): (2)

5.2 Orders and vocations:
- 5.21 Orders:
- 5.22 Vocations to all ministries:

5.3 Reconciliation:

Dallen, James, The Reconciling Community: The Rite of Penance (New York: Pueblo, 1986): (2)

Bulletin 52: "Reconciliation in Our Life" (1)
Bulletin 88: "Reconciliation and Forgiveness" (1)
- 5.31 Penance celebrations:
  Penance Celebrations (Ottawa: CCCB, 1981): (1)
5.4 Care of the sick and the dying:
• 5.41 Care of the sick:
Bulletin 57: “Rites for the Sick and the Dying” (1)
• 5.42 Care of the dying:
Bulletin 57: (1)

5.5 Christian death:
Bulletin 84: “Funeral Liturgies” (1)

6. Liturgical Year
6.1 General:
“General Norms for the Liturgical Year and the Calendar,” in the Canadian sacramentary (Ottawa: CCC/CCCB, 1974, 1983): pages 65-75: (1)
Bulletinins 67, 70: (1)

6.2 History:
Bulletin 47: “Year of Praise” (now out of print): (1)

6.3 Sunday:
Bulletin 43: “Sunday Belongs to the Lord” (1)
6.4 Lent:
Bulletins 37, 42, 86: (1)

6.5 Easter Triduum:
Bulletins 86, 103: (1)

6.6 Easter season:
Bulletin 103: “Easter Season in Our Home” (1)

6.7 Advent, Christmas, Epiphany:
Winter Festivals (San Jose: Resource Publications, 1986): (2)
Bulletins 36, 41, 55, 85: (1)

6.8 Ordinary time:
Bulletin 60: “Liturgical Preaching” (1)

6.9 Sanctoral cycle:
Paul VI, *Devotion to the Blessed Virgin Mary “Marialis cultus”* (Ottawa: CCC, 1974): (1)
6.10 Ferial days:

6.11 Commentaries on the seasonal liturgies:


6.12 Secular celebrations:

7. Christians at Prayer

7.1 Liturgy of the hours:

Bulletin 58: “Day by Day We Give Him Praise” (1)


“General Instruction of the Liturgy of the Hours” (1)

7.2 Pastoral office:


*Ecumenical Services of Prayer*: Consultation on Common Texts (New York: Paulist, 1983): (2)

*CBW II* (Ottawa: CCCB, 1980): choir edition, nos. 61-79: (1)

Bulletin 75: “Praying the Psalms” (2)
7.3 Prayer in the spirit of the liturgy:
Bulletins 80, 44: (1)
Seasonal prayer: Bulletins 85, 86, 103: (1)
*Family Book of Prayer* (Ottawa: CCCB, 1983): (1)

7.4 Liturgical spirituality:

7.5 Word services:

- **7.51 Bible celebrations:**
  Bulletin 102: “Celebrating God’s Word” (1)

- **7.52 Lay presiders:**
  See also 4.44, above

7.6 Blessings and other sacramentals:
*A Book of Blessings* (Ottawa: CCCB, 1981): (1)

7.7 Other celebrations:
8. Pastoral Liturgy

8.1 Music in liturgy:

- 8.11 Place and purpose:
  

  Bulletin 72: “Music in Our Liturgy” (1)

- 8.12 Hymnals:

  * CBW II: choir edition: (1)
  Other hymnals: (2)

8.2 Sacred art, space, environment, and architecture:


  Dunne, John S., A Search for God in Time and Memory (Notre Dame: UND Press, 1977): (2)


8.3 Preaching:

  Bulletin 60: “Liturgical Preaching” (1)

  Bulletin 111: (November 1987)


  Burke, John, OP, A New Look at Preaching (Wilmington, DE: Glazier, 1983): (2)

  McNulty, Frank J., Preaching Better (New York: Paulist, 1985): (2)

8.4 Children:

- 8.41 Principles and ideas:
  
  *Directory for Masses with Children, with Index* (Ottawa: CCCB, 1985): (1)

- 8.42 In practice:
  
  Bulletin 63: “Children and Liturgy” (1)
  Bulletin 68: “Family Prayer” (1)
  Bulletin 89: “Children Learn to Celebrate” (1)

*Masses with Children/Masses of Reconciliation* (Ottawa: CCC, 1975): (1)


8.5 Youth:

Canadian survey of youth, in Bulletins 101, 103: (3)
Roman survey of youth, in Bulletin 108: (3)
Bulletins 106, 108: “Youth and Liturgy” (1)

- 8.51 In practice:

8.6 Family celebrations:


  Bulletins 85, 86, 103: (1)

8.7 Liturgy committee:

Bulletin 35: “Parish Liturgy Committees” (1)
Bulletin 66: “Diocesan Commissions and Parish Committees” (1)


9. **Series**

Study Texts: USCC: (1)

American Essays in Liturgy: NPM (1)

Canadian Studies in Liturgy: CCCB: (1)

*Alternate Futures for Worship*, seven volumes (Collegeville: The Liturgical Press, 1987): (2)

10. **Periodicals**

*Assembly* (Notre Dame Pastoral Center): (2)

*Liturgy* (Liturgical Conference): (2)

*Liturgy '80* (Chicago): (2)

*Modern Liturgy* (San Jose): (2)

*National Bulletin on Liturgy* (Ottawa): (1)

*Pastoral Music* (NPM, Washington): (2)

*Catechumenate* (Chicago): (2)

*BCL Newsletter* (Washington): (2)

*Worship* (Collegeville, MN): (3)

11. **Other Areas to Develop**

11.1 Judaism:

11.2 Non-Christian religions:

* * *

Readers may wish to suggest other titles that are useful for pastoral liturgists at the parish and community level.
A walk through ordinary time

Teresa Woods

Teresa Woods works full time in parish ministry in St. Margaret Mary Church in Hamilton, Ontario. She wrote this article during a course on the liturgical year at the Summer Institute in Pastoral Liturgy at Saint Paul University, Ottawa. (See page 134.)

Ordinary Time in the Liturgical Year

Strong seasons: In the liturgical year the Church highlights the feasts of Easter and Christmas and the days around them as times to celebrate and proclaim the great mysteries of our faith, of our salvation history. And so should it be! We should 'pull out all the stops' in our rejoicing about the tremendous saving acts of God accomplished through Jesus for us.

In our North American society the secular and commercial world have trivialized these great feasts and their meaning to a very sad state indeed. It is quite a challenge for the Christian even to maintain, let alone celebrate, the realities and their deep significance in the midst of the noise of consumerism and advertising hysteria. Perhaps one way which might help to recapture the true meaning of what these feasts celebrate is to look more closely at ordinary time which follows them in the liturgical calendar.

Spirit of ordinary time: The books speak of ordinary time as being low key, a quiet reflective time to allow the great mysteries just celebrated to sink in and take root in our lives. In a sense it is like the gentle, persistent spring rainfall which penetrates the soil and awakens the seeds and plants to new growth.

I can see why ordinary time is referred to in the way mentioned above. But I have always felt there is something very extraordinary about ordinary time. If we can capture that something, our peak moments could be celebrated in a much more meaningful way.
# Kingdom Parables

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| 20  | Mt. 15: 21-28: |
|     | Cure of Canaanite's daughter |

| 21      | Mt. 16: 13-20: |
|         | Who do you say I am? |
| 22      | Mt. 16: 21-27: |
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|         | Ask and it will be given to you |
| 24      | Mt. 18: 21-35: |
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| 25      | Mt. 20: 1-16: |
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### Sundays Narrative:

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Two-thirds of the year is called ordinary time. Indeed it is very much like our own life, most of which is spent in very ordinary, unspectacular living out of a routine of work, prayer, play, and sleep without too much variation: at least not the kind which would make headlines.

**Jesus' life in Nazareth:** It is fascinating to think that Jesus, the savior of the world, spent most of his life the same way. Some thirty years were in the obscurity of Nazareth, a place so insignificant that it did not merit much importance on the Roman map. The only thing we know about this time beyond his infancy is an incident in the temple when he was twelve.

And yet those years must have been filled with remarkable significance. Even the beginning of his public life suggests this. In the temptations he is immediately challenged to soften his understanding of his baptismal call, to compromise and adopt an easier way to accomplish his mission. Jesus not only sees through the trap but has the courage to reject it outright. And he resolutely continues on his way to do his Father's will.

When we glance back at the obscurity of Nazareth one line of scripture stands out: “Jesus increased in wisdom, in stature, and in favor with God and with people” (see Lk. 2: 52). Those formative years under his parents and the leaders of his Jewish faith enabled him later to discern, to surrender his life to God's direction, to make right decisions, and to develop a firm foundation in prayer.

### Ordinary Time in Year A, the Year of Matthew

Getting in touch with the hidden life of Nazareth is, I believe, a good way of journeying through ordinary time in year A with the guidance of Matthew’s gospel. In particular we are looking at ordinary time between Pentecost and Advent. The great Easter cycle has just been completed. The focus now will be the spread of the kingdom in books 3, 4, and 5 in Matthew. These are the texts listed in the accompanying chart.
Parables: Each book has a set of parables explaining the kingdom and its implications for the disciple (and for the Church) at an ever deepening level.

The first set of parables for the 15th to the 17th Sundays (Mt. 13) speaks of the kingdom as small and hidden, but it results in a rich harvest. Like its founder, the Church begins in a small way but will eventually grow to cover the earth. The seed, the yeast, the treasure, and the fine pearl all invite the Christian and the Church to total commitment with guaranteed results, even though obstacles and opposition (darnel) will be present until the end. These parables also have to do with personal formation and prayer, prerequisites for anyone desiring to build up the kingdom. I heard a line once that sums it up well: “Appropriate it to yourself first and then I will show you how to use it.”

The second set of parables, on the 24th to the 28th Sundays, addresses the work of the Church, to spread the kingdom. The Church does this not only by its teachings, but more powerfully by example. Christ said: “Love one another as I have loved you” (Jn. 13: 34).

To love as Jesus did means also to expect opposition and roadblocks. For the values of the kingdom are set on a collision course with the values of the world and any spirit of legalism that may exist in any groups or members in the Church: we are called to forgive over and over, to be generous beyond the norm, to accept all people without exception, respecting each one’s dignity, to embrace and practise the biblical notion of justice, and to assume responsibility for spreading the kingdom despite the difficulties involved. This work of the Church is a continuous activity, day in and day out. It is the mandate received by all Christians at baptism.

The third set of parables gives us a glimpse of the future. These parables on the 32nd to the 34th Sundays look forward to the completion of the kingdom, which will be finalized by the king himself. He is the only one who can bring it to fulfillment. The kingdom is not forced on anyone, though it is open to all. But it is quite clear all through this ordinary time, but especially with these parables, that a choice must be made. There will be a day of harvest. And at that time the issue will be: Did I allow the kingdom (the seed) to grow within me? Was it a treasure for me? Did it show in my relations with others? “Whatever you do to the least of my sisters and brothers, you do to me” (see Mt. 25: 40).

Another interesting parallel theme that Matthew develops during these Sundays focuses on the person of Jesus himself and the reaction he creates.

---

with the people who meet him. We find this theme on the Sundays immediately preceding the parable Sundays. As with the parables, each encounter invites the listener to deeper involvement with Christ. And a choice is to be made.

**Narratives:** On the 13th and 14th Sundays, just before the parables of the hidden kingdom, Jesus issues a general invitation to all to take up the cross and follow him with the guarantee of his promised help. Before the parables outlining the work of the Church to build the kingdom, on the 21st and the 23rd Sundays Jesus speaks directly to the disciples, and requires a response from them: “Who do you say I am?” At Peter’s correct response Jesus immediately begins to unpack the real meaning of his Messiahship. Once more the cross is at the center, much sharper this time. Once more it is followed by the promise of his help. Before the parables on the realization of the kingdom is Jesus’ third encounter, this time a confrontation with some scribes and Pharisees. Yet in the midst of this confrontation the greatest commandment of love still reigns supreme. Jesus’ caution to the disciples, “Do not do as they do,” is immediately followed by the parables which spell out the consequences of accepting or rejecting Jesus.

The Church is so wise to have designated such a large portion of the liturgical year as ordinary time. It is good to have the time to reflect upon and more completely embrace the kingdom values. The greatest help to do this of course is in the eucharist which flows out of the word each Sunday. There we find the nourishment and support we need, for Jesus promised to help us bring the kingdom into our workaday world. Therein will lie the secret of our success, the degree to which we rely on the power of Christ.

The miracles included in the gospel stories for the 18th to the 20th Sundays underscore this power dramatically. Jesus *can* bring about the kingdom. What is required of the disciples is faith in him.

* * *

In this walk through ordinary time we have concentrated on the Sunday, which for so long in the Church’s history was the only feast. It does seem if we are ever to restore the Sunday to its primary place in the liturgical year (in our practice), then ordinary time seems the logical place to start.

The Sunday eucharist in ordinary time holds the key to how well we grasp, embrace, and respond to the paschal mystery. If we can truly make the connection between liturgy and life in this not so crowded time, then the great seasons and feasts will in their turn take on greater significance for us. For their power would be welling up from within, impelled outward by the same Spirit who guided Jesus and strengthened his disciples. Through this Spirit those who believe can still proclaim with conviction the Good News to the world.

* * *
Resources: Useful helps in seeking to understand the development of ordinary time in the liturgical year:

Lectionary for Mass: Sundays and Solemnities: Study Edition (1978, CCCB, Ottawa). This is a reduced version, page for page, of the Sunday texts. Helpful tables listing all the readings for the Sundays in the season enable us to compare texts and follow the flow. The readings for ordinary time are shown on pages 218-219.


Sunday Mass Book (1976, CCC, Ottawa). A concise but thorough introduction to the Sunday readings is given in each Mass. These notes help the believer to enter more fully into the meaning of the particular texts chosen for the celebration.

APPRECIATION

In response to the evaluation of Catholic Book of Worship II given in Bulletin 107, pages 29-36, more than 300 individuals and groups sent in detailed answers and helpful suggestions.

The Episcopal Commission for Liturgy and the National Liturgical Office have studied these responses, and are setting up a committee in the fall of 1987 to take action on the information and insights provided by the evaluation process.

This work will take at least two or three years. As it progresses, further information will be shared through the pages of this Bulletin.

OUR NEXT ISSUE

Parishes, communities, and dioceses call forth a wide variety of ministries in the Church and in society. These ministries are based on our baptismal call to service, and on the gifts given to each of us by the Holy Spirit for the good of the whole Church.

Some practical celebrations for recognizing these ministries are included in the next issue of the Bulletin. Bulletin 110 contains celebration outlines, suggested prayers and readings, and ideas for developing rites that express and deepen our faith.

Bulletin 110, Rites of Recognition, will be ready for mailing in September.
## Index of prayers for the Marian year

This index lists the first lines and titles of all the prayers contained in the two books published by the Canadian Conference of Catholic Bishops for the Marian year:

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Canticle prayers

Canticle prayers? What are they?

Psalm prayers were brought back into the Western Church by the revised liturgy of the hours. They are brief prayers which help us to pray the psalms from a Christian point of view. This prayer reflects on some of the things in the psalm (see GILH, no. 112 [3542]). Further notes on the psalm prayers are given in GILH, nos. 110 and 202 [3540, 3632]; see also [3731e]; Bulletin 58, page 98, and no. 90, page 56.

Scripture canticles are used in morning and evening prayer as part of the psalmody. In morning prayer, we have a psalm, a canticle from the Jewish scriptures, and another psalm; in the evening, two psalms are followed by a New Testament canticle. (See GILH, nos. 136-137 [3566-3567].) The present revision of the hours does not provide a "psalm" prayer for these canticles.

As a help to those who pray morning and evening prayer, we offer a set of canticle prayers for the complete four-week psalter. These prayers may be used as given, or adapted by the presider.

Use: When the canticle is finished, all pray the Glory to the Father, and then pray in silence; the presider concludes this period of prayer by reading or saying a brief prayer. The community may respond in silence, or with an Amen!

Index of canticles: The Church uses a wide variety of scriptural canticles in morning and evening prayer. The list below indicates where they may be found.

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<td>Wisd. 9: 1-6, 9-11</td>
<td>3</td>
<td>Saturday</td>
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**Week One**

**Saturday**

**Evening prayer: Phil. 2: 6-11**

Lord Jesus Christ,  
through your suffering, dying, and rising,  
the Father has raised us to give our praise  
by proclaiming that you are Lord.  
We praise you and give you glory.
Sunday

Morning prayer: Dan. 3: 57-88, 56

Lord Jesus,
all creation was made through you and for you.
With you we give the praise of all creatures
to our beloved Father,
in the love and joy of your Holy Spirit.

Evening prayer: See Rev. 19: 1-7

Father in heaven,
we praise you for your victory over sin
by the dying and rising of Jesus our Lord.
Bless all who follow him,
and fill us with the joy of his Spirit.

Monday

Morning prayer: 1 Chron. 29: 10-13

Father of love,
we praise you in the name of your people.
With the world you have created,
we give you glory.
With the people you have saved,
we give you thanks.
With Jesus, we sing your praises today

Evening prayer: Eph. 1: 3-10

Blessed are you, heavenly Father,
for you have made us yours in Christ.
Help us to walk in your love
as we give thanks to you
for calling us to be your people.

Tuesday

Morning prayer: Tobit 13: 1-8

Blessed are you, Lord our God:
you have punished us for our sins
and have called us back to your love.
Bring your mercy and forgiveness to all,
so that all people may sing your praise.
Evening prayer: Rev. 4: 11; 5: 9, 10, 12
Jesus our brother, we praise you for your obedient death, and we ask you to share your strength with us. Help us to do your Father’s will until we share in your glory.

Wednesday
Morning prayer: Judith 16: 2-3a, 13-15
Father, Lord of the universe, we praise you for your work of creation. You made the world through your Word, and gave us the task of ruling it and of praising you in its name. Help us to do this work for you today.

Evening prayer: Col. 1: 12-20
Loving Father, we thank you for calling us in Christ and for forgiving us our sins. Help us to continue to praise you and to live with Jesus for your glory.

Thursday
Morning prayer: Jer. 31: 10-14
Lord Jesus, our good shepherd, gather all nations to be your people, and fill us with your blessings.

Evening prayer: Rev. 11: 17-18; 12: 10b-12a
 Almighty Father, you have overcome the power of evil by the death and rising of Jesus. Give us strength and courage to serve you and to praise your holy name.
Friday

Morning prayer:  Is. 45: 15-25

Blessed are you, Father of all
and creator of the world:
you have taught us about your love for us
by sending Jesus Christ to save us.
Open our hearts to your word
and lead us to praise you
by our lives and by our prayer.

Evening prayer:  Rev. 15: 3-4

All-powerful and loving Father,
we praise you for your glory.
Bring all nations to your truth,
and help them to give you glory
with the members of your Church.

Saturday

Morning prayer:  Exod. 15: 1-4a, 8-13, 17-18

All-powerful Father,
you have conquered sin and Satan
by the death and rising of your Son.
Be our strength and our courage,
and save us from sin
so that we may sing your praises.

Week Two

Saturday

Evening prayer:  Phil. 2: 6-11

Father,
teach us to obey your will
as Jesus did.
Help us in our suffering and lowliness,
and raise us to glory with your Son.
Sunday

Morning prayer: Dan. 3: 52-57

Blessed are you, Father, and blessed is your holy name. In the name of all your creatures we praise you and give you glory.

Evening prayer: See Rev. 19: 1-7

Lord Jesus, Lamb of God, we join you and all your people in giving praise to the Father. Lord, fill us with your Spirit and lead us in giving glory to God.

Monday

Morning prayer: Sirach 36: 1-5, 10-13

Blessed are you, God of the universe and Father of our Lord Jesus Christ: work your wonders among your people, have mercy on us, and teach us to sing your praises today.

Evening prayer: Eph. 1: 3-10

Blessed are you, Lord our God, Father of all: we praise you for saving us from sin by the power and obedience of Jesus. Help us to serve with him, and to carry out your plan each day of our lives.

Tuesday

Morning prayer: Is. 38: 10-14, 17-20

Lord Jesus, our brother and our savior, help us to remember that our life on earth is short. Teach us your wisdom, strengthen us in our time of need, and lead us into the home of our Father.
Evening prayer: Rev. 4: 11; 5: 9, 10, 12

Eternal Father, creator of us all,
we voice the praise of the universe
and give you glory.
Help us to follow the Lamb of God
in living for you and in giving you praise.

Wednesday

Morning prayer: 1 Sam. 2: 1-10

Loving God,
with Mary and all your little ones
we know that we are strong.
Continue to bring the victory of Jesus into our lives,
and guard our steps in your service today.

Evening prayer: Col. 1: 12-20

Father of Jesus,
we thank you for calling us
to be your saints and your people of light.
Forgive us our sins,
and bring your peace to all the earth.

Thursday

Morning prayer: Is. 12: 1-6

We thank you, Lord our God,
for saving us in Jesus,
and for giving us strength and courage through your Spirit.
Fill all people with the joy of salvation,
and teach them to sing your praise.

Evening prayer: Rev. 11: 17-18; 12: 10b-12a

When all seemed dark and hopeless, Lord God,
you sent your Son Jesus to save us
from the power of evil.
Help us to live each day for you,
and to bring the light of Christ to all we meet.
Friday
Morning prayer: Hab. 3: 2-4, 13a, 15-19
Son of light,
come and save us from sin and evil.
Be our strength,
and give us grace to praise you today
in all we do for you and for others.

Evening prayer: Rev. 15: 3-4
Glory and praise to you, our God,
ruler of all the world:
we give you honor and glory,
and praise you, holy God.

Saturday
Morning prayer: Deut. 32: 1-12
Faithful God,
we sing your praise.
Continue to look after your beloved people,
and lead us in your paths all our days.

Week Three
Saturday
Evening prayer: Phil. 2: 6-11
Jesus, Lord and brother,
you became one of us, a servant to all.
Help us to bear your cross now
and enter into your glory.

Sunday
Morning prayer: Dan. 3: 57-88, 56
Holy God, maker of this wonder-filled universe,
all creation sings your glory.
Listen to our prayers of praise
in the name of all your creatures.
Evening prayer:  See Rev. 19: 1-7
Loving God,
we praise you.
Saving God,
we give you glory.
God of mercy,
we give you thanks.

Monday
Morning prayer:  Is. 2: 2-5
Beloved Jesus,
teach us the ways of God,
and lead us by your example of love.
Fill our hearts and our lives today with your light.

Evening prayer:  Eph. 1: 3-10
Holy Jesus,
help us to live as God’s chosen people.
Forgive us our sins,
and help us to join you
in singing praise to our God.

Tuesday
Morning prayer:  Is. 26: 1-4, 7-9, 12
Loving God, our rock and our judge,
give us a share in your peace.
Bring peace into the hearts of all,
especially the leaders of nations.

Evening prayer:  Rev. 4: 11; 5: 9, 10, 12
Jesus, our savior,
we praise you for dying to save us from sin.
May we be faithful to our baptism,
and join you in offering living sacrifices to our God.
Wednesday

Morning prayer: Is. 33: 13-16

Gentle Jesus,
be with us today
to teach us how to live in you.
Help us to be your witnesses
in all we do and say.

Evening prayer: Col. 1: 12-20

Jesus, Son of God, son of Mary,
we praise you as our king and our brother.
Forgive us our sins,
deepen our love,
and lead us into your unending glory.

Thursday

Morning prayer: Is. 40: 10-17

Good shepherd of God's people,
lead us in your ways.
Lord Jesus, we give you glory,
for heaven and earth were made through you.
Accept our sacrifices of love and service this day.

Evening prayer: Rev. 11: 17-18; 12: 10b-12a

Jesus, savior of the world,
keep us strong in your service.
We praise you for living and dying and rising for us.
Protect us in all we do for you.

Friday

Morning prayer: Jer. 14: 17-21

Holy God,
help us to recognize that we are sinners.
Teach us to believe in the Good News of Jesus
and to turn away from sin,
for we are called to be your holy people each day.
Evening prayer: Rev. 15: 3-4

Jesus,
we join you in giving praise and adoration
to our Father, the almighty God.
Help us to give glory in everything we do.

Saturday

Morning prayer: Wisd. 9: 1-6, 9-11

God of light, God of all wisdom,
open our hearts to you.
Give us a share in your holiness and truth,
and let us bring your light to all the world.

Week Four

Saturday

Evening prayer: Phil. 2: 6-11

Jesus, you are Lord!
We praise you,
we serve you,
we sing your glory.
Be with us as we begin a new week in the service of our God.

Sunday

Morning prayer: Dan. 3: 52-57

God our ancestors,
we sing your praise
by our words and our works.
Lead us this week in the path of love and service.

Evening prayer: See Rev. 19: 1-7

Be with us, your Church,
and lead us in love and service of others.
Jesus, help us to forgive one another
and to work for peace in the world.
Monday

Morning prayer:    Is. 42: 10-16

Lord Jesus,
by your dying and rising
you have overcome the power of sin.
Help us to share in your victory this day,
and lead us in your ways of peace and light.

Evening prayer:    Eph. 1: 3-10

Jesus, Son of God,
you have come to save us from sin.
Be with us as we follow you in faith.
Be with us in times of trial and difficulty,
and help us to grow in your love for all.

Tuesday

Morning prayer:    Dan. 3: 26, 27, 29, 34-41

Lord our God,
we bless you and praise you
for all the gifts you have shared with us.
Forgive us in your love,
and let us walk this day with Jesus,
loving, serving, and forgiving others.

Evening prayer:    Rev. 4: 11; 5: 9, 10, 12

God of creation,
we praise you for your great deeds among us.
We give you glory
for sending your Son
to be our brother who saves us.

Wednesday

Morning prayer:    Is. 61: 10 — 62: 5

Give us your joy, O God,
as we live this day in your service.
Bring peace to all nations
and let your Church grow in love.
Evening prayer: Col. 1: 12-20

Jesus,
our Lord,
our brother,
head of the Church,
lover of the human family:
forgive our sins
and give us peace with you and all your people.

Thursday

Morning prayer: Is. 66: 10-14c

Lord our God,
we rejoice in the gifts you give
to your people, the Church.
Help us to be faithful members of the body of Christ.
May all the people we meet today
be led closer to you by our prayer.

Evening prayer: Rev. 11: 17-18; 12: 10b-12a

Lord Jesus,
we believe that you are the savior of the world.
Bring your light to those in darkness,
your strength to those who are weak,
your courage to people in despair.
Fill us today with your love for others.

Friday

Morning prayer: Tobit 13: 8-11, 13-15

God of light, God of glory,
we praise you for bringing salvation to the nations.
Help us to live in your love,
and to share it with all we meet today.

Evening prayer: Rev. 15: 3-4

Glory be to you, O God,
glory and praise and honor are yours.
We praise your name,
and ask you to lead all nations to your love.
Saturday

Morning prayer: Ezek. 36: 24-28

Lord Jesus,
all glory is yours,
for you have cleansed us in the waters of baptism,
and renew your love in us each day.
Forgive us our sins and faults,
and lead us today in your service.

* * *

Special canticles are provided for these occasions (see GILH, no. 137 [3567]):

Sunday evenings in Lent: 1 Pet. 2: 21-24

Jesus, our brother and our Lord,
you suffered for us to teach us how to follow you.
Have mercy on us,
and help us to live with you
in obedience to the will of our loving God.

Epiphany — evening prayer I: See 1 Tim. 3: 16

Jesus, our brother,
we believe in you.
By the way we live and serve,
bring your salvation to all the world,
so that all may join us in giving you praise.

Transfiguration — evening prayer II: See 1 Tim. 3: 16

Loving God, Father of our Lord Jesus Christ,
we praise you for sending your Son
to be our brother in the flesh.
Give glory to Jesus by our lives,
and lead all nations to accept your love.
CHRISM MASSES

A wholly ministerial Church

Archbishop James M. Hayes

During the 1987 Mass of chrism, Most Rev. James M. Hayes, Archbishop of Halifax, gave this homily. He is presently serving the wider Canadian Church as Vice-President of the Canadian Conference of Catholic Bishops, and is a delegate to this year’s Synod on the laity. In the past he has served several times as president of the Episcopal Commission for Liturgy in English-speaking Canada.

* * *

“This text is being fulfilled today, even as you listen” (Lk. 4: 21). The text to which Jesus refers is: “The Spirit of the Lord is upon me. He has anointed me” (Lk. 4: 18; Is. 61: 1). In Nazareth, the fulfillment of the text means that Jesus is telling the people in his home town: “I am the anointed one, the Christ.” In Halifax, and everywhere else that this text is being read at the Mass of chrism, the text is fulfilled too. Because the Christians who have gathered can say: “I am the one who has been identified with Christ by baptism and by the anointing with chrism in confirmation.”

The demand of Jesus that his disciples be like the Master, that is, anointed ones, was taken seriously and kept alive in the rite of anointing the baptized and the initiated with sacred oil: what we call confirmation.

Two other anointings were added: The anointing of the sick for healing and strength, and the anointing of catechumens to prepare them for baptism. At today’s celebration, we bless and consecrate the oils to be used in these anointings over the next year. It would be remarkable indeed if no one here today were seriously ill before the year is out. In other words, the oil we bless will be most surely used to anoint some of us for healing and strength. As we pray for the ones who will be anointed, let us remember the persons who care for the sick in our diocese in homes, hospitals, convalescent homes, and other places where the sick and the aged are treated with tenderness and respect.
We should remember the catechumens who will be anointed with oil in preparation for baptism. We might keep in mind the sponsors, teachers, and leaders who prepare candidates and parents for baptism and confirmation. Our gathering together around the oil is a part of our service and support for all of them.

All are called to ministry: We call this the Mass of chrism, because this oil is the principal one. There is a connection between the words “chrism” and “Christ.” In the prayer for the consecration of the chrism, we say that this is the oil used to anoint priests, kings, prophets, and martyrs. All the baptized are to be anointed, that is to be christened, made like Christ, the anointed of the Father. All the baptized share that fourfold identity: priest, king, prophet, martyr. All the baptized have a responsibility for others. That is why this celebration is a celebration of the whole Church. Everyone is called to play their part in the life and activities of a wholly ministerial Church. Pope John Paul II issued that challenge in this very church two and a half years ago! Yet, even in such a Church, bishops and priests, who are called to celebrate the eucharist, have a particular ministry to carry out; a ministry that is made specific by the service that is to be provided, rather than through any personal privilege or authority.

Ministerial priesthood: In the Holy Thursday celebration, priesthood, eucharist, and loving service are linked together. That is the meaning of the renewal of our commitment to priestly service that we will make in a few minutes. The ordained priesthood derives from, and has its origins in the eucharist. It exists for the eucharist, so that the eucharist will continue in the Church. Priests have a special duty not only to celebrate the eucharist, but also to lead and witness to others so that there will be a deeper and more authentic eucharistic devotion. Pope John Paul writes to priests every Holy Thursday, always inviting them to make the eucharist central and constitutive in their lives. The fulfillment of the priestly ministry of the eucharist reaches its perfect stature when the personal eucharistic commitment and devotion of the priest provides inspiration by which the rest of the baptized, who share the common priesthood of the faithful, are drawn into the stream.

Our diocesan Church: That unity in and around the eucharist, that co-responsibility and a kind of shared friendship, should be a key element in our diocesan Church. In this regard, I would like to say something to the faithful of our Church. The diocesan Church of Halifax, if it is following the leadership and direction set by its bishop, is striving to become a fully ministerial Church. All ministry, including that of the priest, finds its proper setting within the community, with the calling of the whole people of God. and the anointing of the Holy Spirit in baptism and confirmation. Within this community, the priest is called to make his own the words of Moses: “I wish that all the Lord’s people were prophets, and that the Lord would confer his spirit on them all”
(Numbers 11: 29). This means a variety of ministries, a variety of roles and functions. It is not a question of higher or lower, greater or less, but a question of different services to be done to the whole Church. I ask you priests to accept and promote the ministry of all the baptized. I ask you faithful to accept and work together as friends, co-workers, and members of one family with your priests.

No priest here wants to exclude any of you from carrying out your ministry in the Church. No priest here is responsible in any way for the theological or disciplinary reasons for which women or married men cannot be ordained priests. Some of us would wish that it would be otherwise. Still, all of us must accept the priesthood as a part of the tradition given to us by the Church, remembering that tradition is one of the sources of God's revelation.

Please do not reject or resist priests, their ministry or their preaching. On the other hand, please treasure, develop, and support your priests. The present situation of expanded ministry does not downplay the importance of priests, but increases it. Where there are many ministries, where people are more involved than ever before, the need of saintly, skilled, informed priestly leadership is greater than before. Priests will continue to be needed for priestly work, which, as I have said, is the building up of the Christian community around its eucharistic Lord.

**Renewal of priestly commitment:** When the priests make their commitment to serve the Lord by their total pastoral dedication to you, please remember that they can carry out that dedication only with your cooperation and your friendship and your support.

We priests must recognize our own weakness and place it in the hands of God with a confident prayer that we may "lead a life worthy of the vocation to which we have been called." We must recognize that the priestly vocation is, in the words of the Curé of Ars, "the gift of the heart of Jesus." It is a choice that reaches to the depths of one's heart and mind. In the priestly vocation, we experience the contrast between the power and holiness of Jesus who calls us, and the fragility, the littleness, and the weakness of the ones he has called. We need to feel that security and joy of knowing that it is Jesus who calls, that he will always be with us, and give us the joy to be faithful in his service. To the extent that we love the priesthood, we will appreciate, respect, awaken, and cultivate the gifts of the whole community in order to build up the Body of Christ, which is the Church.

Love the Church, anointed with the sacred chrism, which despite its limitations, does not cease to be the People of God. It remains this, through the ministry of priests. And through this ministry the Church renews itself and makes itself present in all ages.

* * *
Blessed are you, Lord, God of all creation.
Through your goodness, we have this oil.
Product of the fruit of the living tree
and of the work of many hands,
it will become for us a sign of dedication
and a source of strength and spiritual healing.

Blessed be God for ever!

MARIAN YEAR NOTES

Some guidelines: Recently the Congregation for Divine Worship pointed out that the Marian year is to be in harmony with the liturgical year and its seasons and feasts. We still follow the normal rules about the selection of feasts, readings, prayers, and votive Masses. The Congregation also reminds us that the prayer of the faithful is always addressed to the Father or to Christ, and never to Mary. She is mentioned in all the eucharistic prayers. It is suggested that during the Marian year, the final hymn be the seasonal anthem to Mary, or another Marian hymn. (A variety of Marian hymns is given in Catholic Book of Worship II, and each community could learn two or three new ones this year to build up their musical repertoire.)

Marian art in Canada:

- Liturgical calendar: The 1987-1988 issue of Guidelines for Pastoral Liturgy will contain eight four-color photographs of Marian art in Canada, and the cover will match the other Marian year books issued in May. The calendar for French-speaking Canada, Ordo, will also have photographs of other pieces of Marian art.

- Sunday Mass Book: We are reminded of the art in the Canadian bishops' collection. Some of these pieces represent Mary. They are also contained in Art Collection/Collection d'Art (1976, CCC, Ottawa).
We are the Church

Bishop James L. Doyle

At the Mass of chrism in April 1987, Most Rev. James L. Doyle, Bishop of Peterborough and president of the Episcopal Commission for Liturgy, preached this homily on the meaning of being Church.

* * *

My dear sisters and brothers of our diocesan family:

This chrism Mass speaks to us of Church, of renewal, of reconciliation, of ministry, and of service. We bless the holy oils for the renewal of our sacramental life, the very lifeblood of our faith; the renewal of priestly commitment and diocesan dedication emphasizes service and reconciliation, the very core of the Gospel and its living.

Now our proper response to that Gospel call to be reconciled and to be reconcilers, to the call to be renewed and to be renewers, can flow only from a correct understanding of Church. And, sad to say, many of us do not understand the Church. This proper understanding of the Church as being the People of God presents us with a clear and fresh picture of God's way with humanity.

The first step is to put aside all concepts of the Church as some sort of organizational monolith. It is not some kind of ethereal General Motors in which the hierarchy is management and the rest of us are shareholders. The Church, the People of God, is a more mystical concept, and in its essence we must remember that the Church is above all not an organization. The Church is neither charts nor chains of command. The Church is that incredible mystery of the vast, trembling assembly of Christian people, breathed on and guided by the Holy Spirit, making its way through history. It is God's people, men and women, young and old, struggling to live God's presence and to give themselves to God's work of servant love to the world. That is the Church!

The Church's work then is not conquest. It is not here to do anything to us that we would not freely do to ourselves. The Church's work is rather to be the great, glorious sign of God's love because it is composed of Christ's compassionate and loving people. It is meant to be the great light in the
darkness of our world because its members open themselves to the Spirit of light, God's Spirit. It is meant to be the great, good gathering place for all hopeful seekers, all the searchers of truth who make up the family of humanity. The sign of light in the people of God is that they live like Christ, not for themselves but for the sake of others. They are in relationship to all persons: not to do anything to them nor to make anything of them that they are not freely willing to make of themselves, but just to share God's love with them. They love the human race because it is God's most wonderful creation, because it is there and in all its raucous presence it needs the love of Christ that can come only from flesh-and-blood people. This is the People of God, this is the Church!

The whole mystery of salvation is caught up in this concept. We are a people on pilgrimage and our hearts have room for all; our caravan is big enough for everyone. Our goal is to make God present through our rich sharing of Christlike love with anyone and everyone who needs it. Our failure to sense these truths and live them obscures the essential nature of Christ's Church as servant and minister.

I can think of no ambassador in the world charged with so high a mission as we Christians are. We cannot neglect this calling of God to be God's ministers of reconciliation, ministers of renewal, ministers of love. How badly our world needs us to carry the news of pardon, to carry the news of justification to those who are alienated from God and to those so reluctant to accept God's mercy.

Our present world will never be converted to God if it does not meet this true Church. Our world will never be brought to believe by reason, by proofs, or by demonstrations. The modern world is too much like St. Thomas the apostle, the doubter: it wants to see, it wants to touch, it wants to verify words by action, and test principles by effects. Our faith has to prove itself by this one great question: does it make us capable of really loving one another? The world is seeking a real Church. It is looking for open hands and open hearts, a welcome that is affectionate, that is cordial, that is compassionate, that is caring.

If you and I can be that kind of Church, our world will fall on its knees and confess the resurrection of Christ because it will have encountered Christians in whom the resurrection power of Jesus — his love, his compassion, his joy, his reconciliation — is fully manifested. And that, my dear sisters and brothers, is what the Church is all about, what we are all about here. As we continue the eucharist, the great sign of all this, the great power source of all this, let us ask Jesus the Lord of the Church to make us ever more fully into the People of God, the pilgrim people he desires us to be. Amen!
Brief book reviews


Services for Death and Burial for optional use in The United Church of Canada (1987, UCC, Toronto): 60 pages.

Liturgical renewal is going on in all the major Christian Churches in Canada and the U.S.A. today. These two booklets show the way the United Church is drawing on sources within and beyond its community, and so providing rites that reflect both ecumenical convergence and fidelity to its own traditions. Baptism provides a service for baptism and the renewal of baptismal faith (confirmation), guidelines for its celebration, recommendations from the Church's report on Christian initiation, and a workshop outline for introducing this service in a local congregation.

Services contains readings and prayers for use with a dying person, and prayers at the time of death; a funeral service; service at the crematorium; committal service; scripture readings and psalms; a list of appropriate hymns; a treasury of funeral prayers; and guidelines for good celebration.

Though small, these two publications provide a wealth of liturgical material, and are good examples of modern ecumenical developments in pastoral liturgy. Recommended for study by all interested in liturgy and ecumenism. (An earlier book in the same series, A Sunday Liturgy, was reviewed in Bulletin 96, page 317.)


Following the recent reunion of the two Churches, there has been a strong program of preparation of liturgical resources that respect both their traditions and current ecumenical developments. The first two resources, on eucharist and on baptism (see review in Bulletin 101, page 307), were issued in 1984 and 1985.

Marriage provides three rites; alternate liturgical texts; scripture readings; a commentary on the order of service, with guidelines; lists of appropriate music; and helpful reading. Funeral has rites for ministry at the time of death and for comforting the bereaved; funeral and committal services; alternate texts; scripture readings; a commentary on the services; lists of suitable music; and a bibliographical essay.

Both books contain worthy rites, and invite the Church to good celebrations of the Church's liturgy by the believing community. Recommended as helpful for all interested in ecumenism and liturgical convergence in North America.


Welcome to a new journal! Working in a fairly new field, it brings together scholars from a variety of disciplines, and promotes dialogue among those involved in ritual studies. "Ritual" involves many things: culture, liturgy, literature, drama, rites marking new stages in the life of individuals and communities, religious practices, and symbolism, to name only a few. Six well written articles and 25 pages of book reviews in this issue give good promise for the future. Recommended for those who have a serious interest in the field of ritual studies.
Prayers of Blessing and Praise for All Occasions, by Hugo Schlesinger and Humberto Porto (1987, Twenty-Third Publications, Box 180, Mystic, CT 06355): softbound, index, xviii, 110 pages. $9.95.

A Jewish journalist and a Roman Catholic priest in Brazil have prepared these 100 prayers, which have been translated from Portuguese. Most are a page in length, and are intended for personal use on a variety of occasions. They echo the richness of the scriptures, and are based on the Judeo-Christian tradition of love and respect for the one God and for other people, and concern for the world and all creation. This book will be helpful in personal prayer, in classrooms, and small groups. Recommended.

Alternative Futures for Worship: Series editor, Bernard J. Lee, SM; ritual editors, Jennifer Glen, CCVI, and Irene Nowell, OSB (1987, The Liturgical Press, Collegeville, MN 56321; available in Canada from the Canadian distributor, Broughton's, 2105 Danforth Ave., Toronto, ON M4C 1K1): each volume $12.95 (Canadian).


• Vol. 2, Baptism and Confirmation, edited by Mark Searle; articles by the editor, Andrew D. Thompson, Herbert Anderson, Gail Ramshaw-Schmidt, Robert D. Duggan, and Stephan Happel. Index, 192 pages.


• Vol. 4, Reconciliation, edited by Peter E. Fink, SJ; articles by the editor, Paul J. Roy, SJ, Dennis J. Woods, and Walter H. Cuenin. Index, 170 pages.

• Vol. 5, Christian Marriage, edited by Bernard Cooke; articles by the editor, Kathleen Fischer, Thomas Hart, and William Roberts. Index, 90 pages.

• Vol. 6, Leadership Ministry in Community, edited by Michael A. Cowan; articles by James D. Whitehead, David N. Power, OM1, and John Shea. Index, 182 pages.

• Vol. 7, Anointing of the Sick, edited by Peter E. Fink, SJ; articles by the editor, Orlo Strunk, Jr., Jennifer Glen, CCVI, Walter H. Cuenin, Gerald Calhoun, SJ, and Mary Frances Duffy, GNSH. Index, 154 pages.

Much more than just another series on the sacraments, this exciting project brings together authors from various disciplines and lets them be open to one another’s approaches. The resulting articles bring an increased richness to the readers, and in turn open us to the possibilities for celebration and future development of our rites.

These books speak of the Church’s situation in English-speaking North America: a culture which encourages active participation in community life and renewal, a fairly democratic outlook, a need to let symbols speak for themselves, and a recognition of the reality of Christ’s presence in the word proclaimed in our midst. The growing shortage of priests, a wide variety of other ministries being called forth from the community, and developments in parish structures are accepted, and are incorporated into the overall picture of sacramental and daily living for individuals and for communities small and large.

As they explore the meaning of our rites in the human situation which the sacraments address, the authors also propose ritual models which take seriously our human condition and our renewing theology of Church, world, and life. Not intended to replace our present liturgies, these alternatives invite us to explore them and our situations more fully. By entering into what could be, we will be challenged to see what we are doing now. In this way, our pastoral vision may be altered and broadened.

While any one of the volumes stands on its own, readers will want to work through each of the seven. Recommended for pastors, college or university professors, theologians, liturgists, bishops, priests, and deacons.

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

Missionary priest in Uganda, and later a bishop in the Anglican Church in England, the author is known for his earlier book, *The Primal Vision*. These Holy Week meditations were published in 1986 by the World Council of Churches, and are made available to us now in this North American edition. Involvement in the sufferings of Jesus means not pity on our part, but reaching out to his sisters and brothers in need. We see God's love at work in the midst of tragedy and accident, and come to recognize sin's meaning because of the cross, which is the key to hope and salvation for us. Helpful prayers are included. Recommended for meditation by all committed Christians, especially in Lent and Holy Week.


Formerly *The Chicago Catechumenate*, this new review has doubled its size, and is issued each January, March, May, July, September, and November. It is written for people working in the catechumenate, and provides helpful articles on Christian initiation and its rites, ministries, theology, and spirituality. Reviews of pertinent resources are also provided, and photographs show actual celebrations as they unfold. Recommended for every parish catechumenate team, perhaps with a copy for each member.


These brief services are intended for use by small groups: family, friends, neighbors, parish council or committee, and other gatherings. Suggestions are offered for readings, songs, prayers, other texts, and ritual actions. A helpful booklet for all who wish to encourage prayer in these groups.


Jesus used stories and images in talking to people in order to help them look at the kingdom with new eyes. The poems and stories in this book may be used by speakers, preachers, prayer leaders, catechists, and other individuals in the same way. A reference to God's word is given after each text to allow further reflection. A positive and helpful resource.


In order to help adults understand the sacraments and their place in our life, this book has been prepared for small discussion groups. Ten sessions offer insights into symbols and rituals, and into the sacraments of baptism, confirmation, and eucharist. Each session has information, questions for discussion, and ends with a brief prayer service. Useful notes for group members and leaders are also included. A helpful book for catechists, clergy, and members of discussion groups.


- *Blessed Be*: 83 pages.

These three books are intended as helps for adult education. Each contains a series of resource readings and notes for adult sessions in small groups. *Blessed Be* is on living the beatitudes from the sermon on the mount. *Church* invites us to become more involved in the life of God's people in our community. The third book leads us into the psalms as prayer and songs for people of faith. Reflection and prayer are part of each session in these books. Recommended for adult groups.
Let Us Give Thanks: Meal Prayers for All Occasions, by Gary J. Boelhower, Daniele D. Flannery, Patricia A. Lynch, and John R. Schmitz (1986, Hi-Time Publishing, Box 13337, Milwaukee, WI 53213): paper, about 48 pages. $3.00 (bulk prices available for 10 or more).

Appropriate forms of grace for many occasions, seasons, feasts, and times of need are given here for family and personal use. The prayers are simple and brief, and each is based on a passage of scripture. The prayers follow a variety of forms, and may be adapted to local circumstances. A helpful booklet for families, classrooms, rectories, and convents.


A Canadian theologian provides a fresh look at Catholic devotion to Mary. Looking at our Christian tradition, and guided by the teaching of Vatican II, she helps us to recognize Mary's important place in the Church, and to recover the essentials of Marian devotion today. This is a solid book, clearly written, and is recommended for all Christian adults. It is appropriate reading during this Marian year, or at any other time.


By separating the right side functions of the brain (writing: style and rhythm) from left side functions (editing: logic, construction, and grammar), the author offers to help anyone who writes to grow and enjoy the art. Encouraging a balance ("whole brain writing") between the two, she provides many challenges and practical helps for improving our skills at writing. In a market filled with many self-help books, this is the one to be picked up and read, for it has much to teach any writer at any level. Recommended without hesitation.


In response to Vatican II and later documents, Catholics are invited to recognize Judaism as the vine or root onto which Christianity was grafted by God (Rom. II: 17-24). This book offers a foreword on renewed Catholic attitudes to Jews, written by a Catholic, Eugene Fisher. The body of the book is by a rabbi who shares with the readers the faith, worship, calendar, and way of life of the Jewish people. Recommended as a warm and important book for all clergy, catechists, and others interested in promoting good Jewish-Christian relations. (The strange asterisk, by the way, adds "and Other Christians" to the title.)


This book offers guidance for lay leaders who are called to lead a retreat for young people. Many forms of assistance are given: model schedules, background information, resources for talks, games, evaluations. A resource that can be quite helpful in any parish or high school.

Miryam of Judah: Witness in Truth and Tradition, by Ann Johnson (1987, Ave Maria Press, Notre Dame, IN 46556; available in Canada from Broughton's, 2105 Danforth Ave., Toronto, ON M4C 1K1): softbound, 141 pages. $8.95 (Canadian).

Working together with a rabbi, the author explores the attitudes and practices of piety in Judea at the time of Mary, the mother of Jesus. With her we reflect on some of the women of the Hebrew scriptures; we are able to hear Jesus' teachings as the people of his day would, and we enter into the spirit of the Sabbath. The Kaddish prayer, a traditional form which is said to be reflected in the Our Father, is also used in parts of this book. Recommended for all Christians, and particularly during this Marian year.
As I Take Christ: Daily Prayer and Reflection with Paul, by Dodie Gust (1987, Ave Maria Press, Notre Dame, IN 46556; available in Canada from Broughton's, 2105 Danforth Ave., Toronto, ON M4C 1K1): softbound, bibliography, 135 pages. $7.20 (Canadian).

Written for all Christians, this book offers adult groups and individuals a way of meeting St. Paul in ordinary, nontechnical terms. It provides 36 reflections on Paul and his teachings, which may be used within a period of six weeks, or stretched over a longer period; some may prefer to pick out particular sessions according to their needs. The back cover suggests that this book will be helpful in the Easter season and for communities which have completed some form of renewal program.

Confident and Competent: A Challenge for the Lay Church, by William L. Droel and Gregory F. Augustine Pierce (1987, Ave Maria Press, Notre Dame, IN 46556; available in Canada from Broughton's, 2105 Danforth Ave., Toronto, ON M4C 1K1): softbound, bibliography, 110 pages. $5.75 (Canadian).

Vatican II placed great emphasis on the lay vocation in the world, but much of the activity of the past 20 years has been involving laity in the internal life of the Church. The authors, who are loyal and frank, call for stronger support for laity who try to live God's kingdom in their work, at home, and in the neighborhood. Excellent reading for all as the Church celebrates and follows up its Synod on the laity.

Jesus' Journey, Our Journey: A Way of the Cross for the Sick and Shut-in, by Joanne Turpin (1987, St. Anthony Messenger Press, 1615 Republic St., Cincinnati, OH 45210; available in Canada from Broughton's, 2105 Danforth Ave., Toronto, ON M4C 1K1): paper, 30 pages. $3.25 (Canadian).

Those who are sick or unable to leave home are invited to follow the way of the cross as a means of offering their suffering to the Lord Jesus. Reflections are given for the 14 traditional stations. Helpful for the sick, elderly, and shut-in members of the community.


Helping adult members of the believing community to grow in their faith is the goal of adult religious education. This book offers ideas for setting up an adult religious education committee in the parish, and includes practical ideas on programs. Helpful for parish councils, education committees, and others in adult education.

Your Child's Confirmation: Reflections for Parents on the Sacrament of Christian Identity, by Carol Luebering (1987, St. Anthony Messenger Press, 1615 Republic St., Cincinnati, OH 45210; available in Canada from Broughton's, 2105 Danforth Ave., Toronto, ON M4C 1K1): paper, 32 pages. $2.85 (Canadian).

Parents are invited to reflect on the way their child is growing in faith. At baptism, they spoke for their child; now this child is preparing to accept the baptismal promises for himself or herself. This Christian identity is explored in four brief articles. Helpful for parents, catechists, and clergy.


1987 marks the 200th anniversary of the death of St. Alphonsus Liguori. The contents of this booklet have been adapted from his writings. He advises people in simple terms and offers brief prayers that all may use. Recommended for wide distribution in parishes.


The authors explore the confusion many have felt about guilt (as responsibility for a wrong action and as a feeling of regret or remorse over the wrong). In a series of simple questions and cases, they offer clear answers. Helpful to parents and teachers, confessors and penitents.
Poets, Prophets and Pragmatists: A New Challenge to Religious Life, by Evelyn Woodward (1987, Ave Maria Press, Notre Dame, IN 46556; available in Canada from Broughton's, 2105 Danforth Ave., Toronto, ON M4C 1K1): softbound, 248 pages, $10.10 (Canadian).

Leadership is discussed as shared action using a combination of the gifts of poetic insight, prophetic challenge, and pragmatic action: in this way, community members are led to their goals. At a time when religious communities are changing, they are also facing pluralism in the world and in their community. Individual members and groups are invited to reflect on the many penetrating ideas in this book, and see how they can be of value in their community life. Recommended as helpful for religious communities.

Word and Sacraments (1987, The Presbyterian Church in Canada, 50 Wynford Dr., Don Mills, ON M3C 1J7): softbound, 156 pages.

Like the books reviewed on page 184 above, this volume presents texts, rubrics, rationale, and background information for congregations so that they may be able to enter gently into the stream of liturgical renewal. The shape of worship is described in four steps: Called to worship, the word proclaimed, the word made visible, and the dismissal. After general notes on worship come the service of the word and holy communion, baptism and its affirmation, and covenant renewal; notes on days and seasons, helpful reading, and a guide for congregational study conclude the book. As this Church looks at the richness of early Christian forms and the Reformers' teaching, it enters into modern liturgical convergence. Recommended as helpful for religious communities.

Who We Are Is How We Pray: Matching Personality and Spirituality, by Charles J. Keating (1987, Twenty-Third Publications, Box 180, Mystic, CT 06355): softbound, index, xi, 147 pages. $7.95.

The author explores the relationship between our own personality and the type of spirituality and prayer with which we can be most comfortable. He looks at the 16 personality types described by the Myers-Briggs Indicator, and speaks of different persons who are models of these types in our tradition. He encourages us to be able to laugh with joy in the presence of our God. Recommended for individuals, clergy, and members of religious communities.

Behold the Beauty of the Lord: Praying with Icons, by Henri J.M. Nouwen (1987, Ave Maria Press, Notre Dame, IN 46556; available in Canada from Broughton's, 2105 Danforth Ave., Toronto, ON M4C 1K1): spiral bound, 4-color illustrations, 80 pages. $11.55 (Canadian).

In 1987 we celebrate the 1200th anniversary of the Ecumenical Council of Nicaea II in 787. This Council ended a long period of bitter struggle by declaring that the Christian tradition of giving reverence to images was fully in accord with our faith. East and West early went their separate ways: the East chose icons, images, as otherworldly reminders rather than photographic reproductions. Icons call us into eternity, lead us out of this world.

Behold is based on Nouwen's personal reflections on four icons, which are given in full color in foldout form: the Holy Trinity, the Virgin of Vladimir, the Savior of Zvenigorod, and the Descent of the Holy Spirit. This book invites all Christians to use these icons as a way of coming closer to God. Recommended as a valuable book for each Christian home.


After presenting a brief overview of the Advent-Christmas season, the author explores the liturgical rites, texts, and options for each Sunday, feast, and weekday. By opening up the riches of the liturgical books — especially the lectionary, sacramentary, and liturgy of the hours for this season — he invites us to improve our own local celebrations. A similar approach was taken in his Lent, published by Pueblo in 1985. Recommended as a valuable resource for liturgical committees, teams, presiders, readers, and catechists.

This valuable work, translated from Italian, presents a historical and pastoral study of the eucharistic prayers used in the Roman rite today: prayers I-IV, two prayers for Masses of reconciliation, three for Masses with children; and the "Swiss" prayers, used in other languages, including French-speaking Canada. After a look at the history and literary genre of eucharistic prayer texts, he begins a detailed study of the prayers themselves: their meaning, their great points, their weaknesses. The final chapter speaks of the theology of the eucharistic prayer, and notes that this becomes the people's theology. Written in a clear way, this book is strongly recommended for every seminarian, priest, bishop, and student of liturgy or ecumenism.


This thorough but readable study of the rite of penance or reconciliation in the Church provides a welcome and balanced view of a sacrament in transition. After a detailed look at how the celebration of the sacrament has developed and varied through the centuries, he explores the present rites. The concluding chapter looks at both our tradition and the needs of our day. We recommend this book to every bishop, priest, and seminarian, and to liturgy committees and students of theology.


In any dialogue, both partners have to understand where the other partner is coming from. This excellent work brings the talents of thirteen Jewish scholars to emphasize the place, meaning, and centrality of the Land of Israel, the promised Land, in the life and worship of the Jewish people throughout the ages. The Land is holy. Christians who wish to be in dialogue with modern Jews need to grasp and feel the central importance of the Land today. Recommended as a seminal work for all involved in Jewish-Christian dialogue and relations.


Following the approach taken by Vatican II and the subsequent documents on eucharistic devotion, Fr. Haering presents a well balanced view. The Mass is the center of the life of the Christian community. Reservation was gradually introduced to provide for viaticum and communion for the sick. Devotion to Jesus in the reserved sacrament developed later and gradually. He follows its history, and then explores nine dimensions of the eucharist as memorial. The final section offers pastoral advice on encouraging eucharistic devotion. Recommended for clergy, parish liturgy committees, catechists, and religious communities.


Reverent reflections on Mary as shown in the gospels offer a positive picture, and help us to base our devotion to her on a solid foundation. Recommended for all adult Christians, especially during this Marian year.

Consultation for Ministry in a New Decade (Caribbean Council of Churches, Box 616, Bridgetown, Barbados, West Indies): softbound, iv, 126 pages.

The Caribbean Council of Churches is an active ecumenical arrangement involving all the major Christian Churches in the area, including the Roman Catholic Church. This book contains the papers given at a conference held in Georgetown, Guyana, in November 1984. Topics addressed include economic, social, ecumenical, and geopolitical concerns. Christian ministry in today's world, in a particular region of the world, is looked at carefully. Helpful to all interested in the work of applying the Gospel of Jesus to specific and local situations and needs.

This issue of Liturgy explores ministry as the common call of all who are Christian. Rather than seeing one ministry as greater than another, we look at their common source, our baptism into the dying and rising of Jesus, his paschal mystery. The vast variety of ways in which the Spirit is calling us to serve, the basic ministry of love in service, and the need to respect and order this exciting array of ministries are explored in this issue. Parishes would do well to make copies available to various groups in ministry in the community. Recommended for all involved in any form of ministry.


This booklet is intended primarily for the U.S.A., since it deals with two recent pastoral letters of the American bishops. Weekly excerpts are offered for the Sundays between March 1987 and February 1988. Readers in Canada and other countries might ask themselves about the way they treat their own bishops’ statements.


A collection of litanies for a variety of celebrations arranged for cantor and assembly. Responses are prayerful with appealing melodies. Some intercessory texts are awkward and appear forced. Communities will need to edit or adapt these according to local circumstances. Recommended as a valuable resource for communities who are rediscovering the value of litanies in liturgical prayer.


A useful collection of songs from a variety of composers. Each selection is arranged separately for guitar, organ, and solo instrument. Helpful indices for liturgical use are included. Recommended.


A collection of songs for liturgical use. All selections are arranged for organ, guitar and solo instruments. Each song includes a refrain for the assembly. Included in this collection are two popular songs by Bob Hurd: In the Breaking of the Bread and O God, Hear Us. Recommended.

Vigil: Christmas, by Tom Conry and Bernard Huijbers (1985, TEAM Publications); distributed by Oregon Catholic Press, PO Box 14809, Portland, OR 97214. Songbook, paper, 104 pages. $5.95. Stereo cassette $8.95.

A collection of traditional and contemporary Christmas music suitable for a vigil service consisting of music, scripture readings and prayer. Songs are arranged for organ and guitar. Some are arranged for SATB and instruments. Those interested in contemporary texts and rhythmically exciting music will welcome this collection.

Vigil: Easter, by Tom Conry and Bernard Huijbers (1985, TEAM Publications); distributed by Oregon Catholic Press, PO Box 14809, Portland, OR 97214. Songbook, paper, 104 pages. $5.95. Stereo cassette $8.95.

A companion book to Vigil: Christmas, this collection includes music which could be incorporated into the Easter Vigil liturgy. A challenging setting of Genesis 1: 1 — 2: 4 is included. Communities looking for challenging and creative music for choir and assembly will welcome this volume.

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The purpose of the books in the Biblical Perspectives series "is to examine the content and contemporary relevance of basic Biblical teachings. The concepts in this series are designed to broaden the frontiers of Seventh-day Adventist thought and to help Christians of all faiths to better understand, and hopefully appreciate, the uniqueness of Adventist beliefs" (page 2; see also page 18). In this book, Dr. Bacchiocchi explores the role of women in creation and redemption, and seeks to widen their role in the ministries of the Church today. He comes to the conclusion that women are not called to priesthood in the Old Testament or ordination as elders in the New. Those interested in this question should take account of this study.


- Is There Fun After Paul? A Theology of Clowning, by Mark Liebenow: softbound, illustrations, index, xii, 151 pages. $9.95

Finding is written by a Roman Catholic priest and a mother, while the author of Is There Fun is a Moravian minister who did his M.A. work on the theology of clowning. Both books offer many insights into what is described as a ministry to people. Roman Catholics need to understand and compare what the authors are saying with "Clown Ministry" and the Liturgy," in BCL Newsletter (November 1985, NCCB, 1312 Massachusetts Ave. NW, Washington, DC 20005-4105): pages 41-42.


A collection of easy refrains and psalm tones for each Sunday and major feast for cycle A of the Lectionary. Arranged for organ and/or guitar. A useful collection to supplement existing repertoire.


A collection of contemporary songs. The music is rhythmically rich; the texts incorporate justice and kingdom themes. Of particular interest in this collection is a Dutch Traditional Hymn with a new text by Huub Oosterhuis: What is This Place.


A refreshing collection of contemporary music from England. Selections are arranged for either organ or guitar. Instrumental parts are included. Of particular interest are the Celtic Alleluia (Fintan O'Carroll and Christopher Walker) and The Bread That We Break (Stephen Dean). Recommended.


A selected collection of responsorial psalms for the liturgical year. Arranged for SATB and organ. Guitar chords and instrumental parts are included. Recommended to supplement existing repertoire.


A collection of refreshing choral music arranged for SATB and congregational participation. Selected instrumental parts included. Of particular interest are songs for Advent-Christmas season. Recommended.