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110

RITES OF RECOGNITION
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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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 this issue. It contains celebration outlines, suggested prayers and readings, and ideas for developing rites that express and deepen our faith.

As we recognize those who serve the community, let us all continue to serve with Jesus, our servant Lord, for the glory of our God and the salvation of God's world.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
</table>

## Introduction

- We are called to serve ........................................ 195
- Some outlines for celebrations .............................. 199

## A Selection of Parish Rites

- Parish ministries .................................................. 200
- RCIA team ........................................................... 201
- Lay presiders ...................................................... 203
- Bringing communion to the sick ............................... 207
- Caretakers and custodians ...................................... 209
- Pastoral assistant .................................................. 210
- Installation of a pastor .......................................... 213

## Other Notes

- School trustees ..................................................... 220
- Ministries in the wider community ............................ 222
- Intercessions for all in ministry ............................... 225
- Papal honors .......................................................... 227
- Wedding anniversary ................................................ 236
- Marian year letter .................................................. 237
- Marian year prayers ................................................ 254
- Looking at the sacramentary ..................................... 239
- Brief book reviews ................................................ 247
- Our next issue ...................................................... 256
- Privileged people ................................................... 238
- Liturgical calendar for 1987-1988 ............................ 235
- Unless... ............................................................... 206
- Memories ............................................................... 212
- Academy reports .................................................... 219
- Summer Institute in Pastoral Liturgy .......................... 246
- Prayer for vocations to all ministries ......................... 224
- Easter mystery ......................................................... 202
- Concelebration guidelines ....................................... 226
- Some new publications ............................................. 256
INTRODUCTION

We are called to serve

Jesus has many titles given to him in scripture and in Christian tradition and piety. In our own times, one that has had a growing appeal is that of servant. We see Jesus as our Lord and our brother, as one who came to serve and thus to save (see Mk. 10: 45). He took the form of a servant and died for us (Phil. 2: 7). The early Christians saw him as the suffering servant spoken of in the book of Isaiah (see the servant songs in Is. 42: 1-9; Is. 49: 1-9; Is. 50: 4-11; and Is. 52: 13 — 53: 12). At the last supper, Jesus washed his disciples' feet so that they too would go and be servants of all (Jn. 13: 12-17, 34-35).

Different images of Christ and of the Church have influenced the life of Christians through the centuries. Since Vatican II issued its documents on the Church and on the Church in the modern world, we have been challenged to see ourselves and our Church as servants and ministers. We are called to serve the world and its peoples as a way of showing our love for all God's children. By our service and dedication, we offer the love, the healing, and the peace of Jesus Christ to all we meet and serve.

Sacraments of initiation: In the three sacraments of Christian initiation, we are called to become servants with Christ:

- Our baptism: When we were baptized into the dying and rising of Jesus (Rom. 6: 3-11), we were called to walk with him on the paths of service and suffering, to be suffering servants with him. Our baptism is our radical call to be like Christ in all things, to conform ourselves more and more to his ways. We are called to walk in his footsteps, to carry his cross each day (Lk. 9: 23), to let God's will guide our lives and our attitudes (Rom. 12: 1-2).

- In confirmation, we are called to deepen our baptismal service, to be mature members of the people of God, to carry out Christian service in our daily living. The gifts of the Spirit, received in baptism and deepened in confirmation, are showered upon us, to awaken our human talents and gifts and to lead us to greater service of others. Service is never to be condescending or smug; rather, it is an opportunity for us to share Christ's love for us with
others, to allow Christ in us to reach out and comfort, console, heal, encourage, and enlighten others.

- In the eucharist, we come before our God as the beloved family. When we are assembled in our local community for the Sunday eucharist, we can recognize ourselves as the Church: we are the Church made visible in this time and place (see Liturgy constitution, nos. 41-42 [41-42]; General Instruction of the Roman Missal (GI), nos. 74-75 [1464-1465]). Our loving God calls us together to listen to the word, to pray for the Church and the world we serve, to give thanks for all God's gifts in nature and grace, to be nourished with the bread of life and the cup of salvation, and to be sent forth once again to live a new week in the service of the Lord. In the eucharist, especially on the Lord's day, we renew our baptismal covenant (Liturgy constitution, no. 10 [10]).

Material gifts and talents: Every child and adult in this world has been given a wide variety of gifts, talents, and graces. With the eyes of faith, we recognize these as given by the Holy Spirit, who endows us with the talents we need to live out our vocation. But the Spirit does not limit us to workaday gifts: we are also given other gifts which can stretch beyond our ordinary living to show us wider horizons.

Some are called to dream dreams and see visions (Acts 2: 17-18); some are artists, working in stone or metal or paint or fabric or movement or words to show the beauty and greatness of the universe and of God who made it. Some men and women are called to be unpopular prophets, to challenge the contemporary Church and world to look wider, to go back to their roots, to distinguish between the wheat and the chaff in daily living, to get priorities straight. The Spirit calls us to many ministries in order to build up the Church (1 Cor. 12) and to make our world move forward until it becomes the kingdom of Jesus Christ.

Areas of service: We have to learn to recognize needs that are present in both the Church community and the civil community in which we live. There are the needs of individuals and families: older people looking for companionship and relaxation, for a friendly visit or a communion call; children who can benefit from enjoyable programs like Scouting and Guiding, and other forms of organized recreation; young people waiting to be challenged by dedicated Christians to be generous in preparing and sharing their gifts; people who lack adequate shelter, clothing, or food; people who suffer from physical or mental ailments; people who are alone, neglected, abandoned. There are the needs

---


2 The Jerusalem Bible translation for Eph. 2: 10 suggests that God is the great artist: "We are God's work of art, created in Christ Jesus to live the good life as from the beginning he had meant us to live it."
of the Church community: a variety of ministries in liturgy, in parish life, in the catechumenate.

There are also the needs of our civic community and our society: for good teachers, administrators, workers, volunteers; for people who will share their Christian attitudes with others, and work for safety, clean environment, good nutrition, good laws, and many other positive areas in civilized living.


What are we doing as a parish to help people to recognize these areas where our service, our ministry, is needed?

**Learning to recognize our gifts**: It is not a sign of immodesty or pride to recognize the talents and gifts we have received; on the other hand, when we acknowledge them as gifts from the Holy Spirit, we give praise to God and deepen our humility (which means our readiness to accept ourselves as God sees us).

Individuals, communities, and those sharing in the responsibility for pastoral care and leadership may contribute to this by recognizing and accepting the gifts they have received, by thanking God for them, by trying to develop them further, and by using them for the good of others: for individuals, families, groups, community, the society in which we live.

The work of discernment is not always easy. It calls for honesty, courage, and faith. We have to be ready to see the good that God has given us, and to be brave enough to use it for God’s glory and the service of God’s creation.

Are we ready to look around, to put aside prejudices and blind spots, and to recognize and praise God, whose hand has touched us and our community?

**Generosity**: Regular service over a long period of time requires generosity of spirit, for the novelty soon wears off. Those who carry out any ministry in the community need to pray for dedication, and ask for the gift of generous, loving response to all whom they serve. They are helped by knowing that the community of faith is praying for them often in the intercessions at Mass and in morning and evening prayer, as well as in personal prayer.

**Formation and development**: People who offer themselves for ministry need some guidance in forming their attitudes, in deepening their prayer life, and in acquiring or strengthening the skills they can use in their ministry. This formation needs to be given as they begin their ministry; at least once a year, they can benefit from a time of prayerful reflection on ministry, and on another occasion, from help in renewing their skills in serving.

**Recognition**: Parishes can help those who serve others in various ministries. When a group or an individual is at the beginning of a period of ministry, the community can support them by prayer, by a form of formation or training,
and by recognizing them formally as they enter into ministry. This issue of the Bulletin suggests a variety of rites of recognition, which are intended as models for local adaptation. Parish liturgical committees and others may wish to develop them further, and adapt them to their particular circumstances. A public expression of thanks once a year continues the community's recognition of the services given by ministers. When it is time for some to retire from a ministry or to move to another one, this can be celebrated by the community in prayer and thanksgiving. Good celebrations of faith will help to proclaim and deepen the faith and prayer life of the community and of the ministers.

What are our parish and our diocese doing to encourage ministers to grow and develop in the Lord?

* * *

Helpful reading:


The Royal Bank Letter (The Royal Bank of Canada, Box 6001, Montreal, PQ H3C 3A9):
* "The Power of Recognition" (September-October 1985): vol. 66, no. 5.


Many references on ministry and ministries are given in the index issues, Bulletin 61, pages 325-329; and no. 101, pages 283-284.

Ministries of the Laity, by J. Frank Henderson (1978, CCCB, Ottawa). This has been revised and updated as no. 2 in the "Canadian Studies in Liturgy" series: Ministries of the Laity (1986, CCCB, Ottawa).

Some outlines for celebrations

The celebrations described in this Bulletin may unfold in a variety of ways:

Within a worship service: Normally these celebrations take place within a service of prayer and worship in one of these ways:

- During the eucharist: Near the end of the liturgy of the word, after the homily and before the prayer of the faithful. This is the preferred place, and is much better than at the beginning of the Mass or after communion.

- During the liturgy of the hours: In morning and evening prayer, after the reading, silence, responsory, and homily, before the canticle and the intercessions; in a daytime hour, after the reading, silence, brief verse, and homily, before the concluding prayer.

- During another liturgy of the word or bible service: After the homily and before the intercessions or prayer of the faithful.

Further suggestions are given in A Book of Blessings (1981, CCCB, Ottawa), pages 80-81. Other outlines of many celebrations are given in Bulletin 102, Celebrating God's Word.

Outside a service of worship: A celebration may take place occasionally in other circumstances. Some examples:

- At a meeting of an organization: This could be a regular meeting, the annual meeting, or a conference.

- At a banquet of a group or organization.

- At a graduation or other school function.

- At a civic function, where appropriate.
A SELECTION OF PARISH RITES

Parish ministries

A Collection of Rites

There are eleven services in *A Book of Blessings* for the installation of parish ministers:

- **General note on all celebrations:** Suggestions for all services are given on pages 80-81.
- **Installation services:**
  - Those who care for the sick: page 81; see also pages 207-208, below.
  - Those working with young people: page 82.
  - Catechists: pages 83-84.
  - Teachers: page 84.
  - Adult servers: page 85.
  - Ministers of communion: pages 86-88; further notes are given below on pages 207-208.
    - Musicians: page 89.
    - Readers: page 90.
    - Ushers: page 91.
    - Parish council and parish organizations: page 92.
    - Pastoral worker: page 93.
- **Retirement:** A celebration of retirement is given on pages 94-95.

*Other parish ministers* are covered in the following pages of this Bulletin:

- RCIA team: pages 201-202.
- Those who bring communion to the sick: pages 207-208.
- Caretakers and custodians: page 209.
- Pastoral assistant: pages 210-212.
RCIA team

This rite was adapted from the installation of catechists in *A Book of Blessings*, pages 83-84, by the Liturgy Office of the Diocese of Hamilton, Ontario.

At a parish liturgy or gathering, the presider invites those who are to serve as members of the RCIA team — director or leader, catechists, sponsors, catechumenate or education committee members — to come forward. He or she calls them by name, and then addresses them in these or similar words:

\[
\begin{align*}
\text{My friends,} \\
\text{the initiation of new members into the Church} \\
\text{is the concern of all God's people.} \\
\text{You have offered to serve as spiritual guides} \\
\text{to those who seek to join our faith community.} \\
\text{We are grateful for the service you offer} \\
\text{on behalf of our parish community.} \\
\text{We now ask the Father to bless you in your ministry.}
\end{align*}
\]

All pause for silent prayer. Then the presider says this prayer of blessing:

\[
\begin{align*}
\text{Blessed are you, Lord God,} \\
\text{king and ruler of heaven and earth:} \\
\text{through your Son you have brought us salvation,} \\
\text{and in his Holy Spirit,} \\
\text{you lead us to all truth.} \\
\text{In your mercy and love,} \\
\text{help these men and women} \\
\text{who are prepared to help your people grow in faith.} \\
\text{Give them your blessing, and cleanse their hearts,} \\
\text{so that they may proclaim your word in their daily lives.} \\
\text{Help them to be people of faith and prayer,} \\
\text{guided by your Spirit and filled with your love.} \\
\text{Let them share their faith and love} \\
\text{with all who seek your truth} \\
\text{and communion in your Church.} \\
\text{May their ministry lead many} \\
\text{to a deepened awareness of your action in their lives.} \\
\text{Through the work of your servants,} \\
\text{may your kingdom come among us.} \\
\text{We make our prayer in the name of Jesus,} \\
\text{who is Lord for ever and ever.}
\end{align*}
\]
All:
Amen!

The presider may present a copy of the New Testament to each member of the team:

N:, receive the word of God.
Be worthy of the message you teach, and imitate what you proclaim.

The team member may answer  Amen!

EASTER MYSTERY

Holy Father,
we praise you for loving us so deeply
that you sent Jesus to save us.
We remember his suffering, his dying, and his rising.
With him we continue each day
to die to sin in our life
and to live only for you.

Heavenly Father,
we praise you through Christ our Lord.  Amen!

Lord Jesus, Son of the Father,
we praise you and give you glory.

Teach us to pray in faith,
with hope and love,
with perseverance and with joy.
Give us your Spirit to help us to pray.
Guide our hearts and open our lips
to words of praise and petition for all in need.
Bring our prayers to our heavenly Father.

Lord Jesus,
we praise you now and for ever.  Amen!
Lay presiders

In many communities today, the Lord's day is kept even when no priest is available to preside over the eucharist. Lay members of the community, religious, seminarians, and deacons have been chosen to lead the assembled people in a service of the word, including a reflection on the readings of the day, intercessions, and a prayer of praise and thanks. Where the bishop permits, the leader and other ministers distribute communion from the reserved sacrament.

Recognition and appointment: The work that a leader does in preparing and leading Sunday celebrations flows from his or her baptismal sharing in the priesthood of Jesus. The talents and charisms that God gives to this person have been developed by practice and training, and are usually recognized by the members of the community of believers. Since, however, it is a public gathering of God’s people that prays in the church, it is proper that the leader should be approved — after due preparation, formation, and examination — by the bishop as the chief liturgist and leader of worship in the diocese (Liturgy constitution, no. 41 [41]), or by the pastor as his delegate (no. 42 [42]). In this way, all may be assured that the Sunday celebrations are in keeping with the Church's liturgical worship and prayer life.

Rite of installation: This is celebrated in the parish or mission church where the ministers will be presiding over services. It would normally take place during the eucharist on Sunday, or on another day when many people can gather. The bishop or pastor presides over this celebration.

After the gospel, a deacon or other minister invites the candidates to come forward:

Minister:
In our parish (mission),
[five] members of our community have been preparing for service among us as lay presiders.
We invite. N.N., N.N.,... to come forward.

The candidates come to the front of the church, and stand facing the altar.

Minister:
These men and women have taken part in our diocesan program of preparation, and are now ready to take on the responsibilities of being lay presiders in our parish community.
Bishop or pastor:
Our holy God has shown once more how much we are loved as the chosen people of God.

- Homily: All sit, and the bishop or pastor preaches the homily on the readings of the day and the liturgy of installation. Toward the end of the homily he may speak to the community in these or similar words:

At the last supper, Jesus told us to remember him by taking bread and wine and thanking God over these elements. Since the first centuries of the Church's life, bishops and priests have carried out this command, leading God's people in prayer and worship, and nourishing them with the bread of life and the cup of salvation.

In our own times, the eucharist continues to be the center of the Church's life. Each Sunday, the Lord's day, parish communities gather around the table to hear God's word proclaimed, to pray for the Church and the world, and to be nourished with the body and blood of Christ.

Sometimes, however, a community is without a priest, and in unable to celebrate Mass. On these occasions, the bishop may permit members of the parish to lead their brothers and sisters in worship. Under their leadership the word is proclaimed and explained, praise and thanks are given to God, and — where the bishop permits — communion is distributed.

These lay presiders have been carefully chosen and prepared. By prayer and study and practice they have been formed, and now they are ready to serve you by leading you in worship. The Church asks you to pray for them and for all who minister to others.

- Prayer: The bishop or pastor invites the candidates to kneel, while the community stands for prayer.

Bishop or pastor:
Let us pray.

All pause for a moment of silent prayer.
Bishop or pastor:

Holy God, lover of all people,
you have sent your Son Jesus Christ among us
to be our brother and our Lord,
our shepherd and our leader.

In your mercy, bless these men and women
who have been chosen to lead your people in worship.
Be with them in their ministry,
guide them with the light of your Spirit,
and give them your strength.
Let their words and actions bring joy and grace to your people,
and glory and honor to your name.

Loving Father,
we ask this grace through Christ our Lord.

All:
Amen!

•  Presentation: The bishop presents them with a copy of the prayers used in Sunday celebrations (see "Resources," below). If desired, a document from the bishop may be read and presented: a sample from the Diocese of Saskatoon is given on page 206.

Mass continues with the prayer of the faithful. One of the petitions mentions the newly installed presiders, and another may pray for vocations to all ministries in the parish and diocese.

* * *

Resources for lay presiders: These Canadian books continue to provide helpful guidance for those who share in this ministry:


To ________________ :

My friend:

After consultation in your parish, and on the recommendation of your pastor, I commission you to serve as a lay presider in the Diocese of Saskatoon during the period between December 31, 1986 and December 31, 1989.

As your bishop, I will pray each day for you and for all the people you serve. I ask you to pray for all the people of our Diocese.

Most Rev. James P. Mahoney
Bishop of Saskatoon

UNLESS...

Unless we are growing,
we are becoming stunted.

Unless we are vibrant,
we are dead.

Unless we are open,
we are closed.

Unless we are a door,
we are a barrier.

Unless we are gathering with Jesus,
we are scattering his work.

Unless we are building up,
we are tearing down.

Unless we decrease,
Christ cannot increase.
Bringing communion to the sick

In many parishes, lay ministers bring communion to the sick from Sunday Mass. It is better to do this in a public way, rather than having ministers come to communion and then have one or two hosts put into their pyx.

This model was developed by Rev. Murray Kroetsch, director of the National Liturgical Office, when he served in St. Eugene’s Parish in Hamilton, Ontario.

Preparations before Mass: Each eucharistic minister has a pyx, and a cloth or leather container to which the minister’s name is affixed.

Before Mass begins, the minister inserts a small piece of paper indicating the number of hosts needed into the container with the pyx. The minister goes to the sacristy and places the pyx in its container on a silver or gold tray which is covered with a corporal.

This tray is placed on the credence table before the celebration begins.

Communion rite: The ministers receive communion in the usual manner. Depending on the seating arrangement in the church and the size of the sanctuary, the ministers may be seated either near the front of the church or in the sanctuary after they have received communion.

During the communion of the faithful, a server or other minister places the tray with pyxes on the altar.

When all have received the eucharist, the priest, with the assistance of other ministers as needed, goes to the altar and fills the pyxes. The remaining eucharistic species are taken to the tabernacle. The filled pyxes remain on the altar.

After the prayer after communion and any necessary announcements, the priest and the ministers approach the altar. The priest gives the pyxes to the ministers and may use these or similar words:

With faith, may you bring the eucharist to your brothers and sisters who are unable to be with us at this celebration.

or:
This is the bread of life:\(^1\)
go and serve your sisters and brothers
from the table of the Lord.

or:

May the Lord bless you,\(^2\)
for you are going to bring
to your brothers and sisters
the bread which the Lord has broken for them.

The priest then concludes the celebration with the greeting, blessing, and dismissal. All the ministers make the customary reverence and leave.\(^3\) A hymn may be sung.

At the home of the sick person: The minister uses the rite for communion in ordinary circumstances, which is found in Pastoral Care of the Sick: Rites of Anointing and Viaticum.\(^4\) The rite follows this order:

- **Introductory rites:**
  - Greeting
  - Penitential rite

- **Liturgy of the word:**
  - Reading
  - Response
  - General intercessions

- **Liturgy of holy communion:**
  - Lord's prayer
  - Communion
  - Silent prayer
  - Prayer after communion

- **Concluding rite:**
  - Blessing

On Sunday it is fitting for the minister to read one of the readings from the Mass of the day, and share a summary of the homily with the sick person.

---

\(^1\) Adapted from *Missel Romain* (1974, Desclée-Mame, Tournai), page 133.

\(^2\) Adapted from *Missel Romain*, page 133.

\(^3\) If the tabernacle is in the sanctuary, all may genuflect. Ministers who are carrying the eucharist do not genuflect.

\(^4\) *Pastoral Care of the Sick*: Rites of Anointing and Viaticum (1983, CCCB, Ottawa), pages 54-65.
The church building is an image of the people of God in this community, a visible sign of the presence of the body of Christ in this area. The church has been called the "house of the Church," the place of Christian assembly.¹

From the third century, those who looked after the place of worship were seen as sharing in a ministry. They came to be ordained as *porters*, and were responsible for the church building and shared in the Church’s concern for all its members.

Today, caretakers and custodians share in this twofold responsibility: they are in charge of keeping the building clean and safe, and at the same time assist people in many ways.

**Installation:** See the general notes on installing ministers in *A Book of Blessings*, page 80.

**Prayer:**

Loving God, maker of the universe,
you continue to love us all
and to protect us in your providential care.
In this church you gather us together
that we may hear your word and sing your praise.

We ask you to bless these caretakers and custodians.
In their dedication and generosity
N. and N. look after this house of the Church
and show their love and concern for your people.

Help us all to grow in your love,
and teach us to be people of prayer and service
in this community.

We ask this through Christ our Lord.

All answer Amen!

**Presentation:** A set of church keys or another suitable sign of their work for the parish church and other people may be presented.

¹See Bulletin 74, *House of the Church*, for more information on the meaning of the church building as an image of the people of God in this place.
Pastoral assistants are men or women, lay or religious, who work full-time or part-time in the pastoral care of the community. They are called by the parish and recognized by the bishop in this ministry.

Two examples of celebrations are given here:

St. John the Divine Parish, London, Ontario: This rite was contributed by Sister Loretta Manzara, CSJ. It takes place during the Sunday Mass, after the gospel and homily.

Pastor:
N., you have been invited
to serve the people of St. John the Divine Parish
as a full-time pastoral assistant.
Do you accept the responsibility that this position entails?

Pastoral assistant:
I do.

Pastor:
Do you offer your talents, time, and energy
for the upbuilding of this community of faith?

Pastoral assistant:
I do.

The congregation is invited to stand. Then the pastor says:

I ask you as a parish community:
will you support N. in his/her ministry among you?

Assembly:
We will.

Pastor:
Will you pray for him/her
that his/her life may always be a witness
to the Gospel values we profess?

Assembly:
We will.

The assembly continues:
N., the Father has given us an example of unselfish love
in the sending of his only Son.
May God enrich you with the gifts of fidelity and generosity
as you serve our parish family.
Jesus reveals to each of us the love of the Father, and he sends us forth to reveal that love to the world.

May Jesus teach each of us to live in love and service, so that all whose lives we touch may come to know that our Father is tender, compassionate, and merciful.

Amen!

St. Edmund of Canterbury Parish, Beaconsfield, Quebec: Sister Marjorie Moffatt, SNJM, shared this rite with the Bulletin when she worked in the parish:

After the homily, the bishop or the priest introduces the new assistant, and tells the people his or her background.

The assistant then stands in front of the presider and answers these questions:

Presider:
N., do you accept to serve the people of St. Edmund of Canterbury Parish as assistant to the pastor, Father N.?

Assistant:
I do.

Presider:
Are you willing to assist your pastor while being sensitive to the needs of this Christian community?

Assistant:
I am.

The pastoral assistant then kneels as the presider invites the community to pray for him or her in silence.

Then the presider prays:
Blessed are you, Lord God our Father, for giving N. to your people of this parish to minister to them and to lead them in their vocation of Christian service.

Help N. to serve your people with patience and understanding, and to reflect the very kindness of Jesus Christ. May your Holy Spirit give him/her wisdom so that his/her presence will bring comfort. Give him/her counsel so that he/she may guide your people to a better knowledge of themselves, of others, and of you.
Fill his/her heart with a burning desire
to praise you by his/her life
and by leading your people in prayer and in service,
so that you will be glorified through your Son,
in the Spirit,
for ever and ever.

All:
Amen!

The presider gives the pastoral assistant an agenda book or another
appropriate sign of his or her ministry.

The people sing Alleluia in the same way as before the gospel.

---

MEMORIES

In 1987 and 1988, Christians celebrate some important anniversaries. They are part of our long family history as a Church.

We observe the 1200th anniversary of the Second Council of Nicea in 787. This Council put an end to a long period of painful controversy and struggle over icons or images. The Council firmly stated that the traditional Christian practice of giving reverence to images was in accord with our faith.

This year we also mark the 600th anniversary of the coming of the Christian faith to the people of Lithuania, and recognize the persecutions that they have faced and are facing to keep their faith and their homeland.

1987 is also the 25th anniversary of the opening of the Second Vatican Council on October 11, 1962. Pope John XXIII gave a strong opening speech that day. It may be found in Abbott's Documents of Vatican II.1

In 1988, the universal Church will celebrate the Millennium of the baptism of Ukraine, when Prince Volodymyr accepted baptism and brought his country into Eastern Christianity. The 1,000 years have seen fidelity to the faith through times of persecution, betrayal, and martyrdom.

Christians have long memories. As we remember these anniversaries, we recall God's constant and loving care for the beloved, chosen people that we are, and rejoice in this love that continues in our day.

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212
Installation of a pastor

An event in the life of the parish community: The appointment of a new pastor is an important stage in the life of a community of faith. The pastor is entrusted by the bishop with the spiritual care of the people of this parish (Liturgy constitution, nos. 41-42 [41-42], and is called to be the teacher of God’s word, leader in prayer and worship, and guide in living according to the Gospel. The new pastor comes to continue the good work done through the years in this community, and to share his God-given gifts with the people. Through him, Jesus continues his presence as the good shepherd of this flock.

Profession of faith: Before the pastor is installed in the parish, he is to make the profession of faith before the Ordinary of the place or his delegate (canon 833, 6°).

Celebration during Mass: The bishop or his delegate presides over the installation of the new pastor. It is celebrated on a suitable day with the people of the parish, near the beginning of his ministry. It is desirable to celebrate the installation during Mass (the Mass of the Sunday or solemnity; on other days, the Mass of the day, a votive Mass of the titular feast of the church, or the Mass of the Holy Spirit, according to the rubrics). The bishop presides at this Mass, with the new pastor and other priests of the parish and surrounding area concelebrating. If for a just reason the bishop cannot preside at the Mass, he presides over the liturgy of the word and blesses the people at the end of the celebration.

A Suggested Rite

Bishops and pastors may wish to use this form:

Procession: A solemn entrance by the bishop and the new pastor, concelebrating priests, and other ministers, perhaps coming into the church from the hall or nearby school, opens the celebration. During the entrance procession, the entire assembly sings a hymn appropriate for the season. Music continues until all take their place.

Welcome: When all are in their places, a member of the parish council may briefly extend a welcome to the bishop as their chief pastor. The bishop may reply in a few words, or may adapt the greeting for this purpose. The bishop continues with the rest of the introductory rites.
**Gospel:** At the gospel, if there is no deacon, the pastor goes to the bishop, receives the gospel book from him, and asks his blessing. Then the pastor proclaims the gospel to the people.

**Homily:** In the homily, the bishop gives a living explanation of God's word. He may also speak about the nature of a parish and the office of pastor, and explain the meaning of the rites to be celebrated.

**Introduction of the new pastor:** After the homily, the bishop returns to the chair and introduces the new pastor to the people. He may briefly mention some of the particular gifts the pastor brings to the parish. The bishop may then read the letter of appointment.

In these or similar words, he invites the people to welcome their new pastor:

**People of N. Parish,**
**I invite you to greet your new pastor**
**and to make him welcome among you.**

The people may express their welcome by applause or by singing an acclamation to Jesus Christ. (See CBW II, nos. 360-364.)

**Renewal of promises:** After the people have welcomed him, the new pastor stands before the bishop and renews the promises he made at his ordination. (Form A may be used by the bishop or his delegate; form B is used only by the bishop.)

**Form A**

The bishop speaks to the new pastor in these words:

**My brother,**
**in the presence of the people**
**who are being entrusted to your care,**
**I ask you to renew the promises you made**
**on the day of your ordination in [19—].**

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1 Helpful resources for the homily include the readings in the common of pastors (lectionary, nos. 719-724); the bishop's instruction in the ordination of priests; prayer of dedication, in *Dedication of a Church and an Altar* (1978, CCCB, Ottawa), pages 30-31; Liturgy constitution, nos. 41-42 [41-42]; General Instruction of the Roman Missal, nos. 74-75 [1464-1465]; Vatican II: Constitution on the Church, Constitution on the liturgy, Decree on the bishops' pastoral office in the Church, Decree on the ministry and life of priests, Decree on the apostolate of the laity.

2 Excerpts from the English translation of the *Ordination of Deacons, Priests, and Bishops* © 1975, International Committee on English in the Liturgy, Inc. All rights reserved. Altered with permission.

214
The bishop continues:
Are you resolved, with the help of the Holy Spirit, to discharge without fail the office of priesthood in the presbyteral order as a conscientious fellow worker with the bishops in caring for the Lord's flock?

Pastor:
I am.

Bishop:
Are you resolved to celebrate the mysteries of Christ faithfully and religiously as the Church has handed them down to us for the glory of God and the sanctification of Christ's people?

Pastor:
I am.

Bishop:
Are you resolved to exercise the ministry of the word worthily and wisely, preaching the Gospel and explaining the Catholic faith?

Pastor:
I am.

Bishop:
Are you resolved to consecrate your life to God for the salvation of his people, and to unite yourself more closely every day to Christ the High Priest, who offered himself for us to the Father as a perfect sacrifice?

Pastor:
I am, with the help of God.

Bishop:
Do you promise respect and obedience to me and my successors?

Pastor:
I do.
If the bishop's delegate presides, he asks:
Do you promise respect and obedience to your Ordinary?
Pastor:
I do.

Bishop:
May God who has begun the good work in you
bring it to fulfillment.

The bishop addresses the people:
My friends, are you resolved to support and uphold N.
in his priestly ministry
in your parish community?
People:
We are.

Form B
The bishop may address the new pastor in these words:3

My brother,
our Lord Jesus Christ
shared with his apostles and with us
his call to priestly service in his Church.
In the presence of the holy people of God
entrusted to your care,
are you ready to renew your own dedication to Christ
as a priest of his new covenant?
Pastor:
I am.

Bishop:
At your ordination
you accepted the responsibilities of the priesthood
out of love for the Lord Jesus and his Church.
Are you resolved to unite yourself more closely to Christ
and to try to become more like him
by joyfully sacrificing your own pleasure and ambition
to bring his peace and love to your brothers and sisters?
Priest:
I am.

3 Excerpts from the English translation of The Roman Missal © 1973, International Committee on
English in the Liturgy, Inc. All rights reserved. Altered with permission.
Bishop:
Are you resolved to be a faithful minister of the mysteries of God, to celebrate the eucharist and the other liturgical services with sincere devotion?

Are you resolved to imitate Jesus Christ, the head and shepherd of the Church, by teaching the Christian faith without thinking of your own profit, solely for the well-being of the people you were sent to serve?

Pastor:
I am.

Then the bishop addresses the people:

My brothers and sisters, pray for your priests. Ask the Lord to bless them with the fullness of his love, to help them to be faithful ministers of Christ the High Priest, so that they will be able to lead you to him, the fountain of your salvation.

People:
Lord Jesus Christ, hear us and answer our prayer.

Bishop:
Pray also for me that despite my own unworthiness I may faithfully fulfill the office of apostle which Jesus Christ has entrusted to me. Pray that I may become more like our High Priest and Good Shepherd, the teacher and servant of all, and so be a genuine sign of Christ's loving presence among you.

People:
Lord Jesus Christ, hear us and answer our prayer.

Bishop:
May the Lord in his love keep you close to him always, and may he bring all of us, his priests and people, to eternal life.

All:
Amen.
Procession: The bishop leads the new pastor through the church, showing him the places where he will exercise his ministry in the house of the Church. He may first speak to the people in these or similar words:

The pastor of the parish is called
to love and serve the people entrusted to his care.
With his co-workers, he welcomes the young and the old,
the strong and the weak,
the rich and the poor alike.
His task is to unite all in the Lord
and to celebrate the presence of Christ
in word and sacrament.

In the living waters of baptism
your pastor will initiate men and women and children
into the mysteries of our faith.
From the table of the word
he will faithfully proclaim God's saving word.
At the table of the eucharist
he will gather the members of this community
to unite their voices in grateful praise and prayer.
From this holy table he will nourish you
with the bread of life and the cup of salvation.

Your pastor will stand here as witness and guide
when man and woman give themselves to each other
in the holy covenant of Christian marriage.
With love your pastor will bring the Lord's healing
to those among you who are sick.
To the repentant sinner
he will offer God's forgiving word.
From the chapel of reservation
he will bring to those who are dying
their food for the journey.
In this same place he will find refreshment and strength
in his personal prayer;
here too he will pray to God for you and your families.

When your life on earth has come to an end
and the Lord calls you into eternity,
your pastor will offer the consoling rites of the Church
for the living and the dead,
and will accompany you to your grave,
and lay you to rest with loving prayer.

Finally, at the chair
he will preside over the daily prayer of the Church
and celebrate with you the sacraments of faith.
Through his faithful ministry
and the prayer of this community,
may the Church continue to be renewed
in the Spirit of the risen Lord.

Then the bishop and the pastor, accompanied by the chairperson of the parish council, may go in procession around the church. Led by the cross and candles, the bishop leads the pastor to the places in the church where he will exercise his ministry.

As the bishop leads the new pastor through the church, an appropriate hymn may be sung.

Prayer of the faithful: The general intercessions are offered in the usual way. Special intentions are included for the bishop and the new pastor, the parish community, and all who minister in the Church.

Presentation of the gifts: Members of the parish council and representatives of other parish organizations may bring the gifts to the altar. Sufficient wine should be prepared for communion under both kinds, and enough bread should be consecrated for all who will receive communion at this Mass.

At the kiss of peace, the pastor gives the sign of peace to some of the men and women who represent the parish community.

After communion: When the prayer after communion has been said, the bishop may invite the pastor to speak briefly to the people.

Parish reception: Following the eucharist, the parish may host an informal reception in the parish hall. Members of the parish may personally welcome their new pastor and meet the bishop.

ACADEMY REPORTS

The North American Academy of Liturgy brings together many liturgists from the United States and Canada to share their work and projects. Of the many papers and talks given at the 1987 meeting in Tarrytown, NY, some are published in the July issue of Worship (The Liturgical Press, Collegeville, MN 56321): vol. 61, no. 4.

These papers are helpful because they show us current trends, emphases, and concerns among liturgical scholars in various Christian Churches and in Judaism. We recommend this issue for your careful study and discussion.
School trustees

This rite was prepared by the National Liturgical Office at the request of the Ontario Separate School Trustees' Association in September 1987.

* * *

The commissioning takes place during the celebration of the eucharist. After the homily, the bishop invites the trustees to stand.

Instruction: The bishop may speak to the trustees in these or similar words:

Jesus has come as our brother and our Lord
to be the light of the world,
and the faithful witness of God's unbounded love
for us and for all people.

Our Lord has called the Church, the people of God,
to work with him in bringing his light to all:
in our homes, in our work, in our recreation.
Everyone who is baptized shares this vocation,
to be the light of the world with Jesus,
and to bring the light of his Spirit
into all the areas and concerns of human life.

As Separate School Trustees,
you have been chosen by the Catholic community
to stand up in their name for the truth of Christ.
It is your responsibility, given to you by parents
and blessed by the Church of God,
to work for good education in our province,
and for peace and harmony
in the school system and in the community.

Pledge: The bishop continues:
I invite you to repeat this pledge with me: [after me:]

As a Catholic School Trustee in Ontario, /  
I promise to give Christian example each day /  
in all that I do and say. /  
I pledge to work with others /  
for the good of the youth entrusted to our schools, /  
and to lead them in the light of Jesus Christ. /

Presentation: The bishop may present a copy of the New Testament, the Trustee Faith Handbook, or another appropriate book or symbol to each trustee. A hymn may be sung during this time.

Blessing: The bishop concludes this rite by speaking to the trustees, who stand before him:

Bow your heads, and ask God to bless you.

With arms stretched out over the trustees, the bishop prays:

Blessed are you, Lord our God, 
ruler of all the universe:  
you have chosen us in Jesus to be the people of light.  
Send your Spirit into our hearts,  
and let us share your love and light with all.  
Bless + these men and women in their work for your people,  
and guide them always in your ways.

Blessed are you, Lord our God, 
for ever and ever.

All answer:  
Amen!

The Mass continues with the preparation of the gifts and the altar.

*   *   *

If the commissioning is held outside Mass, it takes place during a celebration of God’s word. After the scripture readings and a brief homily, the ceremony continues. It may conclude with a general blessing of all present.
Ministries in the wider community

Ministry is not limited to our liturgy, nor does it stop at the parish boundaries. Christian concern needs to reach out into the local community, the diocese, the province, the country, the Church in Canada and abroad, the international community.

Some of the areas of concern are discussed in Many possibilities of service, in Bulletin 53, pages 115-119.

Sesquicentennial Prayers

These prayers were prepared for use by the people of the town and of the Catholic parish in Cobourg, Ontario. In 1837 Cobourg became a town, and St. Michael’s parish was founded. In 1987 both the parish and the Town of Cobourg are celebrating their sesquicentennial or 150th anniversary.

A prayer for the town:

God of all the ages,
you have been with the people of Cobourg since its beginnings,
and you remain with us today.
We give you thanks and praise for your love and goodness to us all.

Continue to bless us
as we celebrate the 150th anniversary of our Town.
Guide us in all we do,
lead us by your light,
and help us to be friendly to all we meet.

Our loving God, Ancient of days,
we praise you for ever and ever. Amen!
A prayer for the parish:

Jesus, our Lord and our brother,
we praise you
as our savior and our friend.

Bless the Town of Cobourg
and the people of St. Michael's Parish
as we celebrate our 150th anniversary.
Be with us each day,
and help us to live in your love.

Lord Jesus,
we praise you and give you glory
now and always and for ever. Amen!

Holy Mary, pray for us.
St. Michael, pray for us.

North-South Institute

This prayer was said by Rev. William F. Ryan, SJ, General Secretary of
the Canadian Conference of Catholic Bishops, at a banquet in Ottawa on
November 8, 1986, marking the tenth anniversary of the North-South Institute.
This organization works to deepen relationships between Canada and the third
world, and shows a deep concern for the poor as it works for a just world.

Blessed are you, Lord our God,
ruler of the universe:
you have made all things
for the benefit of the human family.

We thank you for your many gifts to us:
for life and health and love,
for peace in our land,
for the food you provide.

As we celebrate the tenth anniversary of the North-South Institute,
we thank you, Lord, for its work
and for the work of people in many countries.
Let this work bear fruit in your sight
and bring help and comfort to many.

We thank you, Lord, for this food,
and for the opportunity to share it with friends.
Blessed are you, Lord our God,
for ever and ever.

All: Amen!
Diocesan Recognition

Some dioceses may wish to provide a form of recognition for the especially good works of some members or organizations. This could take the form of a medal of honor, a plaque, or a scroll or certificate suitable for framing.

Presentations may be made once a year by the bishop at the cathedral. In some cases, the presentation may be made in the parish or community by the bishop or his delegation.

A diocesan celebration of wedding jubilees is mentioned on page 236.

PRAYER FOR VOCATIONS TO ALL MINISTRIES

This prayer may be used in celebrations of the word, or be prayed by individuals or groups in the parish:

All praise and glory are yours, Father in heaven:
you have called us to be your holy people,
and have shared with us the love of your Son Jesus.

We thank you for choosing so many people
who are ready to serve you
by working for the people of this community.

Bless them with the Spirit of Jesus,
who came to serve others.
Give them strength to work well,
and perseverance to continue their work for you.
Bless them with your love during this year,
and keep them close to you.

Father,
we praise you through your Son Jesus Christ,
in the love of your Spirit,
one God, for ever and ever. Amen!

Other prayers for vocations are given in A Book of Blessings, pages 234, 281, and 334.
Intercessions
for all
in ministry

These intercessions may be adapted for use in celebrations of ministry.

Prayer of the faithful: All stand. In these or similar words, the presider invites the community to pray:

Let us pray for all who minister to others,
for the people of God, and for all the world.

The deacon leads the community in prayer for people in all forms of ministry to the Church and to the civil community:

Deacon:
For the people of God, the Church in the world, we pray:

All sing:
Hear us, Lord; hear our prayer, Lord Jesus Christ.

Deacon:
For Pope John Paul, for Bishop N., for our clergy,
for pastoral workers, and for our seminarians, we pray:

For [the religious communities in our parish and diocese, and for]
all who serve in religious communities of men and women, we pray:

For parents, for newlyweds,
and for those preparing for holy matrimony, we pray:

For single lay people
who devote themselves to the good of others, we pray:

For those who serve their parish in the liturgy,
in organizations, or in other community activities, we pray:

For teachers and all who help
to educate and form young people, we pray:

For the aged, who have served God and others faithfully
by building up the kingdom, we pray:
For the young, as they prepare to live for others
and to be generous with their time and talents
for the good of all, we pray:

For doctors, nurses, technicians, and scientists,
and all who help to care for the sick and the aged, we pray:

For those who help our communities
by serving as police, firefighters, emergency workers,
and in other public services, we pray:

For all who till the soil and feed the nations, we pray:

For artists and artisans, writers and journalists,
and all who use their talents to teach, inform, or entertain, we pray:

For those who serve people
by working at any level of government, we pray:

For lonely, suffering, destitute, abandoned, and forgotten people,
for those who suffer hunger, and for all in any need, we pray:

For peacemakers and all who work for peace and justice
in homes, communities, nations, and in the world, we pray:

For generous hearts to answer the Holy Spirit
when we are called to serve in any way, we pray:

**Concluding prayer**: A concluding prayer is said by the presider. For
one example, see page 233.

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**CONCELEBRATION GUIDELINES**

Diocesan liturgical commissions may be interested in the "Guidelines for
the Concelebration of the Eucharist," prepared by the Bishops' Committee on
Liturgy in the United States of America. These are published in the BCL
Newsletter (September-October 1987, NCCB, 1312 Massachusetts Ave. NW,
Papal honors

Knighthood: The Holy See honors certain people for outstanding work in the local or universal Church by appointing them to membership in one of several orders of knighthood. Details of these orders and their history may be found in Italian in Annuario Pontificio, and in English in the 1987 Catholic Almanac.¹

Medals: Two medals honoring special work done for the Church are issued by Rome at the request of the local bishop. These are Pro Ecclesia et Pontifice ("for the Church and for the pope"), a medal in the shape of a cross, and the Benemerenti medal ("to a well-deserving person"). Both were begun by Leo XIII (1878-1903).

Rite: These awards may be celebrated by the diocesan Church during a Mass or bible service. The bishop would normally preside at the celebration. The Mass would be of the day, or a votive Mass for the Church when this is permitted. After the homily, the rite could follow this order:

* Roman document: The scroll is read in English.

* Insignia: The bishop may say this prayer:

Loving God, our creator and redeemer, you are robed in light and splendor, and share your light and love with us through Jesus your Son.

Look upon your people with love, and keep your Church faithful in your service. Let those who wear these robes (medals) remain loyal to Jesus and his Church.

We ask this grace through Christ our Lord.

All:
Amen!

* Conferral: The bishop presents the robes to the knights, who put them on. Then he presents the medals to the recipients.

* Blessing for the people being honored: The bishop may then say this prayer for those who have been honored during this celebration:

Let us pray:

All pause for silent prayer.

All praise and glory are yours,
holy God, lover of all.
We give you thanks for your love for your people,
and we ask you to continue to shower your blessings
on all who are faithful followers of Jesus.

In your mercy,
bless these men and women
who have served your people with love and dedication.
Give them continued health and strength,
and let their gifts of generous service
remain as an encouragement to us all.

Loving God,
we ask this through your Son, Jesus our Lord,
in the communion of your Holy Spirit,
one God, for ever and ever.

All:
Amen!

* In the prayer of the faithful, the community includes petitions for the pope, the diocesan Church, and for the persons honored in this celebration.

Recognition of Appointment

A service of evening prayer was celebrated on the solemnity of St. Peter and St. Paul, June 29, 1987, in recognition of the appointment of Monsignor John S. Knight as a chaplain to His Holiness. This rite was celebrated in St. Julia’s Church, St. Catharines, Ontario, during the renovation of the Cathedral of St. Catherine. Most Rev. Thomas B. Fulton, Bishop of St. Catharines, presided over this celebration. The form of evening prayer follows the rite given in Catholic Book of Worship II, nos. 62-71.

Introductory rites:

Procession

Greeting by the bishop: Jesus Christ is the Light
Evening hymn: O Radiant Light

CBW II, no. 63b
no. 64
Psalms:
Evening psalm: Ps. 141, I Call on You, O Lord
silence
psalm prayer by bishop choir edition, no. 65
Second psalm: Ps. 126, When the Lord Delivered Sion
silence
psalm prayer by bishop
Liturgy of the Hours, vol. 3, page 1057
Canticle of praise: Praise the Lord, Ye Heavens CBW II, no. 656

Liturgy of the word:
Reading: 2 Timothy 2: 6-9, 17-18
Homily
Presentation: Bishop Fulton
Response: Rev. Msgr. John S. Knight, CH

Praise and petitions:
Canticle of Mary: My Soul Gives Glory CBW II, no. 68
Intercessions Liturgy of the Hours, vol. 3, pages 1512-1513
Lord's prayer by all

Concluding rite:
Closing prayer Liturgy of the Hours, vol. 3, page 1513
Solemn blessing CBW II, no. 71
Sign of peace
Investiture

A service of prayer for vocations to all ministries was celebrated on December 1, 1985, by Most Rev. James L. Doyle, Bishop of Peterborough, in St. Joseph's Church, Douro, Ontario. During this celebration Msgr. Patrick Byrne was invested as a prelate of honor.

Introductory rite:

Prelude by the parish choir

Processional: All Creatures of Our God CBW II, no. 620

Welcome and introduction

Opening prayer: With hands joined, the bishop invites all to join in prayer:

Jesus told us to ask the Lord of the harvest
to send more workers into the fields.
Let us ask God to invite more people
to accept and carry out the many ministries and vocations
that are open to Christians today.

All pause for silent prayer. Then the bishop continues, with outstretched arms:

Holy God of heaven and earth,
we praise you for calling us to be your people.
Send more workers into your harvest
to share your truth
and to lead us all to salvation.
Make your people strong
with your word and your sacraments.

We ask this grace
in the name of Jesus our Lord.

All:
Amen!

Liturgy of God's word:

Reading: 1 Peter 2: 4-9 Lectionary, no. 53

Silent prayer

Responsorial psalm: Ps. 40, Here Am I, O Lord CBW II, no. 232

Gospel acclamation

Gospel: Mark 10: 35-45 Lectionary, no. 147
Homily

Hymn: Lord Jesus, Of You I Will Sing

Investiture:

A message from our bishop

Reading of the Roman document

Promise of fidelity: The bishop stands, and speaks to the people:

We ask Patrick Byrne, a priest of our diocese, to renew his promise of fidelity to the Church of God.

Father Byrne kneels in front of the bishop. The bishop says:

Patrick Byrne, when you were ordained a priest in 1956, you promised obedience to Bishop Webster and to all the bishops of this diocese.

Do you renew your promise this evening to give respect and obedience to me and my successors?

Father Byrne: I do.

Bishop: Are you ready to remain faithful in the service of the people of God in this diocese, in Canada, and around the world?

Father Byrne: I am.

Bishop: Are you willing to remain faithful to the principles of renewal in the Church as laid down by the Second Vatican Council, under the guidance of the pope and the bishops?

Father Byrne: I am.

Bishop: Are you ready to continue working to help the Church grow in worship and holiness, leading God's people closer to Christ by your word, work, prayer, and example.

Father Byrne: I am, with the help of God.
Blessing of robes: The bishop stands, and the deacon invites the community to pray:

Deacon:
Let us stand and pray.

Bishop:
We pause for a moment of silent prayer.

After a time of silent prayer, the bishop continues, with arms outstretched:

Blessed are you, Lord our God,
creator and ruler of the universe.
With all your chosen people,
called by baptism to serve you,
we give you glory and praise.

Bless + these robes,
and let your servant Patrick wear them in humility
as he continues to serve your holy people.

Blessed are you, Lord our God,
now and always and for ever.
All: Amen!

Robing

Blessing of the new prelate: The prelate kneels in front of the bishop. The bishop extends his arms and prays:

Jesus, our brother and our Lord,
we come before you this evening
to pray for vocations to all ministries in your Church.

Grant your call to many people
in this parish and in our diocese.
Open their hearts to your Spirit,
so that they may be generous
and ready to work with you
for the building of God's kingdom
and for the salvation of the world.

Lord,
look with favor on your servant Patrick,
and help him to continue serving your people with love.
Bring us and all your sisters and brothers
into the peace and joy of your kingdom.

Lord Jesus,
hear our prayer,
and keep us in your love for ever and ever. All: Amen!
Prayer of the faithful: All stand. In these or similar words, the bishop invites the community to pray:

Let us pray for all who minister to others,
for the people of God, and for all the world.

The deacon leads the community in prayer for people in all forms of ministry to the Church and to the civil community. (See pages 225-226.)

Concluding prayer: All join in the concluding prayer, led by the bishop:

Heavenly Father, Lord of the harvest,
call many members of our community
to be generous workers for your people
and to gather in your harvest.
Send them to share the Good News of Jesus
with all the people on earth.

Father,
we ask this prayer
through Christ our Lord. All: Amen!

Concluding rite:
Address by the parish
Response: Msgr. Patrick Byrne
Invitation
Blessing: All stand. The deacon addresses the community:
Let us bow our heads and ask for God's blessing.
The bishop extends his hands over the people while he says:

May the Lord bless you and keep you.
All:
Amen!

Bishop:
May our God look on you with love,
and be gracious to you.
All:
Amen!

Bishop:
May the Lord look on you with kindness,
and fill your life with peace.
All:
Amen!
Bishop:
May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.²

All:
Amen!

Dismissal:
Bishop:
The Lord be with you.

All:
And also with you.

Deacon:
Let us go forth in the peace of Christ
to love and serve and praise the Lord.

All:
Thanks be to God.

Hymn: Now Thank We All Our God

Appointment as a Protonotary Apostolic

When Msgr. Clayton H. O'Donoghue, PH, was named a protonotary apostolic, Bishop James L. Doyle marked the occasion on February 6, 1977, at a Sunday morning Mass in the parish of St. John the Baptist in Peterborough. After the homily, he blessed the rochet, a linen robe worn by prelates.

Bishop:
The Lord be with you.

All:
And also with you.

Bishop:
Let us pray.

All pause for a moment of silent prayer.

Blessed are you, Lord God,
ruler of all creation:
you have chosen us to be your people
and have called us to sing your praises.

² Excerpt from the English translation of The Roman Missal/copyright © 1973, International Committee on English in the Liturgy. All rights reserved.
We praise you for choosing ministers to serve your people.
Bless + Monsignor O'Donoghue in his work for your Church,
and bless + this robe that he will wear.
May he continue to lead your people in love and prayer.

We give you glory, Father,
through Jesus Christ your Son,
in the love of your Holy Spirit,
now and for ever and ever.

All:
Amen.

The Mass continues with the prayer of the faithful.

LITURGICAL CALENDAR FOR 1987-1988

The 1987-1988 edition of *Guidelines for Pastoral Liturgy — Liturgical Calendar* is now available for parish liturgy committees, choir leaders, clergy, pastoral assistants, religious communities, and others involved in planning and leading liturgical celebrations.

This 263-page book gives full information on the Mass and liturgy of the hours for each day, and provides pastoral suggestions for celebrating many events within the liturgy. It is the key to each day's liturgical celebrations, and enables the community to make more fruitful use of the rich options available.

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

In recognition of the Marian year, the full-color photographs show examples of Marian art in Canada.

Covering the period from the beginning of Advent 1987 to the Saturday after the celebration of Christ the King in 1988, the calendar is now available from Publications Service, 90 Parent Avenue, Ottawa, ON K1N 7B1.
There is a variety of texts available for celebrating wedding anniversaries, especially 25th and 50th jubilees. The occasion may be celebrated by a votive Mass of thanksgiving on days when this is permitted.

**Readings:** The readings are chosen from the lectionary texts for thanksgiving (nos. 881-885) or for weddings (nos. 774-778).

**Mass texts:** The sacramentary contains suitable prayers in nos. 449-451 (anniversary of marriage) and 550-551 (thanksgiving).

**Other rites** for celebrating a wedding anniversary during Mass and outside Mass are given in the Canadian ritual, *Marriage: Ritual and Pastoral Notes* (1979, CCCB, Ottawa), pages 176-181. Another form is given in *A Book of Blessings*, pages 300-301.

**Banquet:** A blessing for the banquet on the occasion of a wedding anniversary may be taken from the ritual, page 169, or from *A Book of Blessings*, page 184.

**Other celebrations:** Some parishes have a Mass each month for all couples whose anniversary falls in that month. Some dioceses invite those marking their 25th or 50th anniversary to take part in an annual celebration in the cathedral.

*Loving God, Father, Son, and Holy Spirit,*
you live in perfect unity and harmony.  
Pour your blessings upon all married couples.  
Let their love reflect yours,  
their daily life be a sign of your presence,  
and their devotion a reminder of your love for us.  

*Holy God,*  
accept our praise and our service,  
for you have called us to be your people  
for ever and ever.  

*Amen.*
Marian year
letter

Bishop's Residence
16 Hammond Drive
Corner Brook, Newfoundland
A2H 2W2

My dear friends:

Today, Pentecost Sunday, we begin the special year to honor the Blessed Virgin Mary proclaimed by Pope John Paul II. With this year we look forward to preparing to celebrate the 2000th anniversary of Jesus' birth, which is not far away, mindful that it was through Mary's "yes" to God's call that our Redeemer came into the world.

All of us have a special place for Mary in our hearts. Children picture her as the mother holding her infant child in the stable. Young people can think of her as the unmarried pregnant teenager, upset herself, and yet willing to be guided by God's Spirit. Mothers and fathers of families can relate to her as the caring parent, helping her child to grow in wisdom and grace. Senior citizens can identify with her as one who having seen her child become an adult with a life of his own, and even die before her, yet continued to live her own life fully. Each of us recognizes her gentleness and her faithfulness to God.

Sometimes people who misunderstand our Catholic belief think that we worship Mary or put her in the place of Christ. Yet nothing is further from the truth. Catholics hold Mary in a special place precisely because she is Jesus' first and greatest disciple. The Mother of the Lord, Mary was also his truest follower. In that sense we see in her what we as Christians would like to be. The Bible tells us that even after Christ's death Mary stayed with the other disciples. Present at the birth of the Lord, she was also present at the birth of his Church at Pentecost, which leads us to refer to her as Mother of the Church.

Each of us is also a disciple. The second reading today (1 Cor. 12: 3-7, 12-13) speaks of "the variety of gifts" that we have in the Spirit, and tells us that "there are all sorts of service to be done." To mark this Marian Year in the spirit of discipleship, I would encourage each parish to have some special project to reach out to encourage lay persons to become more involved in the Church with their own gifts and talents. Like Mary, all of us are called by God to serve. Like her, we too have received the power of God's Spirit, in our case by Baptism and Confirmation. It is important today that lay persons continue to
realize that they too are called to share in the ministry and prayer of their parishes though the Spirit of God alive in their hearts and active through their gifts.

May every one of us, like Mary, be aware of the greatness to which God has called us.

Yours sincerely,

Raymond J. Lahey
Bishop of St. George's

PRIVILEGED PEOPLE

Writing to Pope Xystus (Sixtus) II (257-258), Bishop Dionysius of Alexandria mentions some of the privileges of the people of God:

* They listen to the eucharistic prayer.
* They join together in the Amen!
* They stand by the holy table.
* They hold out their hands to receive the sacred food.
* They partake of the body and blood of our Lord.

We are these privileged people!

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Looking at the sacramentary

The sacramentary was issued in English in the fall of 1974. After thirteen years, we have become reasonably familiar with the sacramentary. Yet there are many treasures within it that we haven't explored fully. In this article, we look at some of the ways we can benefit more from the riches contained in the sacramentary.

This article also provides some material for one or two interesting discussions at meetings of the parish liturgy committee, priests in a deanery, diocesan commissions, priests' council, or for a dialogue between the chief liturgist and his priests.

The sacramentary is simply a book containing the Church's prayers for use by the bishop, priest, and deacon during the celebration of the eucharist throughout the year and on various feasts and occasions. But it is a special book, for these prayers reflect and affect the faith of the people of God as they celebrate the liturgy.

In our family history: Some early references give us a glimpse into the way eucharistic texts were used in the first centuries of the Christian Church:

- Didache or Teaching of the Twelve Apostles: This booklet contains sources that may go back to the year 100 or earlier. The eucharist on the Lord's day is celebrated only by the baptized. The president, who may be a "prophet," gives thanks over the gifts. Some brief formulas that may be eucharistic prayers are included.

- Justin the martyr: As a lay teacher of catechumens, Justin wrote a clear explanation of the Christian faith and practices around the year 150 in Rome. When describing the Sunday eucharist, he notes that the readings "from the prophets and the memorials of the apostles" continue until the presiding bishop decides they may end. He prays the eucharistic prayer as well as he is able, using his own words within a familiar structure. The great Amen by all concludes this prayer.

- Hippolytus: Writing around 217 in Rome, Hippolytus describes the ordination of a bishop within the eucharist. As a traditionalist, he tells how "we always did it." He suggests that the bishop should proclaim the prayer in his
own words as well as he is able, but also provides a model text for those who cannot compose their own. The prayer given by Hippolytus — from *The Lord be with you* to the *Amen* — has been somewhat expanded recently, and is now our second eucharistic prayer.

- **Libelli**: This is the Latin word for booklets or little books. Pope and bishops had collects and prayers prepared for particular celebrations, and written in a booklet for their use. By the end of the fourth century, local synods insisted that prayers should be approved by the bishop. These texts were soon collected in booklets, and copied and used by others.

- **The Roman canon**: In the last decades of the fourth century, Pope Damasus I (366-384) moved the liturgy at Rome from Greek to the vernacular, which was Latin. The basic text of the Roman canon (now eucharistic prayer I) seems to date from this period, and is quoted by St. Ambrose in Milan. During the fourth and fifth centuries, the wording became fixed, but with variable prefaces. These texts were written out for the bishop and priest to read. Soon this prayer came to be said silently — a practice which lasted until the 1960s.

- **Sacramentaries**: The *libelli* were gradually collected into a codex or larger volume that came to be known as a sacramentary. These sacramentaries were not always complete, but contained texts for major celebrations, including other sacraments and rites now contained in the pontifical. Between 600 and 800, various sets of Roman collections of prayers found their way around Europe, and were copied, adapted, and combined to meet local needs. Separate books were used for readings (lectionary) and chants (antiphonary); separate ministries needed distinct books. (We have to remember that these were all copied by hand at this time.)

- **Alcuin of York**: In the middle of the eighth century, Pepin received liturgical books from Rome. His son Charlemagne wanted to unite his empire; one of the methods he chose was liturgical unity based on the liturgical practices in Rome. When the sacramentary requested from Rome turned out to be for papal solemnities and not suitable for year-round parish use, Alcuin combined various Frankish, Roman, and Spanish resources in an appendix or supplement, and produced a new sacramentary. Later copyists reorganized the material in a more logical order. Gradually, this improved form was adopted by Rome.

- **Full missal**: Over a period of several centuries, the practice of offering Masses privately in monasteries and saying all the parts formerly done by the other ministers led to the combining of the various liturgical books into one missal or Mass book. Developments in the Mass texts and structures took place during the middle ages, and some reforms were made by Innocent III (1198-1216). The first printed edition of the Roman missal was in 1474. In 1570, after the Council of Trent, Pius V issued the reformed Tridentine missal that remained in effect, with occasional additions, until 1970.
Vatican II: In the 1960s, the Second Vatican Council approved the idea of adapting the liturgical rites and texts to reflect the new attitudes of the people of God in their spirit of renewal.

Our renewed sacramentary: The General Instruction of the Roman Missal, the three new eucharistic prayers, and the revised order of Mass appeared at the end of the 1960s. In 1970, the new Missale Romanum was issued in Latin. Translation, editing, and a careful selection of format and layout took several years. The English-language edition was issued by the International Commission on English in the Liturgy (ICEL) in 1973, and various nations produced sacramentaries in 1974.

- Different ministries need different books: Since the reforms of Vatican II, the emphasis that each ministry does its own work in harmony with others (Liturgy constitution, no. 28) has led once again to distinct books: the lectionary is used by those who proclaim the readings while all listen, and the sacramentary is the book for the presiding bishop or priest (and, minimally, for the deacon).

- A wealth of contents: The renewed sacramentary contains prayers and rites from various ages in our long tradition in the Western Church. These have been brought together rather successfully in one book. At the beginning are several important modern documents, which have to be read at least once a year if we are to keep in tune with the spirit of the renewed book: these are the General Instruction, the Directory for Masses with Children, and the General Norms for the Liturgical Year and the Calendar.

The book itself contains the Order of Mass; texts for Masses of the seasons and of the saints; ritual Masses for celebrating sacraments; Masses for the dead; texts for various occasions; votive Masses; and an appendix of miscellaneous texts.

- Creativity: The sacramentary encourages creativity in many parts of the celebration. The ICEL version supports this by incorporating materials that were in an appendix in the Latin, and especially by providing further models for introductions, the third penitential rite, and the invitation to the opening prayer. The alternative opening prayer is an adaptation and expansion of the Roman collect form which may pave the way for future development. (The occasional alternative text is less than successful, but most prayers are good, and the idea of these prayers is positive and progressive.)

- A dignified book: Episcopal conferences and publishers made a serious effort to produce a book worthy of its function: paper, typesetting, layout, colors, ribbons, tabs, and binding have contributed toward a worthy book that may be used in our liturgies with reasonable pride.

Room for improvement: While there are many excellent elements in the current sacramentary, there are a few that need improvement to make it even better:
○ Choir texts: The inclusion of the entrance and communion songs in the present book seems out of place: they are choir texts. It makes no sense to read them, and few communities sing them as they are presented.

○ Unsuitable prayers: The prayers of preparation for Mass and thanksgiving after Mass are private prayers, and as such do not belong in the sacramentary. The “me”-collects in which the priest prays for himself are also questionable.

○ Discriminatory language: In the past decade, the Church in English-speaking North America has become much more sensitive to language which seems to exclude women in the prayer texts. In the narrative of institution, the words “for all men” have been amended to “for all.” The bishops of Canada have made it their express policy to avoid exclusive language in the liturgy, to negotiate firmly for correction in liturgical texts, and to encourage use of inclusive language in liturgies, homilies, hymns, announcements, parish bulletins, and everywhere else. This sensitivity is also strong in all major Christian Churches in North America today, and they are working together to promote greater sensitivity in liturgical texts, ministry, and the Church’s life. Liturgical texts and rites both express the faith and practice of the Church and move them forward as the Spirit opens the hearts of believers to see God's loving plan more fully.

The International Commission on English in the Liturgy (ICEL), which is a commission of the episcopal conferences in the English-speaking world, has eliminated exclusive language in all its new texts, and will continue to do so as it revises its earlier translations.

Poor practices: Sometimes one sees quirks inherited from the old days that are out of place in our renewed liturgy:

○ Carrying in the sacramentary: It is the lectionary, the book of God’s word, which the deacon or reader carries in procession. The sacramentary is left on the credence table until it is brought to the priest for the introductory rites, or at least for the opening prayer. Sometimes a chair book or smaller sacramentary is used at the chair. The book is never placed on the floor.

○ Left on the altar: The sacramentary rests on the altar from the preparation of the gifts to the end of the communion rite. It is not placed on the altar from the beginning of the celebration.

○ Large missal stands: The sacramentary is laid flat on the altar, or may have a small wedge-shaped cushion to help the priest read more easily. Use of the old missal stands, six or eight or twelve inches high, distorts the people's sense of priority when the bookstand becomes much more important visually than the plate and the cup.

○ Nonstop liturgy: The sacramentary calls for distinct moments of silence at these times: in the penitential rite; before the opening prayer; after each reading and the homily; after communion. If these times for silent prayer
are omitted or truncated, sensitive people are oppressed with words, words, words, and often go home feeling that they haven't had any time to pray during Mass. Silent moments are necessary for good celebration.

- **Using a missalette, leaflet, or slip of paper:** This is a modern error. The dignified sacramentary is a sign of our concern for good celebration. Use of a piece of paper or a flimsy bit of newsprint by the celebrating priest usually expresses a poor sense of liturgy on his part.

**Some points on good celebration:** These suggestions may be put into practice in each parish or community now:

- **Preparation:** All texts to be used should be read over carefully to make sure that they are appropriate for this celebration. Occasionally we have to check the pronunciation of a saint's name.

- **Full use of options and alternatives:** The sacramentary gives us some room for choosing rites and texts, and for composing our own. How many are taking advantage of these? Do we choose the rite of blessing water on occasion? Do we develop the third penitential rite? How well do we prepare the homily and the prayer of the faithful? Where there is a choice of prefaces, do we select one carefully? Do we always stick to the second and third eucharistic prayers? On occasion, do we use a solemn blessing or prayer over the people? All too often, we fail to use the creative opportunities available to us, and instead try to change what we may not.

- **Good proclamation:** Collects and eucharistic prayers are printed in senselines to help us proclaim them well. They have to be prepared and read with care. In the eucharistic prayer, we need to make sure that we understand the flow and meaning of each sentence, and that we do not slip into a singsong recitation, or put the accent on the wrong words. Good proclamation is unhurried, and at a speed that enables everyone in the church to hear and understand what is being prayed in his or her name.

- **Invitations and introductions:** These need to be prepared with care, so that they are concise and clear. Lack of preparation usually results in excessive wordiness or nervous repetition.

- **Singing:** The English-language sacramentary includes music for the prefaces and for various other rites. Do we try to sing some of these on Sundays? Have the members of our community learned to sing the responses to the preface?

- **Sharing in the eucharistic prayer:** We participate in the eucharistic prayer by listening, watching, singing, responding, and by being in harmony with its spirit of thanksgiving, remembering, and interceding. Brief acclamations to be repeated several times in some of the canons for Masses with children are a welcome addition.
Offering: The recent tendency in some places to join in with the priest in the final doxology may come from the fact that few know how to join in the act of offering during the eucharistic prayer.

We bring the gift of ourselves, the offering of our own free will, our desire to obey God's will in everything. This is our renewal of the covenant, our reaffirming of our personal baptismal promises to die to sin and to live for God (Liturgy constitution, no. 10[10]). Christ accepts our offering in union with his own: "Not my will, Father, but your will be done" (see Lk. 22:42). His offering is always pleasing to the Father; our union with Jesus in our baptism and in our living is his way of building up the kingdom. When we understand our role of offering during the eucharistic prayer, we will find this aspect of participation more fulfilling.

Eating and drinking: We should be working now to prepare bread that looks like real food (read the General Instruction, nos. 282-283, 285[1672-1673, 1675]). People should be able to receive from bread consecrated in this Mass (GI, no. 56h[1446]). We should be moving toward giving communion from the cup in each celebration. In small group celebrations, the people may be invited to stand around the altar during the liturgy of the eucharist.

Possible developments: After the rapid changes in the 1960s and 1970s, we need some time to enter more fully into the spirit of what we have. These are some areas for future improvement:

Introductory rites: These are a mixed set of rites, not related to one another. One future possibility is suggested by the Directory for Masses with Children (no. 40[2173]): we should avoid "any excess of rites," and may choose to have the entrance procession, one other introductory rite, and the opening prayer.

Creed: The eucharistic prayer is the Church's profession of faith. Many feel that it is not necessary today to have an earlier profession in the creed, except when this is part of the rites of initiation.

Reproaches: In an age where Catholics are finally growing aware of the terrible history of our persecutions of the Jewish people, do the reproaches have any part in our Good Friday liturgy? At present they are optional. Since these texts sometimes tend to be interpreted in an anti-Semitic tone, it would seem better to omit them. Rome has already encouraged a more sensitive translation of New Testament passages for liturgical use, so that they will not foment ill feelings or foster prejudice.

More room for creativity: Some Roman Catholics are in kindergarten when it comes to creative composition of prayer texts according to the models in the liturgy: witness the prayer of the faithful and the invitations to prayer in some Sunday celebrations. Before we start scaling mountains by writing our own eucharistic prayers, we need to begin on little hills — the rites we are invited to develop now. We have to become familiar with the literary genre of a
collect, and learn how to compose one (see Directory for Masses with Children, no. 51 [2186]). Only after we come to understand the traditional and recent prayers and the elements they contain can we hope to begin developing new ones. Rome reminds us that translation is the first school of creativity.

• *A balance:* Where do we draw the line between a text for every possible event and some basic texts that may be adapted for a variety of occasions? This is a question that we should discuss whenever we speak of future developments in the sacramentary.

**Models for our prayer:** The texts in the sacramentary may serve as models for our personal and community prayer: an attitude of thanks and praise; prayerful concern for the Church and the world; various forms of prayer: collect, litany, berakah, doxology, the Lord’s prayer; praying to the Father, through our Lord, in the Spirit. We learn to listen to God’s word, and to respond to him with silent prayer, with psalms, and with our own words. Brevity and simplicity are usually qualities of Roman prayer texts (see Mt. 6: 7-8; Liturgy constitution, no. 34 [34]).

* * *

The current sacramentary is a good liturgical book. While it could benefit from some minor improvements, it can easily be used to give a good celebration now.

• Our real need is not ten new texts for greetings. Rather, we need to learn how to greet one another and how to respond. (The Directory for Masses with Children, nos. 9-10 [2142-2143], points out some of the basic human values that underlie good liturgical celebration. These are developed in Bulletin 89, *Children Learn to Celebrate.*)

Good celebration is a matter of understanding the spirit of the liturgy, of being filled with the values of the gospel, and of being sensitive to the pastoral needs of this celebrating community within the body of Christ. Careful use of the sacramentary can help us all to praise our Father, and to pray for the Church and the world as well as we can.

* * *

**Helpful reading:**


245
Saint Paul University's first Summer Institute in Pastoral Liturgy attracted 76 students. Two came from the United States, one from Lesotho, and the remaining 73 were from nine Canadian provinces.

The four sessions in 1987 offered a blend of theory and practice in the following areas: Introduction to Liturgy (Fr. Barry Glendinning), Sunday Eucharist (Fr. Murray Kroetsch), the Word Proclaimed and Prayed (Sr. Joyce Zimmerman, CPPS), and the Liturgical Year (Msgr. Patrick Byrne).

The course, the first of its kind in Canada, was designed for people working in liturgy in parishes, schools, or communities. "The excellent enrollment and interest shown this year have convinced us to expand the course in 1988 to include more topics," said Fr. Bill Marrevee, Institute director, of Saint Paul University.

The Institute is arranged so that students may return in subsequent summers for other topics. A certificate has been developed and is to be awarded upon successful completion of an appropriate variety of twelve topics.

"There are centers, all of them outside Canada, where persons who can afford to spend one or two years away from home, specialize in liturgical studies. There are also many conferences and workshops held across the country," said Fr. Marrevee. "What has been lacking in Canada is a center where, on a sustained and coherent basis, a more practical formation can take place for persons who cannot afford to be away for one or two years and whose needs are not met by an occasional conference or workshop."

Saint Paul University designed the Summer Institute in Pastoral Liturgy to meet this need, in response to a desire of the Episcopal Commission for Liturgy of the Canadian Conference of Catholic Bishops.

Courses being given in 1988 include Introduction to Liturgy, RCIA, Initiation of Children; Celebrating the Easter Cycle, Song and Music in the Liturgy, Liturgy of the Hours, and Psalms in the Liturgy.

People wishing information about the 1988 Summer Institute (July 4-15 and 18-29) should contact:

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

246
When Catholics Speak About Jews:

Vatican II called on Catholics to respect the Jewish portion of their heritage and to enter into dialogue and friendly relations with Jews. Subsequent documents have widened this dialogue, but problems continue to be found in certain passages chosen by the 1969 lectionary. In this well written book, a group of experts share their insights into readings, and offer positive suggestions for preachers, readers, catechists and others. Recommended as an important help for every parish and religious community.


Intense and careful research on the meaning and purpose of broadcasting religion in the United States of America has led the author to question the validity of this form of preaching. He studies the search for economic and political power, and the concentration on the end of the world, and suggests that Christ would not be at home in this approach. Of special interest to all concerned about religion and media today.

Sing Like the Whippoorwill, by Stafford Betty (1987, Twenty-Third Publications, Box 180, Mystic, CT 06355): softbound, illustrations, 2 colors, 88 pages. $6.95.

In this fable, four insects portray distinct characters, and help us to see life from God's perspective. We are encouraged to overcome evil. Intended for all ages. Is this a successor to Jonathan Livingston Seagull?


Those who work with young people are challenged to recognize the ways in which our culture is touching and forming young people today, and to let the Gospel penetrate all aspects of ministry with youth. By encouraging young people to meet Jesus as Lord, the author hopes to offer a better foundation for our approaches with youth. Recommended for each parish, high school, and college.


By applying the work of René Girard on violence and scapegoats to the many violent images of God and people in the scriptures, the author provides Christians with a means of reconciling these events with their image of a God who loves people and hates violence. Strongly recommended for preachers and for students of scripture and theology.


Intended for high school students, this six-lesson unit offers a good introduction to the work and teaching of St. Paul. Illustrations, activities, questions, references, prayer services. A helpful resource.

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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.
In a fast-changing society, as national communities change or crumble, we need to find some foundations. We Christians are invited to base our ministry — especially with young people — on Christ’s command to love others as he has loved us (Jn. 15:12). “If we are going to carry out this command of Christ, we are going to have to rebuild our relationships into daily events that reveal God, others, and ourselves” (page 8). Recommended for all who minister to others.

Translated from the German, this book explores the vast Nag Hammadi library of Gnostic texts. Existing before Christianity, Gnosticism was dualistic in its approach to humans: it looked at the world and society in a negative way, and wanted to redeem us from our bodies. Gnosticism was considered a heresy by the Church, and John’s gospel and letters attack it as an erroneous line of thought. This comprehensive study is recommended for students of Gnosticism and early Christian history.

Music for the liturgical seasons arranged for guitar and keyboard. Many songs in this collection include a refrain for the assembly. Particularly useful are settings of Psalm 91 (Be With Me, Lord) and Psalm 118 (This Is The Day). A fine metrical setting of the Canticle of Zechariah is included. Recommended.

Many of the Bible stories told in the readings used in the three-year lectionary are retold here in simpler language. Lectionary tables from the Episcopal, Methodist, Roman Catholic, and the Common Lectionary systems (pages 175-197) enable parents and teachers to locate the appropriate stories. Adults are encouraged to read them to their children and explain them during the week, so that on Sunday little ones will recognize them when they are proclaimed in the assembly. Recommended for every family and elementary school classroom.

Weddings should be happy occasions for all in the parish, but often couples or their families ask for inappropriate texts or rites that conflict with good liturgy. In a pastoral and understanding way, Fr. Fleming offers practical suggestions for preparing and celebrating weddings that are according to the mind of the Church. The first step is good liturgy in the parish. Recommended for every priest and liturgy committee.

Articles appear in French or English in this Canadian review, with a brief summary in the other language. As the subtitle notes, they are concerned with issues involving the relationships among the three sciences. In nine articles, authors consider family structures, pastoral counselling, pastoral care in hospitals, God as Father, symbols in faith education, the philosophy of hope, and other pastoral issues. Helpful for those involved in these areas of service.

A collection of responsorial psalms and songs for liturgical seasons. Selections are arranged for guitar or organ; some instrumental parts are included. Particularly useful is a setting of Psalm 19, Speak, Lord (Marienne Uszler, arranged by Tim Schoenbachler).


This small book addresses issues of concern to most parish choir directors, including the liturgical role of the choir, the recruiting of members, and rehearsal suggestions. The authors offer practical insights into establishing and maintaining a volunteer parish choir. Suggested repertoire and an extensive list of music publishers’ addresses are included. Recommended for every parish choir director as a basic resource.


A collection of choral music by a variety of composers for parish choirs and congregations. Most songs are arranged for SATB and selected instruments. A worthwhile collection at a reasonable price. Recommended as a helpful resource for parish musicians.


A fresh look at music in the Church today brings a challenge to all interested in good worship and good music. With seventeen well written and interesting articles, this quarterly issue continues to work for quality in the liturgy. Recommended for parish liturgy committees and musicians.


This book provides brief meditations from each day. Taken from the bible and the writings of different saints, they offer a half page daily as food for reflection. Printed in large type, the book will be appreciated by those with impaired eyesight.

**My Angel's Name is Fred: Tales of Growing Up Catholic**, by Thomas Byrnes (1987, Harper & Row, San Francisco; available in Canada from C. Primeau, 1035 N. Service Rd., Oakville, ON L6H 1A4): hard cover, x, 257 pages. $17.95 (Canadian).

A series of articles from the Catholic Digest provides snapshots of Catholic life in the old days.


A pastor shares insights into the process of discerning God’s will for us and of making decisions for our daily living. Helpful for people and pastors.


Reflections on the main parables in Luke are intended for individuals and study groups. Each of the 20 is given in the NAB text, followed by reflections and discussion questions. Helpful for parishioners and small groups.


Ideas on preparing simple dramas based on the scriptures, for use with children (or adults). A helpful resource for catechists and teachers in elementary school.
Pastoral helps from Liturgy Training Publications, 1800 N. Hermitage Ave., Chicago, IL 60622-1101:

- Prayer for Fridays: A four-panel prayer card (1987, four panels): pack of 100 cards, $4.00. This prayer card speaks of fasting and praying on Friday, and includes quotations from two letters by the U.S. bishops. Priced for parish distribution.

- Certificate of Marriage: (1987, two colors, 10 by 8 inches): $1.00 each; 10 or more at 60 cents; plain white envelope, 10 cents. An attractive certificate, suitable for framing, on quality paper. The text is done in calligraphy, and the couple's names and date and place should be done in a similar style. The witnesses can sign the certificate. Also available in Spanish. Recommended.


A minister of care is an ordinary person who visits those who are sick or grieving, aged or dying. "In presence and prayer and sacrament you bring this support and comfort from person to person, uniting the Church" (page 1). This book provides many positive ideas to help those who visit the sick and bring them communion and comfort. Practical suggestions and prayerful guidance can benefit all who minister. Recommended for use in each parish community.


Intended as a supplement to the red hymnal used in the Anglican and United Churches, this book offers a variety of old and modern words and settings, chosen from various countries and Christian traditions. A few native Canadian hymns, verses in French for many, and a variety of other languages are included. Inclusive language is unobtrusive, and guitar accompaniment is given. Will be helpful for schools, choirs, and groups.

The People Parish: A Model of Church Where People Flourish, by Gerald J. Kleba (1986, Ave Maria Press, Notre Dame, IN 46556; available in Canada from Broughton's, 2105 Danforth Ave., Toronto, ON M4C 1K1): softbound, 131 pages. $7.20 (Canadian).

A touching story of an inner-city parish in St. Louis, MO, where the people were invited and encouraged to become parish, and to share their love with others. Community life, worship, and service grew together. Recommended for parish councils, parishioners, and clergy.


The idea of a novena or nine days of prayer in preparation for a feast developed from the prayer of the apostles in preparation for Pentecost (see Acts 1: 14). This book offers a variety of prayers for use during the different seasons of the Church's year, and in preparation for feasts. May be helpful for individual and family prayer.

L'Eglise à la Maison: Liturgies Familiales: Communautés et Liturgies, nos. 5-6 (1986, Monastère Saint-André, B-1340 Ottignies, Belgium): softbound, 192 pages. 350 Belgian francs or 60 French francs.

This double issue offers a complete picture of family prayer and devotion after Vatican II, with consideration given to a corner for prayer. Psalms, prayer from the heart, rosary, litanies, and the Jesus prayer are discussed. The place of the liturgy of the hours, the celebration of Sunday and the liturgical year, and the Christian celebration of family events are covered in detail. Recommended for parishes and families.


An explanation of the church building and of the Mass and its rites is written in story form for children in grade 4 (age 9). Parents and teachers may find it helpful.
Songs by Willard F. Jabusch (1987, Musica Pacis, 4848 N. Clark St., Chicago, IL 60640): paper:

- Hail Mary: Ten Songs for the Mother of Jesus. 12 pages.
- The Kingdom of God: Twelve Songs and Hymns. 24 pages.

These songs are often based on folk tunes from other nations, and offer attractive music for a variety of occasions. Catechists and teachers in elementary schools will find them useful in classes and celebrations.


We reviewed edition no. 611/10-B, black simulated leather, Family record pages, colored edges, selling for $18.50. The Old Testament is the 1970 NAB edition, while the New Testament is given in the revised edition of April 1987. This revision has returned to more traditional wording (“Blessed” in the beatitudes, “kingdom” rather than “reign”), and exclusive language has been removed where it is not in the Greek. Good notes are found on each page. The text seems to proclaim well, but more experience of this is needed. Sunday readings and page references are given for 1987-2016.

Every student of the bible will want to read this revision of the New Testament for insights into familiar texts and for a fresh opportunity to hear and pray about the word of God to us.

Personal Development for Young Christians, by Daryl Olszewski and Kathleen Mulvey (1987, Hi-Time Publishing, Box 13337, Milwaukee, WI 53213): paper, 8 ½ by 11 inches, 12 booklets, 12 pages each; teachers edition, 4 pages. Individual pricing, with bulk prices for 10 or more.

These lessons are for junior high school students, and encourage positive growth in self-esteem, and Christian attitudes. Students are invited to live what they come to believe. A helpful resource.


L’Eglise en Prière has long been known as a first class summary of the renewed liturgy. This present volume is the second one to be translated from the updated French edition of 1983. Vol. IV, The Liturgy of Time, was reviewed in Bulletin 106, page 332. Vol. I considers the history of the Christian liturgy as its rites and families develop, the structure and laws of celebration, and the theology of liturgical celebration. Clearly written and well translated, this book belongs in the library of every liturgist. Recommended for college, parish, and religious community libraries.


This collection of 14 pieces is rich with poetic imagery and the challenges of the Gospel, covering a wide spectrum of styles in order to respect different cultures and to enrich Sunday gatherings. The performance notes are of particular value. Four indexes, a chart of guitar chords, keyboard accompaniments, instrumental parts, and the assembly edition accompany the main content of this book. Choirs will appreciate this resource book.


Bishop Konstant provides simple meditations which ask each individual to reflect on relationships and responsibilities to others. May be found helpful to individuals and families.

In preparation for the Millennium of the baptism of Ukraine in 988, a symposium was held in Ottawa in 1985. The 13 major papers of this event are now presented in clear print, well documented and illustrated. One article is in French, and the rest are in English. The talks show the development of Christianity among the Ukrainian people, their faithfulness in the face of persecution past and present, and the devious ways of politics and the effects on the faith. This book is essential for all who wish to understand Ukrainian Christianity today, for students of Church history, for pastors and people as we join together in celebrating the Millennium in 1988. Recommended.

Ministry of the Word: Guidelines for Lectors (1987, Office of Liturgy, Diocese of Norwich, 1161 Main St., Box 1112, Old Saybrook, CT 06475): paper, 11 pages. $1.00, plus postage.


Simple but practical guidelines for ministers are given in these two booklets, which are intended for distribution to individual ministers. Parish liturgy committees and diocesan commissions will want to obtain a copy for their own interest.


The author is a professor of social work who invites couples to spend half an hour of quality time together each day, and afterward make personal notes on this time. In eight weeks, he guarantees, their love will deepen. Helpful to couples and counsellors.

The Eyes Are Sunlight: A Journey Through Grief, by Shirley Koers (1986, Ave Maria Press, Notre Dame, IN 46556; available in Canada from Broughton's, 2105 Danforth Ave., Toronto, ON M4C 1K1): softbound, 200 pages. $7.20 (Canadian).

A woman from India, living in New Zealand, shares the story of her grief after her husband died. Combining poetry and prose, she opens her heart and life, and lets us experience her journey. Helpful to the grieving and to those who walk with them in their time of need.


This book offers edited selections from The Practice of the Love of Jesus Christ, by St. Alphonsus Liguori. They form a commentary on Paul's hymn of love (1 Cor. 13), and invite us to let God's love for us lead us to greater love for God and neighbor. Helpful and challenging reading for adult Christians.

Psalms, Hymns, Canticles, vol. 1, by Owen Alstott (OCP Publications, 5536 NE Hassalo, Portland, OR 97213): octavo packet with nine pieces, $5.95; stereo cassette, $8.95.

This excellent collection of liturgical pieces is within the scope of most parish choirs. Each piece is presented under separate cover, with a setting in unison for the assembly; a choral setting for the choir; and instrumental parts. The choral arrangements vary from two- to four-part settings, and some use descant. The texts chosen for communion hymns would be a welcome addition to a parish repertoire.


As a scripture scholar, the author helps us to see what God's word is saying about death and about what happens to us after we die. A literal interpretation of the New Testament teachings is less favored today. Helpful reading for adult Christians who want to explore their faith more fully.

Advocates of direct nonviolent action for disarmament present their case in clear language.


Gentleness is a strong Christian virtue. We are invited to become part of the vine of Jesus, and grow gradually in this virtue, one of the gifts of the Holy Spirit. Through the grace of God, we can come to a new vision as the Spirit of Jesus transforms us. Helpful for religious communities and individuals who wish to grow in Christian living.


A warm book, filled with refreshing insights into the heart and thought of Bro. Roger, who has guided the ecumenical community at Taizé in France. Many quotations help us to grasp his deep personality and his prophetic vision. Recommended for all who want to work for full Christian unity under the leadership of the Spirit of Jesus.


In Bulletin 102, page 62, we reviewed Rejoice in the Lord, edited by Erik Routley: this is the hymnal of the Reformed Church in America, and has much to commend it in its approach to song in worship today. Worship the Lord is a book of texts and rites, including Lord's day services, baptism, ordinations, marriage, healing, funerals, and is to be used in conjunction with the hymnal. It also contains the RCA Directory for Worship, and Our Song of Hope, a 1978 confession of faith. Helpful for all involved in ecumenism and liturgy.


Through the rhythms, timbres, and variation techniques of jazz, this group is forging a new direction for liturgical music. The collection is for settings with the resources of a jazz ensemble. High schools or colleges might find it a fresh change from the so-called “folk” idiom. The style ranges from sensitive ballad to strong rhythmic bursts of praise, but requires musicians comfortable with jazz. At times the overpowering emphasis on the musical style is to the detriment of the word imagery. Provides enjoyable listening.
Marian year prayers

Marian Anthem

This Canadian prayer to our Lady contains echoes of Lk. 1: 42-45; 2: 19 and 51. It may be used at any suitable time.

Blessed are you, mother of my Lord,
for you have believed the word of God.
In faith and love,
you have pondered the words and actions of God
in your life and the life of God's holy people.

With Jesus we call you mother.
Pray for us,
and ask your Son to lead us to the Father.

Mary: Our Model in Prayer

Another Canadian prayer with scriptural echoes, this may also be prayed on suitable occasions.

All praise and glory are yours, almighty Father:
you have given us your Son Jesus to save us from sin.
We praise you for choosing Mary to be his mother,
for teaching her to believe your message,
for helping her to accept your holy will.

Strengthen us by your Spirit to be like Mary:
to ponder your word in our hearts,
to obey your will,
to love your Son,
to sing your praises every day.

Father,
we praise you through Jesus Christ your Son
in the love of your Spirit,
for ever and ever.  Amen!
Some **Haiku Prayers**

*Haiku* is a fourteenth century Japanese poetical form, consisting of 17 syllables arranged in three lines (5-7-5). This provides a simple format for composing personal and family prayers. Some Canadian examples are given here, and we are encouraged to develop our own.

We praise you, O God,  
for forming Mary to be  
mother of your Son.

Jesus, holy Lord,  
we praise you and follow you,  
and honor Mary.

O holy Mary,  
mother of our Lord Jesus,  
pray for us sinners.

Mary our mother,  
teach us to love your Jesus  
as you have loved him.

Mother of our God  
and savior, Jesus our Lord,  
pray for us to God.

Mother of our hope,  
mother of Jesus our Lord,  
pray for us always.

Mary, our Lady,  
pray to your Son for us all,  
pray for us today.

Holiest mother,  
look on God's children with love  
and pray for us all.

We come now with love,  
holy mother of Jesus:  
pray for us this day.

Blessed mother, pray  
to Jesus for all the world,  
pray to him for us.

Hear our prayers for help,  
holy mother of Jesus:  
pray for us always.

Holy Trinity,  
as you lived in Mary's heart,  
live in our hearts too.

God of life and love,  
fill us with love for Jesus,  
holy Mary's son.

Jesus, holy Lord,  
help us to follow you now  
as Mary followed.

Pray for us, Mary,  
as we follow your Jesus  
each day of our life.

Lead us in the paths  
of grace and love, holy God,  
as you led Mary.
OUR NEXT ISSUE

Preaching in practice is the topic of the next issue of the Bulletin.

Bulletin 111 will be in the mail shortly after Christmas. It has been delayed because of the pressure of the nine liturgical books published this year. The Episcopal Commission for Liturgy asked that the Marian year books, the two editions of the passion narratives and of the confirmation ritual, the RCIA, the liturgical calendar, and the third edition of Studies in the Liturgy (on Mary in the liturgy) should have priority. Bulletin 111 will complete the 1987 issues of the National Bulletin on Liturgy, volume 20.

SOME NEW PUBLICATIONS

These recent publications are now available for pastoral use in Canada:

○ Rite of Christian Initiation of Adults: The rite has been rearranged in a way that makes it more useful in parish celebrations. Additional prayers and rites are included for use in Canada for candidates moving toward full communion. 320 pages, red and black print, two ribbons, hard cover: $12.95, postage extra.

○ Confirmation: As well as the rite, this ritual book contains some supplementary rites, the prayers for major feasts, and pastoral notes. The hardcover edition may be used by the bishop or priest who presides at the sacramental celebration; for eucharist, it may also be used as a chair book. The paperback edition has a coated cover, and is a helpful book for catechists, planners, and musicians. 111 pages, red and black print; plus two ribbons in the hardcover edition. Hardcover, $16.95; paper, $6.95. Postage extra.

Coming soon: The third number of “Canadian Studies in Liturgy” is in preparation, and will be on Mary in the Liturgy. It will contain a translation and adaptation of a Roman document on Mary, and texts for three Marian Masses: Our Lady of good counsel; our Lady, health of the sick; and our Lady, queen of peace.

Orders may be sent to:

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90 Parent Ave.
Ottawa, ON
K1N 7B1