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LECTIONARY AND CATECHESIS
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Lectionary and Catechesis

The rite of Christian initiation of adults calls us to use the lectionary to form and inform new Christians — and those already baptized as well. Yet we are more at ease using traditional catechisms than the Sunday by Sunday round of readings. This issue considers the way in which the lectionary presents the gospels according to Matthew, Mark and Luke, and how these may become the basis for preaching, teaching and catechesis.
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Introduction

The Church's chief "catechism" today is the lectionary, and especially the lectionary of scripture readings that are such an important and integral part of the Sunday celebration of the eucharist. But the lectionary does not really look like the catechism that many of us are used to; its language, arrangement and approach are quite different.

Preaching, teaching and catechesis: Almost everyone agrees that the People of God today desire and deserve good preaching, solid teaching and serious catechesis. Furthermore, thorough catechesis based on the lectionary is an integral component of the rite of Christian initiation of adults. But just how are preachers, teachers and catechists to approach the lectionary in order to go about these tasks? In what way is the lectionary the starting place for their ministries? How will they use the lectionary?

At a national meeting of diocesan directors and chairpersons of liturgy and of other liturgical leaders, held in Halifax last November, Father John Fitzsimmons presented a series of lectures on the lectionary and catechesis that dealt with certain basic principles and fundamental questions regarding this subject. This issue of the Bulletin will highlight ideas presented by him both in these lectures and in some of his previous publications.1

John Fitzsimmons was born in Paisley, Scotland, and is a priest of that diocese. With postgraduate degrees in theology and scripture, he has taught scripture at St Peter's College, Glasgow, engaged in ecumenical and liturgical work in Scotland, and carried out parish ministry as well. At present he chairs the Advisory Committee of the International Commission on English in the Liturgy, is co-chair of the international English Language Liturgical Consultation, and is rector of the Scots College in Rome. He is well qualified to address our concerns about the lectionary and catechesis.


The Challenge of the Lectionary

In introducing the Roman sacramentary (missal) to the Church in 1969, Pope Paul VI drew attention to the three year cycle of Sunday scripture readings that would be an integral and central part of the celebration of the eucharist. He spoke about "the dynamism of the mystery of salvation, shown in the words of divine revelation," and stated that "under the guidance of the Holy Spirit, the word leads the people of the New Covenant to the perfect unity of the Church." He pointed out that the lectionary "had been planned to develop among the faithful a greater hunger for the word of God." In concluding this section of his Apostolic Constitution, he made the following very significant statement:

According to the hope of the Second Vatican Council, sacred scripture will then be a perpetual source of spiritual life, the chief instrument for handing down Christian doctrine, and the center of all theological study.  

Thus a full catechesis of the Catholic faith based on the lectionary should not only be possible but should also be our goal. This is a noble ideal and grand vision — but how will it come about?

One part of the answer is to appreciate that sacred scripture is something that is alive and dynamic, neither a book of ancient history nor a manual of theology. In the word we encounter God, meet Christ, and are given new life through the Holy Spirit.

In the celebration of the liturgy the word of God is not voiced in only one way nor does it always stir the hearts of the hearers with the same power. Always, however, Christ is present in his word; as he carries out the mystery of salvation, he sanctifies us and offers the Father perfect worship.

Moreover, the word of God unceasingly calls to mind and extends the plan of salvation, which achieves its fullest expression in the liturgy. The liturgical celebration becomes therefore the continuing, complete, and effective proclamation of God's word. That word constantly proclaimed in the liturgy is always, then, a living, active word through the power of the Holy Spirit. It expresses the Father's love that never fails in its effectiveness toward us.  


2 Introduction to the Lectionary, no. 4.
In the readings, explained by the homily, God is speaking to his people, opening up to them the mystery of redemption and salvation, and nourishing their spirit; Christ is present to the faithful through his own word.⁹

**Our goal:** In order to move toward Pope Paul VI's goal that the biblical readings of the Sunday eucharistic liturgy become "a perpetual source of spiritual life, the chief instrument for handing down Christian doctrine, and the center of all theological study," it is also necessary to understand the lectionary in which these readings are arranged and presented to each worshiping assembly. What is the lectionary trying to achieve? On what principles is the lectionary built?⁴

**Principles of the Lectionary**

**The first principle** of the lectionary is that the word of God is proclaimed in the worshipping Church over a cycle of three years. From one perspective, each of the three years is distinctive, as is each of the 156 Sundays of the three year period. From another perspective, however, the three year cycle constitutes a unity. There is only one word of God, one presence of Christ, one fundamental message of Good News. This unity is not only built up out of the individual readings of each Sunday and each year, but is in fact primary and intrinsic and precedes the division of the word into individual readings.

**The second principle** is that of the centrality of the gospels in the lectionary and in the life of the Church and of individual Christians. Vatican II reaffirmed the faith of the Church that the gospels remain "our principal source for the life and teaching of the incarnate word, our Savior."⁵ This principle of course is not meant to deny the authenticity or lessen the importance of other parts of scripture.

**The synoptic gospels:** In practice, this principle means that one of the three synoptic gospels characterizes each year of the cycle. Thus we have the Year of Matthew (Year A), the Year of Mark (Year B), and the Year of Luke (Year C). This structure is particularly apparent during the 33 or 34 Sundays of Ordinary Time, when each of these gospels is proclaimed in a semi-continuous manner. In addition, Matthew and Luke — and to a lesser degree Mark — are used prominently during the Advent and Christmas seasons. All three are also used to some extent during Lent and on certain solemnities as well.

**John in the lectionary:** In a sense each year is a Year of John, as this gospel predominates during the seasons of Lent and Easter. It is also always read on the second Sunday of Ordinary Time. The first and second Sundays of Ordinary Time comprise a transition between Christmas-Epiphany and Ordinary Time, and consist of a synoptic account of the baptism of Jesus

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³ General Instruction of the Roman Missal, n. 33.
⁴ The entire Introduction to the Lectionary is well worth careful study. It is most readily available in *New Introductions to the Sacramentary and Lectionary* (Ottawa: Canadian Conference of Catholic Bishops 1983), pp. 59-91.
⁵ Dogmatic Constitution on Divine Revelation, n. 18.
(Sunday 1) with a Johannine account of the first week of Jesus’ ministry (Sunday 2).

The third principle of the lectionary is its clear differentiation between the major seasons of Lent-Easter and Advent-Christmas, and the rest of the year, known as Ordinary Time.

The major seasons focus on the central mysteries of the Church’s faith: the death and resurrection of Christ during Lent-Easter, and the incarnation of Christ during Advent-Christmas.

Thematic readings: During these seasons all three biblical readings refer to the central mystery being celebrated, and they do so in a way that is definitely thematic in nature. All the readings are linked and go together to highlight one or another aspect of the incarnation or the paschal mystery. There is a real sense of coherence about the readings of these seasons.

Sundays of Ordinary Time

The aim of the lectionary is not simply to read as much of the bible — especially of the New Testament — as is possible in the course of a three year period. Instead, it is to proclaim the mystery of Christ in all its fullness. It is to provide an experience of the living Christ, an encounter with our brother, friend, master, Savior, Lord.

The message and person of Jesus Christ are proclaimed especially in the Sunday gospel readings. But each gospel is distinctive, each presents a particular version of the message of Christ, one portrait of the person of Christ. These do not disagree with one another, but they do represent different perspectives, distinct insights, diverse points of view.

Unity of the lectionary: They have to be brought together and integrated in order to have the fullest message of Good News, the most faithful portrait of the real person of Jesus Christ. That is why it is essential to see the complete three year cycle of the lectionary as a whole and to honor its unity.

Each of the three years of the lectionary brings us one picture of Christ, each by a different inspired writer. Particularly for the period occupied by Ordinary Time it is the individual synoptic gospel — Matthew, Mark or Luke — which sets the pattern and controls the themes of the liturgical proclamation of the word.

Importance of Ordinary Time: The fact that Ordinary Time constitutes approximately two-thirds of the entire year is a clue to its importance. In addition, the fact that it presents large portions of scripture in semicontinuous fashion is an indication of the central place it holds in the structure of the lectionary.

The presentation of each synoptic gospel in a semicontinuous manner means that there is a systematic and progressive quality about Ordinary Time which is not obscured by the interruption occasioned by the celebration of Lent and Easter.
Matthew, Mark and Luke

Each of the three synoptic gospels presents a somewhat different message, based on the individual personality and spirituality of its author and the circumstances and needs of the community for which each gospel was written. It is of the greatest importance that we hear the gospel message as Matthew, Mark and Luke individually present it; that we identify and understand what each author is trying to communicate in each separate gospel. If the mystery of Christ in its fullness is to be presented to the people of God, then it must be with Matthew, Mark and Luke as guides.

The key to adequate preaching and catechesis of the person and message of Christ will be a clear perception of the structure and theology of each of the gospels. Each evangelist must be allowed to speak for himself, to express his concerns and theological insights. Only in this way will the individual gospel portraits of Christ come across with clarity.

Each cycle of the lectionary is a unity in that it is derived from a single gospel. Hence the cumulative message of the whole is of the greatest significance. The whole always needs to be kept in mind even as individual passages are considered on a particular occasion.

Individual insights: Once the overall pattern of each gospel is grasped, the special emphasis and insights of Matthew, Mark or Luke can be discerned and emphasized. These will become the substance of the faith that is communicated during Ordinary Time in each year.

Preaching and Catechesis

Portraits of Christ: In order to compose their gospels, Matthew, Mark and Luke each began with the tradition of Jesus Christ as remembered in the community and preached by the apostles. Each one organized the story of Jesus and his Good News, and in doing this entered into a process of interpretation. Each provided his own portrait of Jesus; none gave us an exact photograph.

Each evangelist wrote for a particular audience — his community — and each wrote with a deep awareness of the character, needs and concerns of that local church. The gospels were not written in a vacuum, and they were not written as abstract biographies or books of past history.

Jesus is alive: Just as Jesus himself spoke to real people with their individual questions and needs, so were the gospels written to make Jesus alive and present to his sisters and brothers of later generations.

Introducing Christ to all: Today, preachers, teachers and catechists are called to help the gospels bring the living Christ to women and men of our own age. Of course faith and openness on the part of hearers is assumed, and the life-giving empowerment of the Holy Spirit is absolutely necessary.

Fidelity to the gospels: In order to carry out this important responsibility — and to do so week by week, year after year — ministers need to accept fully the primacy of the gospels (and of all of scripture), they need to seek the utmost fidelity to the message of the gospels, and they need to know the needs and aspirations of the people to whom they minister.
Exegesis and application: Preachers and catechists will want to be able to say, "My understanding of this Sunday's gospel is in line with the understanding of Matthew (or Mark or Luke) as he composed it." To say this requires not only thorough exegesis of one gospel passage, but understanding how that passage fits into the individual gospel as a whole, and then how the gospel of Matthew fits together with the other three gospels to form the fullest possible picture of the person and message of Jesus Christ. Thus structure, context and cumulative effect all are important.

Each gospel is itself an edited account of the mystery of Christ. In addition, the Sunday lectionary has edited these gospels further because it is not possible to read each one in its entirety and because it has to be divided into portions for individual Sundays. Because of this, it is of great importance that they be related to their contexts.

Understand the context: A proper understanding of the relation of each passage to its context has two effects. First, it means that there is less danger of an incorrect interpretation of the text. Second, it means that the full meaning of the text can be understood better. In proclaiming the word of God to God's people, the text itself is the point of departure; within its context, it should be interpreted according to the diversity of literary forms which it expresses.

Seeing the context means first to relate each passage to the selections that immediately precede and follow it in the lectionary. Because of the editing involved in the preparation of the lectionary, it also means relating each reading to the actual biblical passages that come before and after the lectionary reading. Then the context needs to be examined in terms of the larger structure of the entire gospel and its major parts.

A consistent interpretation: When the context of individual readings is so identified, preachers and catechists can better achieve a consistency of interpretation from week to week. The minister is not wandering around haphazardly from one episode to the next, but instead he or she is in a position to build up the theology of the individual gospel as a whole. It is possible to pose the same questions that the original gospel poses, and to bring people face to face with the person of Christ as understood and presented by the individual evangelist.

A model for the homily: To express all this in very practical terms, the following is one recommendation for organizing a ten minute homily (the same approach also applies to a catechetical session).

- 4 minutes: What does the evangelist mean by this passage?
- 4 minutes: What does it mean in the life of my community?
- 2 minutes: How does it apply to the liturgy and to daily life?

Conversion: Preaching and catechesis is always a call to conversion, a call to deeper faith. The minister has the opportunity and responsibility — always dependent on God's grace — to bring their sisters and brothers to encounter the living Christ.

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The Year of Mark

Though the gospel according to Mark is read during Year B of the lectionary cycle, there are good reasons for considering it before dealing with the gospels of Matthew and Luke. Mark was written before the other gospels, and it was used extensively by both Matthew and Luke in the composition of their own accounts of the person and message of Jesus. In a certain sense the lectionary considers the gospel of Mark to contain the "basic" message of Good News.

Mark and his gospel

The first gospel: Mark's gospel is more direct, more personal, and more "primitive" than those of Matthew and Luke, and at least at first glance appears to be less well organized. It is the shortest of the four gospels, and Mark's way of telling a story is simple and very direct. He also seems to be close to the events he relates; there are a number of episodes that seem to be eye witness accounts.

Mark is more interested in deeds than in words. He regularly tells us, for example, that Jesus taught the people, and did so with authority. However, he rarely tells us what Jesus actually said.

The person of Jesus: He begins by introducing his own overriding interest—the person of Jesus himself. Mark follows Jesus through his ministry in Galilee, outside of Galilee, and in Jerusalem. He dwells at some length on the passion and resurrection, and in fact Mark's gospel has been described as a passion story with an introduction.

The centre and turning point of Mark's gospel is clear: it is the confession of Peter and first prediction of the passion (8: 27-33). From that point onwards the teaching of Jesus is that the Son of Man must suffer, and this teaching is directed almost exclusively to the disciples rather than to the crowds.

A central theme in Mark is the negative one of "hardness of heart." The mystery is not so much the incarnation, crucifixion or resurrection, but rather, human incredulity. How can people witness all that Jesus says and does and not believe?

Examples of disbelief are often recounted using the following pattern:

- A summary statement describing the ministry of Jesus
- Jesus teaches or heals, with authority
- Controversy and hostility ensues
- Reflection on the hardness of the human heart.

Mark is a gospel of questions: people ask questions of Jesus, and he asks them questions. The following examples show that much of the course of the gospel can be appreciated by listing the questions that are asked.¹

¹ Biblical quotations are from the New Jerusalem Bible and from the Revised Standard Version.
○ What do you want with us, Jesus of Nazareth? Have you come to destroy us? (1: 24)
○ How can this man talk like that? Who but God can forgive sins? (2: 7)
○ Why do you have these thoughts in your hearts? (2: 8)
○ Why does he eat with tax collectors and sinners? (2: 16)
○ Why is it that John’s disciples . . . fast, but your disciples do not? (2: 18)
○ Why are they doing something on the Sabbath day that is forbidden? (2: 24)
○ Have you never read what David did in his time . . . ? (2: 25)
○ Is it permitted on the Sabbath day to do good . . . ? (3: 4)
○ How can Satan drive out Satan? (3: 24)
○ Who are my mother and my brothers? (3: 33)
○ Do you not understand this parable? (4: 13)
○ What can we say that the kingdom is like? (4: 30)
○ Master, do you not care? We are lost! (4: 39)
○ Why are you so frightened? Have you still no faith? (4: 40)
○ Who can this be? (4: 41)
○ What do you want with me, Jesus, son of the Most High God? (5: 7)
○ What is your name? (5: 9)
○ Who touched my clothes? (5: 31)
○ Your daughter is dead; why put the Master to any further trouble? (5: 35)
○ Why all this commotion and crying? (5: 39)
○ Where did the man get all this? What is this wisdom that has been granted him, and these miracles that are worked through him? (6: 2)
○ Are we to go and spend two hundred denarii on bread for them to eat? (6: 37)
○ How many loaves have you? (6: 38)
○ Why do your disciples not respect the tradition of the elders but eat their food with unclean hands? (7: 5)
○ Where could anyone get these people enough bread to eat in a deserted place? (8: 4)
○ How many loaves have you? (8: 5)
○ Why does this generation demand a sign? (8: 12)
○ Why are you talking about having no bread? Do you still not understand, still not realize? Are your minds closed? Have you eyes and do not see, ears and do not hear? Or do you not remember . . . ? (8: 17-18)
• Can you see anything? (8: 23)
• Who do people say I am? (8: 27)
• But you . . . who do you say I am? (8: 29)
• What gain, then, is it for anyone to win the whole world and forfeit his life . . . ? (8: 37)
• Why do the scribes say that Elijah must come first? (9: 11)
• What are you arguing about with them? (9: 16)
• Faithless generation, how much longer must I be among you . . . ? (9: 18)
• Why were we unable to drive it out? (9: 28)
• What were you arguing about on the road? (9: 33)
• Is it lawful for a man to divorce his wife? (10: 2)
• What did Moses command you? (10: 3)
• Good master, what must I do to inherit eternal life? (10: 18)
• Why do you call me good . . . ? (10: 19)
• In that case, who can be saved? (10: 26)
• Can you drink the cup that I shall drink . . . ? (10: 38)
• What do you want me to do for you? (10: 51)
• What are you doing, untying that colt? (11: 5)
• What authority have you for acting like this? (11: 27)
• John's baptism, what was its origin, heavenly or human? (11: 30)
• Is it permissible to pay taxes to Caesar or not? (12: 14)
• Why are you putting me to the test? (12: 15)
• Which is the first of all the commandments? (12: 28)
• How can the scribes maintain that the Christ is the son of David? (12: 35)

Mark's intention throughout is to bring his readers — those of his own day and we ourselves — face to face with Jesus Christ. In doing so he is not afraid to present us with the humanity of Christ in all its starkness. Mark's Jesus is so fully human that Matthew and Luke were sometimes embarrassed. Mark also uses the two titles "Son of God" (in the first half of the gospel) and "Son of Man" (in the second half); these represent two poles of his theology.

Christology: In following the gospel of Mark through Year B, the lectionary is giving us the chance to deepen our christology: the mystery of the human and divine in Jesus the Christ. Mark wants each reader to answer the central question: Who is this? Who is this who casts out demons? Who is this who claims to forgive sins? Who is this who can calm the waters and the sea? It is
the task of the preacher, teacher and catechist to bring people to hear and respond to this question about the person of Christ.

**Discipleship:** Once the basic christological question has been addressed, readers can then enter into the experience of discipleship that Mark describes, which is not one of great glory but rather the way of the cross. The second half of the gospel tells us what profession of faith in Christ entails. The passion is predicted three times, ending with the basic statement, "The Son of Man came not to be served but to serve and to give his life as a ransom for many."

**A catechism:** Thus Mark's gospel becomes a catechism on true discipleship, and attempts to address the question of how the follower of Christ is supposed to react when faced with the world and its problems. It teaches about the Christian life: how, in practical terms, is the gospel to be lived? As we live in community and not alone, Year B of the lectionary calls us as well to reflect on the Church as a community of faith, living according to the Gospel.

**The structure of Mark's gospel**

Early students of Mark's gospel were not sure that his gospel had any clear plan or pattern, and even today commentators have many different ideas regarding his plan.

**Mark's plan:** The following scheme, however, seems to recognize Mark's intention to progressively reveal the person and mystery of Jesus Christ. Following a prologue, the gospel is divided into two principal sections, with Peter's confession and a prediction of the passion as the dividing point. In the first part Jesus was revealed as Messiah or Son of God, and in the second part he is revealed as Son of Man.

<table>
<thead>
<tr>
<th>1</th>
<th>The Mystery of Jesus' Messiahship</th>
<th>Progressively Revealed (1: 14 — 8: 26)</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Jesus with the Jewish crowds</td>
<td></td>
</tr>
<tr>
<td>B</td>
<td>Jesus with his disciples</td>
<td></td>
</tr>
<tr>
<td>C</td>
<td>Jesus manifests himself</td>
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<tr>
<th>2</th>
<th>The Mystery of the Son of Man</th>
<th>Progressively Revealed (8: 27 — 16: 8)</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>The &quot;Way&quot; of the Son of Man</td>
<td></td>
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<tr>
<td>B</td>
<td>Final revelation in Jerusalem</td>
<td></td>
</tr>
<tr>
<td>C</td>
<td>The fulfillment of the mystery</td>
<td></td>
</tr>
</tbody>
</table>

**A detailed analysis:** With this basic insight in mind, it is then helpful to show how Mark's plan is worked out in detail. This is given in the next table.
The Structure of Mark's Gospel

Prologue (1: 1-13)

1  The Mystery of Jesus' Messiahship
   Progressively Revealed (1: 14 — 8: 26)
   
   A  Jesus with the Jewish crowds (1: 14 — 3: 6)
      
      Summary statement (1: 14-15)
      Call of the first disciples (1: 16-20)
      Jesus teaches and heals (1: 21-45)
      Controversies (2: 1-3, 5)
      Hostility of the Pharisees (3: 6)

   B  Jesus with his disciples (3: 7 — 6: 6)
      
      Summary statement (3: 7-12)
      Institution of the twelve (3: 13-19)
      Jesus withdraws; The true family of Jesus (3: 20-35)
      Three parables; Three miracles (4: 1 — 5: 43)
      Unbelief and hardness of heart (6: 1-6a)

   C  Jesus manifests himself (6: 7 — 8: 26)
      
      Summary statement (6: 6b)
      Mission of the twelve (6: 7-13)
      Opinions concerning Jesus; (6: 14-16)
      Death of John the Baptist (6: 17-29)
      Two parallel cycles related to bread (6: 30 — 8: 26)
      
      First cycle:
      First multiplication of loaves (6: 31-44)
      Crossing of the sea (6: 45-52)
      Arrival in Gennesaret (6: 53-56)
      Dispute with Pharisees (7: 1-23)
      The Syro-Phoenician woman: sayings about bread (7: 24-30)
      Cure of a deaf mute (7:31-37)
      
      Second cycle:
      Second multiplication of loaves (8: 1-9a)
      Crossing of the sea; Arrival in Dalmanutha (8: 9b-10)
      Dispute with Pharisees (8: 11-13)
      The disciples: sayings about bread (8: 14-21)
      Cure of a blind man (8: 22-26)

2  The Mystery of the Son of Man
   Progressively Revealed (8: 27 — 16: 8)
   
   A  The “Way” of the Son of Man (8: 27 — 10: 52)
      
      First prediction of the passion (8: 31)
      The disciples do not understand (8: 32-33)
      Instruction for the disciples (8: 34-9: 1)

      Catechetical appendix:
      Transfiguration and cure of an epileptic boy (9: 2-29)
Second prediction of the passion; (9: 30)
The disciples do not understand; (9:32-34)
Instruction for the disciples (9: 35-50)

*Catechetical appendix:*
Sayings on adultery, the children, riches, the disciples' reward
(10: 1-31)

Third prediction of the passion; (10: 32-34)
James and John do not understand; (10: 35-40)
Instruction for the disciples (10: 41-45)

*Transition:*
Cure of a blind man (10: 46-52)

**B**

*Final revelation in Jerusalem (11: 1 — 13: 27)*

Messianic entry into Jerusalem (11: 1-11)
The fig tree; the cleansing of the Temple (11: 12-25)
Controversies with adversaries (11: 27-12: 40)

*First series:*
Question of authority (11: 27-33)
Parable of vinedressers (12: 1-12)

*Second series:*
Question of tribute to Ceasar (12: 13-17)
Question of the resurrection (12: 18-27)
Question of the first commandment (12: 28-34)
Question of the Son of David (12: 35-37a)
Warning against the scribes (12: 37b-40)

*Catechetical appendix:*
The widow's mite (12: 41-44)
Apocalyptic discourse (13: 1-37)

**C**

*The fulfillment of the mystery (14: 1 — 16: 8)*

Plot, anointing, betrayal (14: 1-11)
Last Supper (14: 12-25)
Gethsemane (14: 26-42)
Arrest (14: 43-52)
Passion (14: 53-15: 47)
Visit of the Women to the Tomb (16: 1-8)
Epilogue (16: 9-20)

The Gospel of Mark in the Lectionary

The lectionary spreads the gospel of Mark over the Sundays of Ordinary Time in a way that faithfully follows the structure of the gospel as outlined above. This is not for the sake of the outline, of course, but in order that we may be faithful to the original intention of Mark himself. The closer we can get to what he is trying to teach us, the more chance we will have of grasping the message the structure is designed to carry. An awareness of the structure will help readers, preachers and catechists to see what they are proclaiming in context from one week to the next.

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The Gospel of Mark in the Lectionary of Ordinary Time

Sunday

Prologue: The figure of Jesus the Messiah
1 The baptism of Jesus (1: 6b-11)
2 The call of Andrew and his friend (Jn 1: 35-42)

Jesus' Messiahship Progressively Revealed

A Jesus with the Jewish crowds
3 The call of the first apostles (1: 14-20)
4 A day in Capernaum (1) (1: 21-28)
5 A day in Capernaum (2) (1: 29-39)
6 The cure of a leper (1: 40-45)
7 The cure of a paralytic (2: 1-12)
8 The question of fasting (2: 18-22)
9 Violation of the Sabbath (2: 23-3: 6)

B Jesus with his disciples
10 Serious criticism of Jesus (3: 20-35)
11 The parables of the kingdom (3: 26-34)
12 The calming of the storm (4: 35-41)
13 Jairus' daughter; the woman in the crowd (5: 21-43)
14 Jesus rejected in Nazareth (6: 1-6)

C Jesus manifests himself
15 The mission of the twelve (6: 7-13)
16 Compassion for the crowds (6: 30-34)
17 The feeding of five thousand (Jn 6: 1-15)
18 The bread of life (1) (Jn 6: 24-35)
19 The bread of life (2) (Jn 6: 41-51)
20 The bread of life (3) (Jn 6: 51-58)
21 Incredulity and faith (Jn 6: 61-70)
22 Jewish customs (Mk 7: 1-8, 14-15, 21)
23 The cure of a deaf mute (7: 31-37)

The Son of Man Progressively Revealed

A The “Way” of the Son of Man
24 Peter's confession of faith (8: 27-35)
25 Passion and resurrection prophesied (9: 29-36)
26 Instructions for disciples (9: 37-42, 44, 46-47)

B Final revelation in Jerusalem
27 Marriage and divorce (10: 2-16)
28 The problem of wealth (10: 17-30)
29 The sons of Zebedee (10: 35-46)
30 The cure of Bartimaeus (10: 46-52)
31 The first commandment (12: 28b-34)
32 The widow's mite (12: 38-44)
33 The last things (13: 24-32)

C The fulfillment of the Mystery
34 Christ the King (Jn 18: 33b-37)

The lectionary edits: In general, the lectionary faithfully follows the basic content and structure of Mark's gospel. Yet it does not present every word of this gospel, and it is worth noting the ways in which it deviates from the full text of the gospel.

On seven Sundays of Year B, John's gospel is used in place of Mark. In part this is done to supplement Mark, and in part to use portions of John that might otherwise remain unrepresented in the lectionary. First, John is used at the beginning of Ordinary Time (Sunday 2: the call of Andrew and his friend), and at the end (Sunday 34: Christ the King).

In the middle of Year B, John's gospel is used to replace Mark's version of the Feeding of the Five Thousand, the Walking on the Water, the Feeding of the Four Thousand, and associated stories. Thus these portions of chapters 6 and 7 of Mark are omitted.

Material omitted: The lectionary for Ordinary Time omits parts of almost every chapter of Mark's gospel — without, it must be emphasized, distorting its basic progression and major insights and themes. Some of the passages not found in Ordinary Time are used for solemnities and seasons, or they tell stories that the lectionary prefers to present in their Matthean or Lukan version. Finally, the weekday lectionary contains a substantial portion of Mark's gospel as well.

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2 Solemnities and seasons:
Advent 2 B
John the Baptist (1: 1-8)
Baptism of the Lord B
The baptism of Jesus (1: 6-11)
Lent 1 B
The temptation (1: 12-13)
Lent 2 B
The transfiguration (9: 1-28)
Passion Sunday B: Procession
Entry into Jerusalem (11: 1-10)

Passion Sunday B
The Passion (14: 1-15: 47)
Easter Vigil B
The empty tomb (16: 1-8)
Told by Matthew:
Call of Levi; eating with sinners (2: 13-17)
Parables (4: 1-25)
The Syrophoenician woman (7: 24-30)
Parable of the wicked tenants etc. (12: 1-28a)
Told by Luke:
The crowds follow Jesus (3: 7-19)
The eschatological discourse (13: 1-23)
The Other Readings

The Old Testament: As is always the case with the Sundays of Ordinary Time, the first readings are from the Old Testament, and each is related to the gospel text of the day. The second lesson consists of the semicontinuous reading of the letters of St. Paul and other New Testament books.

In the Year of Mark, the Old Testament is used as follows:

- Pentateuch: 9 passages
- Historical books: 6 passages
- Wisdom tradition: 6 passages
- Prophets: 12 passages

The New Testament letters: The semicontinuous pattern for the use of the New Testament letters during the Year of Mark is as follows:

- 1 Corinthians: Sundays 2 — 6
- 2 Corinthians: Sundays 7 — 14
- Ephesians: Sundays 15 — 21
- James: Sundays 22 — 26
- Hebrews: Sundays 27 — 33

A suitable catechesis (during the catechumenate) is provided by priests or deacons, or by catechists and others of the faithful, planned to be gradual and complete in its coverage, accommodated to the liturgical year, and solidly supported by celebrations of the word. This catechesis leads the catechumens not only to an appropriate acquaintance with dogmas and precepts but also to a profound sense of the mystery of salvation in which they desire to participate.

Christian Initiation of Adults, 75.1

The liturgy of the word is directed toward stirring up the faith of the parents, godparents, and congregation, and praying in common for the fruits of baptism before the sacrament itself.

Baptism for Children, Introduction, 17

After the reading, the celebrant gives a short homily, explaining to those present the significance of what has been read. His purpose will be to lead them to a deeper understanding of the mystery of baptism and to encourage the parents and godparents to a ready acceptance of the responsibilities which arise from the sacrament.

Baptism for Children, 45
The Year of Matthew

Following the traditional order of the books of the New Testament, the gospel according to Matthew is read during Year A of the lectionary cycle.

The use of Matthew: Chapters 3 — 25 of Matthew are read during Ordinary Time, while chapters 1 — 2 are read during Advent and Christmas, and chapters 26 — 28 are used during the Paschal Triduum. It is also used to a lesser extent during Lent and on certain solemnities. During Ordinary Time Matthew is supplemented by John in one place, namely the account of the Lamb of God on Sunday 2.

Matthew and his gospel

The teaching of Jesus: Matthew shows a greater interest in the words of Jesus than do Mark and Luke, and in fact he goes out of his way to give us the content of the teaching of Jesus of Nazareth. His portrait of Christ is essentially that of the Master, the Teacher of the New Law. What the evangelist has done is to gather together the traditions of the words of Christ and to enshrine them in five major discourses or sermons. It is principally in these sections that we are to discover Matthew's message, for they stand at the heart of the work and everything else is built around them.

The reign of God: Because of this emphasis on the words of Jesus, from an early era the Church has turned especially to Matthew for the teaching of Christ. The central theme of Jesus' teaching is the kingdom or reign or dominion of God, and he describes this vision in a variety of ways. For example, it is imaged in the seven-fold parables of chapter 13, and how it can be put into practice in the life of the community is shown in the community sermon of chapter 18.

Christ is present: Underlying the whole of Matthew's Gospel is the evangelist's conviction that the Lord is with his Church "always — to the end of time" (29: 20). It is this sense of the abiding presence of Christ, whom he names as "Emmanuel, which means God-with-us" (1: 23), which has guided Matthew most of all in his work. Not only was the presence of the Risen Lord in and through the Church very clear to him; he was able to discern the Lord at work in the Church also. These two ideas explain why this Gospel was known for centuries as the "ecclesial Gospel."

In the community: In Chapter 18 the sense of presence is defined at its clearest when Jesus says, in giving his instruction to the community, "Where two or three are gathered together in my name, there am I in their midst." The abiding presence of the Lord is in the community, binding it together, giving it significance, making of it what it should be.

An ecclesial portrait: Thus the picture of Christ which is presented in the gospel of Matthew is the Church's picture of Christ. It is a Christ in the midst, a Christ of the Church. It is a Christ who is alive and active in the Church and who makes of the Church an instrument of salvation. Matthew wants to identify in the life of the Church the abiding presence and activity of the Lord in such a way that the Church itself becomes the sacrament of the unity which is God's wish for the human family.
The nature of the church, or better, what Vatican II called "the mystery of the Church", and the sacramental presence and activity of Christ are the two poles of the theology of Matthew. They will become through the liturgy the poles of the Church's catechesis in the course of Year A. Matthew's gospel confronts us with "Christ, the sacrament of the encounter with God." Secondly, he speaks of the life of the Church in such a way that we can recognize the contemporary idea of the sacraments as encounters with Christ. His gospel leads us into the areas of ecclesiology and sacramental theology.

With Christ in its midst, with the presence of God sustaining the Church, the kind of life envisioned by the Sermon on the Mount is the only kind of life which is worthy of the mystery of Christ. The gospel of Matthew never talks in terms of the disciples being like Jesus. Rather, it always talks in terms of their actual identification with Christ.

The whole point of Matthew's work is to make us aware that Jesus is alive, that he continues to exercise his authority and to make his presence felt in the midst of the Church. In the light of his presence, we discern the future and the path our discipleship is to take.

The structure of Matthew's gospel

Matthew is a good catechist and preacher, and has organized his material carefully. Following the general outline pioneered by Mark, Matthew shows his own great interest in the words of Jesus, whom he views as the teacher of the new law. As already mentioned, the evangelist has gathered the teaching of Jesus and expressed it in the form of five major discourses or sermons; these five units constitute the basic framework of the gospel as a whole. The five sermons are:

- The Sermon on the Mount (chs. 5 — 7)
- The Missionary Sermon (ch. 10)
- The Parable Sermon (ch. 13)
- The Community Sermon (ch. 18)
- The Final Sermon (chs. 23-25)

Narrative: Between the sermons are sections of narrative material, which have been composed by the evangelist to support the discourses and to provide unity and coherence to the work as a whole. The narrative sections both lead to the following sermon and are derived from the preceding discourse. Taking the sermon and the narrative sections together, Matthew's gospel may be divided into 13 sections or stages.

A detailed analysis: The following table identifies the narrative sections as well as the five discourses, and provides additional detail as to the content of both types of material.

The Structure of the Gospel of Matthew

1. The fulfillment of the history of salvation in Jesus, the Christ: Genealogy and Infancy Narratives chs. 1 — 2
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<th>Chapter</th>
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<td>Peter's mother-in-law (8: 1-15)</td>
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<td>Regarding John the Baptist (11: 2-19)</td>
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<td>Thanksgiving to the Father; Invitation to the weary (11: 25-30)</td>
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<td>Signs; the return of the evil spirit (12: 38-45)</td>
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<td>The brethren of Jesus 12: 46-50</td>
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7. The mysterious growth of the kingdom of heaven: The Parable Sermon

   The parable of the sower; its interpretation (13: 1-23)
   The parable of the darnel (13: 24-30)
   The parable of the leaven; Speaking in parables (13: 33-35)
   Interpretation of the parable of the darnel (13: 36-43)
   The parables of the treasure and the pearl (13: 44-46)
   The parable of the net (13: 47-50) Conclusion (13: 51-52)

8. The kingdom of heaven grows: journeys and community faith (Narrative)

   Rejection at Nazareth (13: 53-58)
   Herod; Execution of John the Baptist (14: 1-12)
   The feeding of the five thousand (14: 13-21)
   Jesus walks on the water; healings (14: 22-36)
   Exterior and interior cleanliness (15: 1-20)
   The Canaanite woman; healing of the sick (15: 21-31)
   The feeding of four thousand (15: 32-29)
   Signs and times; leaven (16: 1-12)
   The confession of Peter (16: 13-23)
   Discipleship (16: 24-28)
   The transfiguration; the coming of Elijah (17: 1-13)
   The healing of an epileptic child (17: 14-21)
   The second prediction of the passion (17: 22-23)
   The temple tax (17: 24-27)

9. The community of the “little ones,” welcomed and forgiven: The Community Sermon

   Greatness in the Reign (18: 1-5)
   Scandals (18: 6-9)
   The lost sheep (18: 10-14)
   Fraternal correction (18: 15-20)
   Forgiveness (18: 21-22)
   The parable of the unmerciful servant (18: 23-25)

10. The kingdom on trial: the road to Jerusalem and events there (Narrative)

    Marriage; Children; The rich young man (19: 1-30)
    The parable of the laborers in the vineyard (20: 1-16)
    The third prediction of the passion (20: 17-19)
    The sons of Zebedee; healing of two blind men (20: 20-34)
    Entry into Jerusaleme; purging of the Temple (21: 1-17)
    The fig tree (21: 18-22)
    The authority of Jesus (21: 23-27)
    Parables: The two sons; the wicked husbandmen; the wedding feast (21: 28 — 22: 14)
    The tribute paid to Caesar; marriage and the resurrection (22: 15-33)
    The greatest commandment (22: 24-40)
    The Son of David (22: 41-46)
    Against the scribes and pharisees (23: 1-26)
11. The coming of the Son of Man: The Final Sermon

The prediction of the destruction of the Temple (24: 1-3)
The signs of the parousia (24: 4-8)
Persecutions and dissensions (24: 9-14)
The abomination of desolation (24: 15-22)
False messiahs (24: 34-35)
The parousia of the Son of Man (24: 29-36)
Exhortations of vigilance (24: 37-41)
The prudent householder; the faithful and prudent servant (24: 42-51)
The wise and foolish virgins (25: 1-13)
The parable of the talents (25: 14-30)
The last judgment (25: 31-46)

12. The Passion Narrative

13. The Resurrection Narrative

Infancy and baptism: The gesture of Jesus in receiving the baptism of John fulfills in a totally unexpected way the hopes of the People of God (chs. 3 — 4), in accordance with the prophecies of the Old Testament underlined in the context of his birth (chs. 1 — 2). The connection between these two stages of the gospel is expressed by the presence of the Spirit of God (1: 18, 20; 3: 11, 16; 4: 1).

The authority of Jesus: Stage 3 (chs. 5 — 7) and stage 4 (chs. 8 — 9) constitute a defined section of the gospel in that they are marked off by the repetition of the same summary statement (4: 23 = 9: 35). This underlines the authority of Jesus, which is manifested in his words and in his actions. It is in the person of Jesus that the kingdom of heaven is at hand.

The disciples: Jesus then transmits his authority to the group of twelve, with whom he identifies himself in a particular way; he invites them to share his fate and destiny (ch. 10). His fate is bound up with opposition and rejection; the prospect of the end, the justice of God, the day of judgment becomes the source for discernment (chs. 11 — 12).

Hearing the word: Stage 7 (ch. 13) and stage 8 (chs. 14 — 17) are all about listening to the word and understanding it. The mystery of the kingdom of heaven is accessible to the disciples of Jesus, but not to the "others" (ch. 13). Even though he feeds and heals the crowds, Jesus' main interest is in the formation of his disciples, among whom Peter takes a special place, and leads them to a sound faith in the Son of the Living God (chs. 14 — 17).

Jesus in the community: Jesus himself, who lives in its midst, is the sole judge of the true attitudes of the church community which builds itself around him (ch. 18). His decisive judgment takes him into the heart of the Holy City, where the "little ones" recognize him, but the "clever" and the "wise" seek his death (chs. 19 — 23). An atmosphere of "trial" pervades this stage, though at the same time the key phrase is perhaps "to enter into" the kingdom, eternal life, Jerusalem itself, the Temple.

The passion and resurrection narratives and epilogue are of course not proclaimed during Ordinary Time.
The gospel of Matthew in the lectionary

The lectionary is selective: The lectionary for the Sundays of Ordinary Time presents the gospel of Matthew in a very selective fashion. To a large extent it assumes that we know the Good News as presented by Mark and that we are familiar with most of the material that Matthew has in common with Mark or with Luke. Greatest attention, therefore, is paid to what is special and unique about Matthew’s gospel itself.

The five great sermons occupy 17 of the 33 Sundays of Ordinary Time on which Matthew is read (4 — 9; 15 — 18; 23 — 24; 32 — 34). The beginnings of Jesus’ ministry (Sundays 1 and 3) and Peter’s Confession of Faith (Sunday 21) are told by Matthew as they are by Mark and by Luke in their own years. Most of the other lectionary passages chosen, however, either constitute other uniquely Matthean accounts, or gospel stories that, though common with other gospels, are taken into the lectionary only in Year A. The following table outlines the use of Matthew in the lectionary of Ordinary Time for Year A.

The Gospel of Matthew in the Lectionary for Ordinary Time

Sunday

2. The preaching of the Kingdom of Heaven.

1  The baptism of Jesus (3: 13-17)
2  The Lamb of God (Jn 1: 29-34)
3  Capernaum and the first disciples (4: 12-23)

3. The Authority of the Kingdom of Heaven: Jesus Teaches

4. The Authority of the Kingdom of Heaven: Jesus Heals

4  The Sermon on the Mount (1) (5: 1-12a)
5  The Sermon on the Mount (2) (5: 13-16)
6  The Sermon on the Mount (3) (5: 17-37)
7  The Sermon on the Mount (4) (5: 38-48)
8  The Sermon on the Mount (5) (6: 24-34)
9  The Sermon on the Mount (6) (7: 21-27)
10  The call of Levi (9: 9-13)

5. Jesus Sends Out His Followers

6. Jesus The Object of Scandal and Controversy.

11  The Missionary Sermon (1) (9: 36 — 10: 8)
12  The Missionary Sermon (2) (10: 26-33)
13 The Missionary Sermon (3) (10: 37-42)
14 The revelation to the "simple" (11: 25-30)

7. The Mysterious Growth of the Kingdom of Heaven

15 The Parable Sermon (1) (13: 1-23)
16 The Parable Sermon (2) (13: 24-43)
17 The Parable Sermon (3) (13: 44-52)
18 The feeding of five thousand (14: 13-21)
19 Walking on the waters (15: 21-33)
20 The Canaanite woman (15: 21-28)
21 Peter's confession and primacy (16: 13-20)
22 A passion prophecy; discipleship (16: 21-27)

9. The Community of the "Little Ones"

10. The Kingdom on Trial. The Road to Jerusalem
23 The Community Sermon (1) (18: 15-20)
24 The Community Sermon (2) (18: 21-35)
25 The parable of the laborers (20: 1-16a)
26 The parable of the two sons (21: 28-32)
27 The parable of the wicked husbandmen (21: 33-43)
28 The parable of the marriage feast (22: 1-14)
29 Paying tribute to Caesar (22: 15-21)
30 The first commandment (22: 34-40)
31 Hypocrisy and ambition (23: 1-12)

11. The Coming of the Son of Man
32 The Final Sermon (1) (25: 1-13)
33 The Final Sermon (2) (25: 14-30)
34 The Final Sermon (3): Christ the King (25: 31-46)

The Other Readings

The Old Testament: During Ordinary Time, the first reading is always from the Old Testament, and is chosen to relate to the gospel of the day. The
second readings consist of the semicontinuous reading of the letters of St. Paul. The distribution of readings from the Old Testament is the following:

- Pentateuch: 4 passages
- Historical books: 3 passages
- Wisdom tradition: 4 passages
- Prophets: 21 passages

**The New Testament letters:** In the Year of Matthew the semicontinuous pattern for the use of the New Testament letters is:

- 1 Corinthians Sundays 2 — 8
- Romans Sundays 9 — 24
- Philippians Sundays 25 — 28
- 1 Thessalonians Sundays 29 — 33

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In the celebration of marriage (which normally should be within the Mass), certain elements should be stressed, especially the liturgy of the word, which shows the importance of Christian marriage in the history of salvation and the duties and responsibility of the couple in caring for the holiness of their children.

*Rite of Marriage, 6*

After the gospel, the priest gives a homily drawn from the sacred text. He speaks about the mystery of Christian marriage, the dignity of wedded love, the grace of the sacrament and the responsibilities of married people, keeping in mind the circumstances of this particular marriage.

*Rite of Marriage, 22*

Penitential celebrations are gatherings of the people of God to hear the proclamation of God's word. This invites them to conversion and renewal of life and announces our freedom from sin through the death and resurrection of Christ.

*Rite of Penance, 36*

The sacrament of penance should begin with a hearing of God's word, because through his word God calls [all] to repentance and leads them to a true conversion of heart.

*Rite of Penance, 24*
The Year of Luke

Chapters 3 — 21 of the gospel according to Luke are read during Ordinary Time of Year C of the lectionary cycle. Chapters 1 and 2 are read during Advent and Christmas, and chapters 22 — 24 are used during The Paschal Triduum. It is also used during Lent and on certain solemnities. During Ordinary Time Luke is supplemented by John in one place, namely the story of the marriage feast of Cana on Sunday 2.

Luke and his gospel

Luke speaks to us: Written in the eighties of the first Christian century — some 1900 years ago — the gospel according to Luke speaks to the modern world. It is a gospel that reflects on God’s loving mercy for all people, on the equality of women in the story of salvation, and on the Holy Spirit. This gospel speaks about prayer, repentance, and justice. In it we are called to love and welcome the poor, outcasts, sinners, and those rejected or ignored by society.

A Jesus who loves: Luke presents a portrait of Jesus as the one who loves and forgives all people. He is the king of all, and comes among us to be our servant and savior. As the Son of God and the son of Mary, Jesus is our loving and forgiving brother. He shows us how to love and serve and forgive other people.

Love and mercy: In the year of Luke, we are invited to listen to the Good News that God loves us all and wants to save us. We are called to turn away from sin, to turn back to God, to let God heal our wounds, to let Jesus be first in our lives. As followers of Jesus, we are invited to bring God’s love and mercy into the lives of others by the way we love them and help them this year.

Luke’s Jesus is for all, not just religious people. Jesus is fully a member of the human race, and he comes for all his sisters and brothers.

Social applications: We find in Luke’s gospel a great deal of insight into Christ which has a social application: the poor, the outcast, the rich, the business man, women, the judge . . . all of these will find in Luke the help they need to apply the gospel of Christ to their own situation.

Reactions to Jesus: People react to Luke’s Jesus in various ways: by watching in an uncommitted way (which may eventually lead to repentance and conversion), by jeering and rejection, by mocking, by declaring faith. But the Good News is that anyone can recognize Jesus as Son of God; it is not a privilege for a few.

The disciples: Luke also contains a description of the disciples of Christ: they have a sense of consciousness of what they are doing; they have a sense of urgency in following Jesus; and they are persistent.

Two images of Christ: But there is a careful balance to be held in Luke’s gospel. His portrait of Christ is in the nature of a diptych. Balanced against the image of the compassionate and appealing Christ, there is the image of one whose demands are total, whose time is short, whose message is urgent.
This explains why Luke’s is also the gospel of renunciation and of perseverance.

**Discipleship:** What Luke offers us is a catechism of Christian discipleship — with all its privileges and consolations, but also with all its dangers and temptations. Both aspects belong to the message as a whole; they do not cancel out one another, but are complementary.

The structure of Luke’s gospel

**An ordered account:** Luke tells us that “after carefully going over the whole story from the beginning . . . I . . . have decided to write an ordered account for you” (1: 3). His account is well organized and carefully constructed, and the theme that holds everything together is the idea of movement and direction.

**Jerusalem is the central point of reference:** there Luke’s gospel begins and ends. His version of the Good News represents a journey from Galilee to Jerusalem, and this is completed in the Acts of the Apostles by the journey of the Church “throughout Judea and Samaria, and indeed to the ends of the earth” (Acts 1: 8).

**After the Infancy Gospel** which plays such an important role in the Advent and Christmas liturgy, Luke tells the story of the Galilean ministry in a way that is roughly the same as Matthew’s and Mark’s versions. But even here we become aware of his own personal interests, and the section from 6: 20 to 8: 3 is largely unique to Luke.

**Visit to Nazareth:** First, however, the significance of Jesus’ visit to Nazareth in chapter 4 needs to be pointed out. This is “programmatic” in the sense that it brings us face to face with the purpose and thrust of the mission of Jesus according to Luke: “Good News for the poor, release for captives, liberty for the oppressed.” This vision casts its light over the rest of the Galilean ministry.

**At the end of the Galilean ministry,** however, Luke’s artistic and theological genius is even more apparent; from that point onwards, Jesus is on the move. The whole of the central section is cast in the mold of a “travel narrative,” describing the journey of Jesus to Jerusalem, his death and resurrection, and his return to the Father. It is in this section that Luke has gathered most of the material concerning Jesus that he alone contributes; the central section of Luke is unlike any of the other gospels. Here, therefore, is where we find the essence of Luke’s theology.

**A theological journey:** Luke’s vision of this journey is not a geographical or chronological affair; he does not go into details of times and places. What interests him is that the journey of Christ should be seen as an itinerary for the Church and for the individual Christian. What the liturgy is demanding of us, and what the lectionary is helping us to do, is to make the same journey with Christ in the course of this year.

**The rest of the gospel** rejoins the common tradition, even though Luke continues to tell the story in his own way.
The following outline provides a brief overview of the structure in Luke’s gospel.

Infancy Narrative
Preparation for the Public Ministry
Jesus’ ministry in Galilee: teaching in word and deed
Journey to Jerusalem: Jesus teaches his disciples
Jesus in Jerusalem: final teachings, passion, death, resurrection, ascension

A detailed analysis: With this general view in mind, it may be helpful to show how Luke’s vision is worked out in some detail. This is given in the next table.

The Structure of the Gospel of Luke

1. Prologue (1: 1-4)
2. The Infancy Narrative (1: 5 — 2: 52)
3. Preparation for the Public Ministry (3: 1 — 4: 13)
   A John the Baptist (3: 1-20)
   B The Baptism of Jesus (3: 21-22)
   C The Genealogy of Jesus (3: 23-38)
   D The Temptation (4: 1-13)
4. The Galilean Ministry (4: 14 — 9: 50)
   A Two Typical Events: At Nazareth and Capernaum (4: 14-44)
      Jesus at Nazareth (4: 14-30)
      Day at Capernaum (4: 31-44)
   B From the call of Peter to the Naming of the Twelve (5: 1 — 6: 16)
      The call of Simon Peter (5: 1-11)
      Two miracles and a conflict story (5: 12-26)
      The call of Levi (5: 27-39)
      Sabbath controversies (6: 1-11)
      The naming of the twelve (6: 12-16)
   C The Full Ministry (6: 17 — 9: 9)
      The great discourse (6: 17-49)
      The centurion’s servant (7: 1-10)
      The widow’s son at Naim (7: 11-17)
      Jesus and the Baptist (7:18-35)
      The penitent woman (7: 36-50)
      The ministering women (8: 1-3)
      Parable of the sower (8: 4-18)
      The true family of Jesus (8: 19-21)
      The stilling of the tempest (8: 2-25)
      The Gerasene demoniac (8: 26-39)
      Two miracles for women (8: 40-56)
      The mission of the twelve (9: 1-6)
      Perplexity of Herod Antipas (9: 7-9)
D  The Climax (9: 10 — 50)
Return of the twelve; feeding of the five thousand (9: 10 — 17)
Peter's confession; passion-resurrection foretold (9: 18-22)
Conditions for discipleship (9: 23-27)
The transfiguration (9: 28-36)
The epileptic boy (9: 37-43a)
Second prediction of the passion (9: 43b-45)
Dispute about greatness (9: 46-48)
The exorcist, a stranger (9: 49-50)

5.  The Journey Narrative (9: 51 — 19: 28)
A  Section proper to Luke (9: 51 — 18: 14)
Samaritan refusal (9: 51-56)
Demands of discipleship (9:57-62)
Mission of the seventy-two disciples (10: 1-12)
The impenitent towns (10: 13-16)
The return of the seventy-two (10: 17-20)
Jesus' hymn of praise (10: 21-22)
The privileges of the disciples (10: 23-24)
The parable of the Good Samaritan (10: 25-37)
Martha and Mary (10: 38-42)
On prayer (11: 1-13)
Two statements about a sign (11: 14-36)
Denunciation of the Pharisees and lawyers (11: 37-54)
Exhortations and warnings (12: 1 — 13:9)
The universal kingdom begins small and hidden (13: 10-21)
The remnant (13: 22-35)
Lucan symposium (14: 1-24)
Discipleship's total dedication (14: 25-35)
The parables of mercy (15: 1-32)
Two parables about riches (16: 1-31)
Three sayings and a parable (17: 1-10)
The ten lepers (17: 11-19)
The kingdom of God; the days of the Son of Man (17: 20-37)
Two parables on prayer (18: 1-14)
B  Section common with Mark's Gospel (18: 15 — 19: 28)
Children and the kingdom (18: 15-17)
Danger of riches (18: 18-30)
Third prediction of the passion (18: 31-34)
Blind man at Jericho (18: 35-43)
Zacchaeus the publican (19: 1-10)
Parable of the pounds (19: 11-28)

A  Events at Jesus' Entry (19: 29-48)
Messianic entry (19: 29-40)
Lament over Jerusalem (19: 41-44)
Cleansing of the temple (19: 45-48)
B  Controversies in Jerusalem (20: 1 — 21: 4)

- Authority of Jesus (20: 1-8)
- Parable of the vine dressers (20: 9-19)
- Tribute to Caesar (20: 20-26)
- Sadducees and the resurrection (20: 27-40)
- Son of David (20: 41-44)
- Condemnation of the scribes (20: 45-47)
- The Widow's mite (21: 1-4)

C  Discourse on the Fall of Jerusalem (21: 5-38)

7.  The passion and glorification of Jesus (22: 1 — 24: 53)

A  The paschal meal (22: 1-38)
B  The passion, death, and burial (22: 39 — 23: 56)
C  The resurrection and ascension (24: 1-53)

The first part of the travel narrative (9: 51 — 14: 35) begins with the story of three vocations and continues with the mission of the disciples. Everything else in this section is centered around these two ideas — vocation and mission. The qualities which are demanded of the follower of Christ are spelled out in some detail: universal love, concentration on the basic things in life, the spirit of prayer, and a whole host of other ideas which are as relevant to Christian discipleship today as they were in the early Church.

The “parables of mercy” in Luke 15: 1-32 (the lost sheep, the lost coin, the prodigal son) are of particular importance, as they collectively represent the literary and theological centerpiece of the entire gospel of Luke. This series of three parables serves to highlight the basic message that the evangelist is attempting to communicate: God’s mercy is real and God’s love is a reconciling love. Everything that has been said about discipleship in the preceding passages leads up to this section and everything that follows takes its inspiration from it. It takes on a special emphasis and importance in the context of the present renewal in the Church of the ministry of reconciliation.

The second part of the travel narrative (16: 1 — 19: 28) indicates the difficulties and temptations that stand in the way of the follower of Christ. The social application of the gospel has to be taken seriously at this point or there is every danger of missing an essential ingredient in Luke’s portrait of Christ.

In Jerusalem: In the section on the ministry in Jerusalem (19: 29 — 21: 38) the gospel of Luke rejoins the common tradition of Mark and Matthew. However, Luke shows a special interest in the question of death (and life after death) as a prelude to the story of the passion of Christ himself. The properly eschatological nature of Christianity has to be explained at some stage along the way, and this is done every year in relation to the final discourse of Jesus in Jerusalem.

The gospel of Luke in the lectionary

A  selective account: The lectionary presents the gospel according to Luke in a very selective fashion. In general it takes for granted that we are familiar with Mark’s gospel and with most of the material that Luke has in common.
with Mark or with Matthew. It focuses, therefore on what is special and
gospel is used in the lectionary for Ordinary Time for Year C.

The Gospel of Luke in the Lectionary for Ordinary Time

Sunday

Preparation for the Public Ministry:
The Figure of Jesus the Messiah
1 The baptism of Jesus (3: 15-16, 21-22)
2 The marriage feast at Cana (Jn 2: 1-12)

The Galilean Ministry at Nazareth:
Luke's Program for Jesus' Ministry
3 Prologue; the visit to Nazareth (1: 1-4; 4: 14-21)
4 The visit to Nazareth (2) (4: 21-30)

The Galilean Ministry
5 The call of the first apostles (5: 1-11)
6 The sermon on the plain (1) (6: 17, 20-26)
7 The sermon on the plain (2) (6: 27-38)
8 The sermon on the plain (3) (6: 39-49)
9 The cure of the centurion's servant (7: 1-10)
10 The widow of Naim (7: 11-17)
11 Jesus' feet anointed; the sinful woman (7: 36-50)
12 Peter's confession of faith (9: 18-24)

Travel Narrative Part I: The Qualities Jesus Demands of Those Who
Follow Him
13 The journey to Jerusalem begins (9: 51-62)
14 The mission of the seventy-two (10: 1-12, 17-20)
15 The good Samaritan (10: 25-37)
16 Martha and Mary (10: 38-42)
17 The importunate friend (11: 1-13)
18 Parable: the rich fool (12: 13-21)
19 The need for vigilance (12: 32-48)
20 "Not peace, but division" (12: 49-53)
21 "Few will be saved" (13: 22-30)
22 True humility (14: 1, 7-14)
23 The cost of discipleship (14: 25-33)
24 Parables: the lost sheep, the lost coin, the lost son (15: 1-32)

Travel Narrative Part II:
The Obstacles Facing Those Who Follow Jesus
25 Parable: the unjust steward (16: 1-13)
26 Parable: the rich man and Lazarus (16: 19-31)
27 A lesson on faith and dedication (17: 5-10)
28 The ten lepers (17: 11-19)
29 Parable: the unjust judge (18: 1-8)
30 Parable: the pharisee and the publican (18: 9-14)
31 The journey to Jerusalem ends: Zacchaeus (19: 1-10)
The Ministry In Jerusalem

32 The resurrection debated (20: 27-38)
33 Signs announcing the end (21: 5-19)

Christ the King: Reconciliation

34 The repentant thief: Christ the King (23: 35-43)

Sundays 1 and 3, which tell about the beginning of Jesus' ministry, are similar to the accounts found at the beginning of Year A and Year B. Likewise, the account of Peter's Confession of Faith (Sunday 12) is told in its Lukan version as it is in the gospels of Mark and Matthew. The signs announcing the end (Lk 21: 5-19; Sunday 33) are to be found in Mark and Matthew as well, but only Luke's version is used in the Sunday lectionary.

The remaining Sundays (4 — 11, 13 — 22, 34), therefore, relate material that is unique to Luke's gospel or which is presented by him in a particularly distinctive manner. Nineteen of the 33 passages from Luke that feature in the lectionary for Ordinary Time are taken from the Travel Narrative.

The Other Readings

The Old Testament: The reading of the gospel of Luke during Ordinary Time is of course complemented by the proclamation of passages from the Old Testament and from the New Testament epistles as well. The distribution of Old Testament readings, which are always chosen in relation to the gospel text, is as follows:

- Pentateuch: 5 passages
- Historical books: 7 passages
- Wisdom tradition: 7 passages
- Prophets: 13 passages

The New Testament letters: The semicontinuous pattern for the use of the New Testament letters during Ordinary Time in the Year of Luke is as follows:

- 1 Corinthians: Sundays 2-8
- Galatians: Sundays 9-14
- Colossians: Sundays 15-18
- Hebrews: Sundays 19-22
- Philemon: Sunday 23
- 1 Timothy: Sundays 24-26
- 2 Timothy: Sundays 27-30
- 2 Thessalonians: Sundays 31-33
John In The Lectionary

The gospel according to John is not given a year of its own in the Sunday lectionary, but is used on particular occasions during the Years of Matthew, Mark and Luke. The same principles regarding the lectionary and catechesis that have been enunciated in relation to the synoptic gospels of course apply as well to John's gospel. Space does not permit a detailed discussion of the fourth gospel in this issue, but the following table at least indicates how John is used on the Sundays and solemnities of the liturgical year.

The Gospel of John In the Lectionary

Advent 3 B
John the Baptist (1: 6-8, 19-28)

Christmas: Mass during the Day
Prologue (1: 1-18)

Second Sunday after Christmas
Prologue (1: 1-18)

Ordinary Sunday 2 A
The witness of John (1: 29-34)

Ordinary Sunday 2 B
The first disciples (1: 35-42)

Ordinary Sunday 2 C
Wedding at Cana (2: 1-12)

Lent 3 A
The Samaritan woman at the well (4: 5-42)

Lent 3 B
The Cleansing of the Temple (2: 13-25)

Lent 4 A
The cure of the man born blind (9: 1-41)

Lent 5 A
The raising of Lazarus (11: 1-45)

Lent 5 B
Jesus foretells his death and glorification (12: 20-33)

Lent 5 C
The adulterous woman (8: 1-11)

Passion Sunday B: Procession
The Messiah enters Jerusalem (12: 12-16)

Holy Thursday
Jesus washes his disciples' feet (13: 1-15)

Good Friday
The Passion (18: 1-19: 42)
Easter Sunday
   The empty tomb (20: 1-9)

Easter 2 ABC
   Appearances to the disciples (20: 19-31)

Easter 3 C
   The appearance on the shore of Tiberias (21: 1-19)

Easter 4 A
   The good shepherd (10: 1-10)

Easter 4 B
   The good shepherd (10: 11-18)

Easter 4 C
   Jesus claims to be the Son of God (10: 27-30)

Easter 5 A
   Farewell discourse (14: 1-12)

Easter 5 B
   The true vine (15: 1-8)

Easter 5 C
   Farewell discourse (13: 31-35)

Easter 6 A
   Farewell discourse (14: 15-21)

Easter 6 B
   The true vine (15: 9-17)

Easter 6 C
   Farewell discourse (14: 23-29)

Easter 7 A
   The priestly prayer of Jesus (17: 1-11)

Easter 7 B
   The priestly prayer of Jesus (17: 11-19)

Easter 7 C
   The priestly prayer of Jesus (17: 20-26)

Pentecost: Vigil
   The promise of living water (7: 37-39)

Pentecost: Day
   Appearances to the disciples (20: 19-23)

Trinity A
   The conversation with Nicodemus (3: 16-18)

Trinity C
   The coming of the Advocate (16: 12-15)

Ordinary Sunday 17 B
   The miracle of the loaves (6: 1-15)
Ordinary Sunday 18 B
The discourse in the synagogue at Capernaum (6: 24-35)

Ordinary Sunday 19 B
The discourse in the synagogue at Capernaum (6: 41-51)

Ordinary Sunday 20 B
The discourse in the synagogue at Capernaum (6: 51-58)

Ordinary Sunday 21 B
The discourse in the synagogue at Capernaum (6: 60-69)

Ordinary Sunday 34 B: Christ the King
Jesus before Pilate (18: 33-37)

Note: In Canada the readings of Easter 7 are never used because the feast of the Ascension is transferred to this Sunday.

TWENTY-FIFTH ANNIVERSARY OF THE LITURGY CONSTITUTION

On the occasion of the 25th Anniversary of the Promulgation of the Conciliar Constitution on the Sacred Liturgy (Sacrosanctum Concilium), Pope John Paul has issued an Apostolic Letter. The pope's letter, released on May 13, 1989 and dated December 4, 1988, discusses the guiding principles of the liturgical renewal, both the difficulties and the positive results of the reform, and offers direction for ongoing efforts to foster genuine liturgical life within the Church. In concluding his message, the Holy Father says: "The time has come to renew that spirit which inspired the Church at the moment when the constitution... was prepared, discussed, voted upon and promulgated and when the first steps were taken to apply it (no. 23).

The Apostolic Letter is available from Publications Service (CCCB) @ $1.75 each (plus postage and handling).
The Old Testament in Ordinary Time

During the Sundays of Ordinary Time, the first reading is always from the Old Testament, and it is chosen to relate to the gospel passages for the day. The books of the Old Testament that are so used, and the individual passages chosen, are given in the following table, which is arranged in order of the books of the Bible.

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<th>Book</th>
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<td>Genesis 3: 9-15</td>
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<td>Exodus 32: 7-11, 13-14</td>
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<td>Numbers 11: 25-29</td>
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<td>Deuteronomy 4: 1-2, 6-8</td>
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<td>Deuteronomy 4: 12-15</td>
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<tr>
<td>Deuteronomy 18: 15-20</td>
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</tbody>
</table>

The second account of the creation
The Fall
The apparition at Mamre
Abraham intercedes
The manna and the quails
A battle against the Amalekites
The Israelites at Sinai
Moral and religious law
The prayer of Moses
Human leprosy
Worship
The spirit given to the elders
The apostasy at Peor
The Ten Commandments
To love God
Conclusion
Prophets
Deuteronomy 30: 10-14
Return from exile

Joshua 24: 1-2a, 15-17, 18b
Israel’s vocation

1 Samuel 3: 3b-10, 19
God calls Samuel

1 Samuel 26: 2, 7-9, 12-13, 22-23
David spares Saul

2 Samuel 12: 7-10, 13
David is rebuked by Nathan

1 Kings 3: 5, 7-12
Solomon’s dream

1 Kings 8: 41-43
Solomon’s prayer

1 Kings 17: 10-16
Elijah at Zarephath

1 Kings 17: 17-24
The widow’s son

1 Kings 19: 4-8
The journey to Horeb

1 Kings 19: 9a, 11-13a
The encounter with God

1 Kings 19: 16b, 19-21
The call of Elisha

2 Kings 4: 8-11, 14-16a
The woman of Shunem

2 Kings 4: 42-44
The multiplication of loaves

2 Kings 5: 14-17
Naaman is healed

Nehemiah 8: 1-4a, 5-6, 8-10
Ezra reads the Law

2 Maccabees 7: 1-2, 9-14
The martyrdom of the seven brothers

Isaiah 5: 1-7
The song of the vineyard

Isaiah 6: 1-2a, 3-8
The call of Isaiah

Isaiah 9: 1-4
Epiphany

Sunday 15 C
Sunday 21 B
Sunday 2 B
Sunday 7 C
Sunday 11 C
Sunday 17 A
Sunday 9 C
Sunday 32 B
Sunday 10 C
Sunday 19 B
Sunday 19 A
Sunday 13 C
Sunday 13 A
Sunday 17 B
Sunday 28 C
Sunday 3 C
Sunday 32 C
Sunday 26 A
Sunday 5 C
Sunday 3 A
Isaiah 22: 19-23
Another oracle
Sunday 21 A

Isaiah 25: 6-10a
The messianic banquet
Sunday 28 A

Isaiah 35: 4-7a
The judgment of God
Sunday 23 B

Isaiah 43: 18-19, 21-22, 24b-25
The new exodus
Sunday 7 B

Isaiah 45: 1, 4-6
Oracle in favor of Cyrus
Sunday 29 A

Isaiah 49: 3, 5-6
Second servant song
Sunday 2 A

Isaiah 49: 14-15
The return
Sunday 8 A

Isaiah 50: 5-9a
Third servant song
Sunday 24 B

Isaiah 53: 10-11
Fourth servant song
Sunday 29 B

Isaiah 55: 1-3
The food of the poor
Sunday 18 A

Isaiah 55: 6-9
The nearness of God
Sunday 25 A

Isaiah 55: 10-11
The word of God
Sunday 15 A

Isaiah 56: 1, 6-7
God welcomes converts
Sunday 20 A

Isaiah 58: 7-10
Fasting
Sunday 5 A

Isaiah 66: 10-14c
An apocalyptic poem
Sunday 14 C

Isaiah 66: 18-21
An eschatological discourse
Sunday 21 C

Jeremiah 1: 4-5, 17-19
The call of Jeremiah
Sunday 4 C

Jeremiah 17: 5-8
Wisdom sayings
Sunday 6 C

Jeremiah 20: 7-9
The confessions
Sunday 22 A

Jeremiah 20: 10-13
The confessions
Sunday 12 A
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<td>Ezekiel 2: 2-5</td>
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<td>Vision of the scroll</td>
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<td>Ezekiel 17: 22-24</td>
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<td>Allegory of the eagle</td>
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<td>Ezekiel 18: 25-28</td>
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<td>Individual responsibility</td>
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<td>Ezekiel 33: 7-9</td>
<td>Sunday 23 A</td>
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<td>The prophet's sentry</td>
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<td>Daniel 12: 1-3</td>
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<td>Resurrection and retribution</td>
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<td>Hosea 6: 3b-6</td>
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<td>Israel's repentance</td>
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<td>Amos 6: 1a, 4-7</td>
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<td>Against false security</td>
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<td>Amos 8: 4-7</td>
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<td>Jonah 3: 1-5, 10</td>
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<td>Conversion of Nineveh</td>
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<tr>
<td>Habakkuk 1: 2-3; 3: 2-4</td>
<td>Sunday 27 C</td>
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<tr>
<td>Complaint of the prophet</td>
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<td>Zephaniah 2: 3; 3: 12-13</td>
<td>Sunday 4 A</td>
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<tr>
<td>Call to conversion</td>
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<td>Zechariah 9: 9-10</td>
<td>Sunday 14 A</td>
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<td>The Messiah</td>
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<td>Zechariah 12: 10-11</td>
<td>Sunday 12 C</td>
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<tr>
<td>Deliverance of Jerusalem</td>
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<tr>
<td>Malachi 1: 14b-2: 2b, 8-10</td>
<td>Sunday 31 A</td>
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<tr>
<td>Mixed marriage; divorce</td>
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<tr>
<td>Malachi 4: 1-2a</td>
<td>Sunday 33 C</td>
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<td>The day of the Lord</td>
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The Directory for Sunday Celebrations in the Absence of a Priest is a response to the convergence of several factors. The first of these is the fact that it is not everywhere and always possible to have a complete liturgical celebration of Sunday (no. 2). A second factor is the request over the past few years from several conferences of bishops that the Holy See issue guidelines for this de facto situation (no. 7). A third factor is a matter of experience: in the light of the actual situation and its circumstances the Holy See and many bishops in their local Churches have already turned their attention to Sunday celebrations in the absence of a priest. The Directory has profited from such experience in regard to its assessment of the advantages and at the same time the possible limitations of the sort of celebration in question.

The fundamental point of the entire Directory is to ensure, in the best way possible and in every situation, the Christian celebration of Sunday. This means remembering that the Mass remains the proper way of celebrating Sunday, but also means recognizing the presence of important elements even when Mass cannot be celebrated.

The intent of the present document is not to encourage, much less facilitate unnecessary or contrived Sunday assemblies without the celebration of the eucharist. The intent rather is simply to guide and to prescribe what should be done when real circumstances require the decision to have Sunday celebrations in the absence of a priest (nos. 21-22).

The first part of the Directory is completely devoted to a summary of the meaning of Sunday and its point of departure is art. 106 of the Constitution on the Liturgy Sacrosanctum Concilium (no. 8).

The second part prescribes the conditions necessary for the decision in a diocese to schedule as a regular occurrence Sunday assemblies in the absence of a priest. From a practical and directive point of view this is the most important part of this document. The document envisions the collaboration of the laity in the cases in question; this is an example of responsibilities that parish priests (pastors) can entrust to lay members of their community.

The third part of the Directory is a brief description of the rite for Sunday celebrations of the word along with distribution of communion.

As with similar documents, the application of this Directory depends on all the bishops, each acting in accord with the situation of his Church; in matters involving norms for an entire region, the application of the Directory depends on the conference of bishops.

* English translation of Directory for Sunday Celebrations in the Absence of a Priest © 1988, International Committee on English in the Liturgy, Inc. All rights reserved.
What matters above all is ensuring that communities involved in the situation in question have the opportunity to gather together on Sunday, and in a way that coincides with the celebration of the liturgical year (no. 36), and that unites such communities with a community that is celebrating the eucharist with their own parish priest (pastor) (no. 42).

As Pope Paul VI (no. 21) and Pope John Paul II (no. 50) have stated, the purpose of all pastoral endeavor concerned with Sunday is that it be celebrated and regarded in accord with Christian tradition.

Preface

1. From the day of Pentecost, after the coming of the Holy Spirit, the Church of Christ has always faithfully come together to celebrate the paschal mystery on the day called "the Lord's Day" in memory of the Lord's resurrection. In the Sunday assembly the Church reads in all the Scriptures those things that concern Christ\(^1\) and celebrates the eucharist as the memorial of the death and resurrection of the Lord until he comes.

2. But a complete celebration of the Lord's Day is not always possible. There have been and still are many of the faithful for whom "because of the lack of a priest or some other serious reason, participation in the eucharistic celebration is not possible."\(^2\)

3. In some regions, after their first evangelization, the bishops have put catechists in charge of gathering the faithful together on Sunday and, in the form of a devotional exercise, of leading them in prayer. In such cases the number of Christians grew and they were scattered in so many and such widely separated places that a priest could not reach them every Sunday.

4. In other places the faithful were completely blocked from gathering on Sunday, either because of the persecution of Christians or because of other severe restrictions of religious freedom. Like the Christians of old, who held fast to the Sunday assembly even in the face of martyrdom,\(^3\) the faithful today, even when deprived of the presence of an ordained minister, also strive to gather on Sunday for prayer either within a family or in small groups.

5. On other grounds today, namely, the scarcity of priests, in many places not every parish can have its own eucharistic celebration each Sunday. Further, for various social and economic reasons some parishes have many fewer members. As a consequence many priests are assigned to celebrate Mass several times on Sunday in many, widely scattered churches. But this practice is regarded as not always satisfactory either to the parishes lacking their own parish priest (pastor) or to the priests involved.

6. In some local Churches, then, because of the conditions indicated, the bishops have judged it necessary to arrange for other Sunday celebrations.

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\(^2\) Codex Iuris Canonici, 1983 (hereafter, CIC), can. 1248, §2.
\(^3\) See Acta Martyrum Bytiniae, in D. Ruiz Bueno, Actas de los Martires, Biblioteca de Autores Cristianos (BAC) 75 (Madrid, 1951), 973.
in the absence of a priest, so that in the best way possible the weekly gathering of the faithful can be continued and the Christian tradition regarding Sunday preserved.

It is by no means unusual, particularly in mission territories, for the faithful themselves, aware of the importance of the Lord's Day and with the help of catechists and religious, to gather to listen to the word of God, to pray, and, in some cases, even to receive communion.

7. The Congregation for Divine Worship has considered these matters, reviewed the documents already published by the Holy See, and acceded to the wishes of the conferences of bishops. Therefore the Congregation regards it as opportune to recall elements of the teaching on the meaning of Sunday, to lay down the conditions for the lawfulness of such celebrations in dioceses, and to provide guidelines for carrying out such celebrations correctly.

It will be the responsibility of the conferences of bishops, as circumstances suggest, to determine these norms in greater detail, to adapt them to the culture and conditions of their people, and to report their decisions to the Apostolic See.

Chapter I
Sunday And Its Observance

8. "By a tradition handed down from the apostles and having its origin from the very day of Christ's resurrection, the Church celebrates the paschal mystery every eighth day, which, with good reason, bears the name of the Lord's Day or Sunday."

9. Evidence of the gathering of the faithful on the day which the New Testament itself already designates as the Lord's Day appears explicitly in documents of the first and second centuries. Outstanding among such evidence is the testimony of Saint Justin: "On this day which is called Sunday, all who live in the cities or in the country gather together in one place."

But the day of gathering for Christians did not coincide with the day of rest in the Greek or Roman calendar and therefore even the gathering on this day was a sign to fellow citizens of the Christians' identity.

10. From the earliest centuries pastors had never failed to counsel their people on the need to gather together on Sunday. "Because you are Christ's members, do not scatter from the church by not coming together... do not scatter..."
neglect your Savior or separate him from his members. Do not shatter or scatter the Body of Christ..." Vatican Council II recalled this teaching in the following words: "On this day Christ's faithful must gather together, so that, by hearing the word of God and taking part in the eucharist, they may call to mind the passion, resurrection, and glorification of the Lord Jesus and may thank God, who 'has begotten them again unto a living hope through the resurrection of Jesus Christ from the dead' (1 Peter 1: 3)."

11. Saint Ignatius of Antioch pointed out the importance of the Sunday celebration for the life of the faithful: "Christians no longer observe the sabbath day, but live according to the Lord's Day, on which our life was restored through Jesus Christ and his death." In their "sense of the faith" (sensus fidelium) the faithful, now as in the past, have held the Lord's Day in such high regard that they have never willingly omitted its observance even in times of persecution or in the midst of cultures alien or hostile to the Christian faith.

12. The following are the principal requisites for the Sunday assembly of the faithful.

a. the gathering of the faithful to manifest the Church, not simply on their own initiative but as called together by God, that is, as the people of God in their organic structure, presided over by a priest, who acts in the person of Christ;

b. their instruction in the paschal mystery through the Scriptures that are proclaimed and that are explained by a priest or deacon;

c. the celebration of the eucharistic sacrifice, by which the paschal mystery is expressed, and which is carried out by the priest in the person of Christ and offered in the name of the entire Christian people.

13. Pastoral efforts should have this aim above all that the sacrifice of the Mass on Sunday be regarded as the only true actualization of the Lord's paschal mystery and as the most complete manifestation of the Church: "Hence the Lord's Day is the first holyday of all and should be proposed to the devotion of the faithful and taught to them... Other celebrations, unless they be truly of greatest importance, shall not have precedence over the Sunday, the foundation and core of the whole liturgical year."

14. Such principles should be set before the faithful and instilled in them right from the beginning of their Christian formation, in order that they may willingly fulfill the precept to keep this day holy and may understand why they are brought together for the celebration of the eucharist by the call of

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10 SC, art. 106: DOL 1, no. 106.
12 See Paul VI, Address to bishops of central France, 26 March 1977: AAS 69 (1977), 465; "The goal must always be the celebration of the sacrifice of the Mass, the only true actualization of the Lord's paschal mystery" (tr., DOL 449, no. 3842).
13 SC, art 106: DOL 1, no. 106.
the Church\textsuperscript{14} and not simply by their personal devotion. In this way the faithful will be led to experience the Lord's Day as a sign of the divine transcendence over all human works, and not as simply a day off from work; in virtue of the Sunday assembly they will more deeply perceive themselves to be members of the Church and will show this outwardly.

15. In the Sunday assembly, as also in the life of the Christian community, the faithful should find both active participation and a true spirit of community, as well as the opportunity to be renewed spiritually under the guidance of the Holy Spirit. In this way, too, they will be protected against the attractions of sects that promise relief from the pain of loneliness and a more complete fulfillment of religious aspirations.

16. Finally, pastoral effort should concentrate on measures which have as their purpose "that the Lord's Day becomes in fact a day of joy and of freedom from work."\textsuperscript{15} In this way Sunday will stand out in today's culture as a sign of freedom and consequently as a day established for the well-being of the human person, which clearly is a higher value than commerce or industrial production.\textsuperscript{16}

17. The word of God, the eucharist, and the ministry of the priest are gifts that the Lord presents to the Church, his Bride, and they are to be received and to be prayed for as divine graces. The Church, which possesses these gifts above all in the Sunday assembly, thanks God for them in that same assembly and awaits the joy of its complete rest in the day of the Lord "before the throne of God and before the Lamb."\textsuperscript{17}

Chapter II
Conditions For Holding Sunday Celebrations
In The Absence Of A Priest

18. Whenever and wherever Mass cannot be celebrated on Sunday, the first thing to be ascertained is whether the faithful can go to a church in a place nearby to participate there in the eucharistic mystery. At the present time this solution is to be recommended and to be retained where it is in effect; but it demands that the faithful, rightly imbued with a fuller understanding of the Sunday assembly, respond with good will to a new situation.

19. The aim is that the riches of Sacred Scripture and of the Church's prayer be amply provided to the faithful gathered on Sundays in various ways even apart from Mass. For the faithful should not be deprived of the readings that are read at Mass in the course of a year, nor of the prayers of the liturgical seasons.

20. Among the forms of celebration found in liturgical tradition when Mass is not possible, a celebration of the word of God is particularly recom-


\textsuperscript{15} SC, art. 106: DOL 1, no. 106.


\textsuperscript{17} Revelation 7: 9.
mended, and also its completion, when possible, by eucharistic communion. In this way the faithful can be nourished by both the word of God and the body of Christ. "By hearing the word of God the faithful learn that the marvels it proclaims reach their climax in the paschal mystery, of which the Mass is a sacramental memorial and in which they share by communion." Further, in certain circumstances the Sunday celebration can be combined with the celebration of one or more of the sacraments and especially of the sacramentals and in ways that are suited to the needs of each community.

21. It is imperative that the faithful be taught to see the substitutional character of these celebrations, which should not be regarded as the optimal solution to new difficulties nor as a surrender to mere convenience. Therefore a gathering or assembly of this kind can never be held on a Sunday in places where Mass has already been celebrated or is to be celebrated or was celebrated on the preceding Saturday evening, even if the Mass is celebrated in a different language. Nor is it right to have more than one assembly of this kind on any given Sunday.

22. Any confusion between this kind of assembly and a eucharistic celebration must be carefully avoided. Assemblies of this kind should not take away but rather increase the desire of the faithful to take part in the celebration of the eucharist, and should make them more eager to be present at the celebration of the eucharist.

23. The faithful are to understand that the eucharistic sacrifice cannot take place without a priest and that the eucharistic communion which they may receive in this kind of assembly is closely connected with the sacrifice of the Mass. On that basis the faithful can be shown how necessary it is to pray that God will "give the Church more priests and keep them faithful in their love and service."

24. It belongs to the diocesan bishop, after hearing the council of presbyters, to decide whether Sunday assemblies without the celebration of the eucharist should be held on a regular basis in his diocese. It belongs also to the bishop, after considering the place and persons involved, to set out both general and particular norms for such celebrations. These assemblies are therefore to be conducted only in virtue of their convocation by the bishop and only under the pastoral ministry of the parish priest (pastor).

25. "No Christian community is ever built up unless it has its roots and center in the eucharistic liturgy." Therefore before the bishop decides on having Sunday assemblies without celebration of the eucharist the following, in addition to the status of parishes (see no. 5), should be considered: the possibility of recourse to priests, even religious priests, who are not

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18 See SC, art 35, 4: DOL 1, no. 35.
20 See Paul VI, Address to bishops of Central France, 26 March 1977: AAS 69 (1977); "Proceed judiciously, but without multiplying this type of Sunday assembly, as though it were the ideal solution and the last chance" (tr., DOL 449, no. 3842.
21 The Roman Missal (Sacramentary), Masses and Prayers for Various Needs and Occasions, I. For the Church, 9. For Priestly Vocations, prayer over the gifts.
22 Vatican Council II, Decree on the Ministry and Life of Priests Presbyterorum ordinis, no. 6: DOL 18, no. 261.

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directly assigned to the care of souls and the frequency of Masses in the various parishes and churches.\textsuperscript{23} The preeminence of the celebration of the eucharist, particularly on Sunday, over other pastoral activities is to be respected.

26. Either personally or through his representatives the bishop will, by an appropriate catechesis, instruct the diocesan community on the causes requiring provision of these celebrations, pointing out the seriousness of the issue and urging the community's support and cooperation. The bishop is to appoint a delegate or a special committee to see to it that these celebrations are carried out correctly; he is also to choose those who are to promote these celebrations, and to see to it that these people receive the necessary instruction. But the bishop's concern is always to be that several times a year the faithful involved have the opportunity to participate in the celebration of the eucharist.

27. It is the duty of the parish priest (pastor) to inform the bishop about the opportuneness of such celebrations in his territory, to prepare the faithful for them, to visit them during the week, and at a convenient time to celebrate the sacraments for them, particularly the sacrament of penance. In this way the communities involved will come to realize that their assembly on Sunday is not an assembly "without a priest," but an assembly "in the absence of a priest," or, better still, an assembly "in expectation of a priest."

28. When Mass cannot be celebrated the parish priest (pastor) is to ensure that holy communion be given. He is also to see to it that there is a celebration of the eucharist in due time in each community. The consecrated hosts are to be renewed often and kept in a safe place.

29. As the primary assistants of priests, deacons are called in a special way to lead these Sunday assemblies. Since the deacon has been ordained for the nurture and increase of the people of God, it belongs to him to lead the prayers, to proclaim the gospel, to preach the homily, and to give communion.\textsuperscript{24}

30. In the absence of both a priest and a deacon, the parish priest (pastor) is to appoint laypersons, who are to be entrusted with the care of these celebrations, namely, with leading the prayers, with the ministry of the word, and with giving holy communion.

Those to be chosen first by the parish priest (pastor) are readers and acolytes who have been duly instituted for the service of the altar and of the word of God. If there are no such instituted ministers available, other laypersons, both men and women, may be appointed; they can carry out this responsibility in virtue of their baptism and confirmation.\textsuperscript{25} Such persons are to be chosen in view of the consistency of their way of life with the Gospel and in the expectation of their being acceptable to the community of the faithful. Appointment is usually to be for a definite time and is to be made

\textsuperscript{23} See SC Rites, Instruction \textit{Eucharisticum mysterium} (25 May 1967), no. 26: AAS 59 (1967), 555; DOL 179, no. 1255.

\textsuperscript{24} See Paul VI, Motu proprio \textit{Ad pascendum} (15 August 1972), no. 1: AAS 64 (1972) 534; DOL 319, no. 2576.

\textsuperscript{25} See CIC, can. 230, §3.
known publicly to the community. It is fitting that there be a celebration in which prayers are offered to God on behalf of those appointed. 26

The parish priest (pastor) is to see to the suitable and continuous instruction of these laypersons and to prepare with them worthy celebrations (see Chapter III).

31. The laypersons appointed should regard the office entrusted to them not so much as an honor but as a responsibility and above all as a service to their brothers and sisters under the authority of the parish priest (pastor). For theirs is not a proper office but a supplementary office, since they exercise it “where the need of the Church suggests in the absence of ministers.” 27

Those who are appointed to such an office “should do all of, but only, those parts which pertain to that office.” 28 They should carry out their office with sincere devotion and the decorum demanded by such a responsibility and rightly expected of them by God’s people. 29

32. When on a Sunday a celebration of the word of God along with the giving of holy communion is not possible, the faithful are strongly urged to devote themselves to prayer “for a suitable time either individually or with the family or, if possible, with a group of families.” 30 In these circumstances the telecast of liturgical services can provide useful assistance.

33. Particularly to be kept in mind is the possibility of celebrating some part of the liturgy of the hours, for example, morning prayer or evening prayer, during which the Sunday readings of the current year can be inserted. For “when the people are invited to the liturgy of the hours and come together in unity of heart and voice, they show forth the Church in its celebration of the mystery of Christ.” 31 At the end of such a celebration communion may be given (see no. 46).

34. “The grace of the Redeemer is not lacking for individual members of the faithful or entire communities that, because of persecution or a lack of priests, are deprived of celebration of the eucharist for a short time or even for a long period. They can be moved by a deep desire for the sacrament and be united in prayer with the whole Church. Then when they call upon the Lord and raise their minds and hearts to him, through the power of the Holy Spirit they enter into communion with Christ and with the Church, his living body . . . and therefore they receive the fruits of the eucharist.” 32

26 See The Roman Ritual, Book of Blessings, ch. 4, I, B.
27 CIC, can. 230, §3.
28 SC, art. 28: DOL 1, no. 28.
29 See SC, art. 29: DOL 1, no. 29.
30 CIC, can. 1248, §2.
31 General Instruction of the Liturgy of the Hours (hereafter, GILH), no. 22: DOL 426, no. 3452.
32 Congregation for the Doctrine of the Faith, Epistle . . . on certain questions regarding the minister of the eucharist, 6 August 1983: AAS 75 (1983), 1007.
Chapter III
Order of Celebration

35. The order to be followed in a Sunday celebration that does not include Mass consists of two parts, the celebration of the word of God and the giving of holy communion. Nothing that is proper to Mass, and particularly the presentation of the gifts and the eucharistic prayer, is to be inserted into the celebration. The order of celebration is to be arranged in such a way that it is truly conducive to prayer and conveys the image not of a simple meeting but of a genuine liturgical assembly.

36. As a rule the texts for the prayers and readings for each Sunday or solemnity are to be taken from The Roman Missal (Sacramentary) and the Lectionary for Mass. In this way the faithful will follow the cycle of the liturgical year and will pray and listen to the word of God in communion with the other communities of the Church.

37. In preparing the celebration the parish priest (pastor) together with the appointed laypersons may make adaptations suited to the number of those who will take part in the celebration, the ability of the leaders (animators), and the kind of instruments available for the music and the singing.

38. When a deacon presides at the celebration, he acts in accord with his ministry in regard to the greetings, the prayers, the gospel reading and homily, the giving of communion, and the dismissal and blessing. He wears the vestments proper to his ministry, that is, the alb with stole, and, as circumstances suggest, the dalmatic. He uses the presidential chair.

39. A layperson who leads the assembly acts as one among equals, in the way followed in the liturgy of the hours when not presided over by an ordained minister, and in the case of blessings when the minister is a layperson (“May the Lord bless us . . .”; “Let us praise the Lord . . .”). The layperson is not to use words that are proper to a priest or deacon and is to omit rites that are too readily associated with the Mass, for example, greetings—especially “The Lord be with you”—and dismissals, since these might give the impression that the layperson is a sacred minister.33

40. The lay leader wears vesture that is suitable for his or her function or the vesture prescribed by the bishop.34 He or she does not use the presidential chair, but another chair prepared outside the sanctuary.35 Since the altar is the table of sacrifice and of the paschal banquet, its only use in this celebration is for the rite of communion, when the consecrated bread is placed on it before communion is given.

Preparation of the celebration should include careful attention to a suitable distribution of offices, for example, for the readings, the singing, etc., and also to the arrangement and decoration of the place of celebration.

33 See GILH, no. 258: DOL 426, no. 3688; see also The Roman Ritual, Book of Blessings, nos. 48, 119, 130, 181.
34 See The Roman Ritual, Holy Communion and Worship of the Eucharist outside Mass, no. 20: DOL 266, no. 2098.
35 See GILH, no. 258: DOL 426, no. 3688.
41. The following is an outline of the elements of the celebration.

a. Introductory rites. The purpose of these is to form the gathered faithful into a community and for them to dispose themselves for the celebration.

b. Liturgy of the word. Here God speaks to his people, to disclose to them the mystery of redemption and salvation; the people respond through the profession of faith and the general intercessions.

c. Thanksgiving. Here God is blessed for his great glory (see no. 45).

d. Communion rites. These are an expression and accomplishment of communion with Christ and with his members, especially with those who on this same day take part in the eucharistic sacrifice.

e. Concluding rites. These point to the connection existing between the liturgy and the Christian life.

The conference of bishops, or the individual bishop himself, may, in view of the conditions of the place and the people involved, determine more precisely the details of the celebration, using resources prepared by the national or diocesan liturgical committee, but the general structure of the celebration should not be changed unnecessarily.

42. In the introduction at the beginning of the celebration, or at some other point, the leader should make mention of the community of the faithful with whom the parish priest (pastor) is celebrating the eucharist on that Sunday and urge the assembly to unite itself in spirit with that community.

43. In order that the participants may retain the word of God, there should be an explanation of the readings or a period of silence for reflection on what has been heard. Since only a priest or a deacon may give a homily, it is desirable that the parish priest (pastor) prepare a homily and give it to the leader of the assembly to be read. But in this matter the decisions of the conference of bishops are to be followed.

44. The general intercessions are to follow an established series of intentions. Intentions for the whole diocese that the bishop may have proposed are not to be omitted. There should also often be intentions for vocations to sacred orders, for the bishop, and for the parish priest (pastor).

45. The thanksgiving may follow either one of the ways described here.

1. After the general intercessions or after holy communion, the leader invites all to an act of thanksgiving, in which the faithful praise the glory and mercy of God. This can be done by use of a psalm (for example, Psalms 100, 113, 118, 136, 147, 150), a hymn (for example, the Gloria), a canticle (for example, the Canticle of Mary), or a litanic prayer. The leader and the faithful stand, and facing the altar, together recite the thanksgiving.

36 See CIC, can. 766-767.
37 See General Instruction of the Roman Missal, nos. 45-47: DOL 208, nos. 1435-1437.
2. Before the Lord’s Prayer, the leader of the assembly goes to the tabernacle or other place where the eucharist is reserved and, after making a reverence, places the ciborium with the holy eucharist on the altar. Then while kneeling before the altar he or she together with all the faithful sing or recite a hymn, psalm, or litany, which in this case is directed to Christ in the eucharist.

But this thanksgiving is not in any way to take the form of the eucharistic prayer, the texts of prefaces or eucharistic prayers from The Roman Missal (Sacramentary) are not to be used, and all danger of confusion is to be removed.

46. For the communion rite the provisions given in The Roman Ritual for communion outside Mass are to be observed. The faithful are to be frequently reminded that even when they receive communion outside Mass they are united to the eucharistic sacrifice.

47. For communion, if at all possible, bread consecrated that same Sunday in a Mass celebrated elsewhere is used; a deacon or layperson brings it in a ciborium or pyx and places it in the tabernacle before the celebration. Bread consecrated at the last Mass celebrated in the place of assembly may also be used. Before the Lord’s Prayer the leader goes to the tabernacle or place where the eucharist is reserved, takes the vessel with the body of the Lord, and places it upon the table of the altar, then introduces the Lord’s Prayer — unless the act of thanksgiving mentioned in no. 45, 2 is to take place at this point.

48. The Lord’s Prayer is always recited or sung by all, even if there is to be no communion. The sign of peace may be exchanged. After communion, “a period of silence may be observed or a psalm or song of praise may be sung.” A thanksgiving as described in no. 45, 1 may also take place here.

49. Before the conclusion of the assembly, announcements or notices related to the life of the parish or the diocese are read.

50. “Too much importance can never be attached to the Sunday assembly, whether as the source of the Christian life of the individual and of the community, or as a sign of God’s intent to gather the whole human race together in Christ.

“All Christians must share the conviction that they cannot live their faith or participate — in the manner proper to them — in the universal mission of the Church unless they are nourished by the eucharistic bread. They should be equally convinced that the Sunday assembly is a sign to the world of the mystery of communion, which is the eucharist.”


39 Ibid., no. 37.

40 John Paul II, Address to the bishops of France on the occasion of their ad limina visit, 27 March 1987.
On 21 May 1988 this Directory, prepared by the Congregation for Divine Worship, was approved and confirmed by Pope John Paul II, who also ordered its publication.


Paul Augustin Cardinal Mayer, O.S.B.
Prefect

Virgilio Noé
Titular Archbishop of Voncaria
Secretary
Book Reviews

Celebrating the Church Year with Young Children, by Joan Halmo (1988, The Liturgical Press, Collegeville, MN; and Novalis, PO Box 9700, Terminal, Ottawa, ON K1G 4B4), 159 pages, $5.95.1

Thank God for Celebrating the Church Year with Young Children by Joan Halmo!

It meets a long standing need for Christian parents concerned about nurturing the faith of their children in the home. Bishop James Mahoney of Saskatoon describes the family as a small church. The Church leads us annually through a cycle beginning with the preparation for and celebration of the coming of the Lord, through a period of preparation and celebration of our incorporation into the Death-Resurrection of Jesus. This is followed by a lengthy period of reflection on how to live out the Christian life. The liturgical year culminates in a consideration of the end times. This liturgical celebration of the Church’s year has always been her means of nurturing and renewing the faith. The family as a microcosm of the church would do well to follow this example with the help of this recently published work by Halmo.

Unfortunately, my own children are now 10, 13 and 15. How I would have loved to have had this book earlier. My husband and I had to piece together an approach to liturgy in the home using various pre-Vatican II seasonal booklets. These focused primarily on the preparatory seasons of Lent and Advent with a little on the celebration of the Christmas season. We had to supplement these with our own creative ideas, especially in the Easter season. The end product met many of our needs but was far from satisfactory.

Along with the struggle to reflect the Church’s year in the home with inadequate resources, I was on the parish liturgy committee. We were trying to find various ways of recognizing and welcoming our children as an integral part of that community. Our liturgical resources were good but lacked a sensitivity to our children. The renewed emphasis on visual symbols was great but more hands-on experiences for the children and more direct recognition of them in the homilies seemed necessary.

Many of these needs have been met by Halmo’s marvelous guide. In Joan Halmo we have an unusual combination; she has a master of arts in liturgical studies as well as child-raising experience. She is a liturgical consultant and lecturer, musician, educator, and mother. Her book should be read by bishops, priests, liturgy committees, parents and single parents, by the Church at large. Halmo’s approach contains materials for everyone.

At the beginning of every section, she walks the reader through an historical and theological update on the meaning of that particular aspect of the Church’s year. She then gives the liturgical implications for the parish. The majority of her attention is given to following through that dimension in the home. As for the latter, she spells out exactly what day to day activities can be used to draw the child into the experience of the season.

Fundamental to Halmo’s approach is her respect for the Church’s history. The order in which she addresses the Church year is not the order in which it is presently celebrated but rather the order in which these celebrations came into being within the experience of the Church.

1 Prices for U.S. publications are given in U.S. dollars, unless otherwise noted. For all publications, postage and handling are usually extra.
The first celebration of the Church was the Sunday, so that receives her first focus, a focus that many of us with a seasonal approach missed. The proper celebration of Sunday provides a basic unity to the Church year. In that single point she has successfully dealt with a problem our family experienced; a lack of clear direction, especially during the long stretch of Ordinary Time. We highlighted feast days and baptismal anniversaries but still something seemed missing. Halmo has shown the way. She illustrates how, by giving the proper emphasis to Sunday, we will be constantly celebrating who we are, a resurrection people.

Halmo deals first with the festive event, its season of celebration, and only then with the preparation time. For example, she looks at the Paschal Three Days, followed by the Easter season; only after this does she talk about Lent. This refocuses attention on the act of God touching people's lives and gives a proper meaning to the preparation time. This is a shock to those of us who give the greatest emphasis to the preparation time. The author points out that preparation, festive event, celebration must be seen as a whole, so that we do not wear ourselves out in the preparation and cannot truly celebrate.

The Easter Vigil and the Paschal Three Days are examined before Christmas. They "embody the entirety of our Christian life and faith" and were the festive event of the early Church, the author tells us, while "Christmas is a rather late arrival on the Church's calendar."

How practical is this book? While appealing to everyone because of its excellent historical and liturgical reflection on the Church's year, Halmo does not leave those of us who are parents stranded. She has included home liturgies, crafts, songs, visual aids, models, and recipes. Everything necessary to give flesh to the true spirit of the Church's year in the home is found in this book.

Celebrating the Church Year with Young Children is a visual delight. It is illustrated throughout with childrens' drawings. The Church of Canada has been blessed with Halmo's work. It helps us to see the heart of the liturgy through a vision of the evolution of the Church year. It especially helps parents to guide their children through this annual faith experience both within the home and in the parish.

Reviewed by Dorothy Fortier. She began her career as a Christian Ethics teacher and guidance counsellor. She changed to homemaker, working full-time as wife and mother of three. Her work in the Church included RCIA and liturgy committee. She is presently a school trustee.

Two New Hymnals

A new hymnal, Gather, and a new edition of the well known Glory and Praise, have recently been published. Brief descriptions of these are provided here.


Daily prayer: Pastoral notes with an outline, music, and an accompanying psalter are provided for morning and evening prayer. Morning prayer is composed by David Haas, and Evening prayer is by Michael Joncas.

The Order of Mass: Introductory notes on why the Church gathers on Sunday are given. Pastoral notes then accompany each section of the mass from the introductory rites to the final dismissal. The music used for the different parts of the mass are from "Mass of Creation" by Marty Haugen. Three complete mass settings follow: "Mass of Light" by David Haas; "Mass of Remembrance" by Marty Haugen; the "Psallite Mass" by Michael Joncas. This is followed by a broad selection of other service music by various composers.

Hymns: The hymns are organized according to the Church year, various themes such as creation, thanksgiving, petition, gathering, etc., and music for the sacraments.
Indices: Extensive indices are provided. Some will be of more interest to planners and musicians preparing the celebrations than to the average member of the assembly.

Scripture passages related to hymns: The scriptural references are in biblical order. Opposite each scripture reference is the title and number of the song which is either based on it or refers to it.

Liturgical index: This lists the music and gives further cross references appropriate for the various seasons of the liturgical year, major feasts, and the rites of the Church.

Topical index: There are 176 different themes with cross references listed under this index — an excellent resource for planners and musicians.

Other indices include one of composers, authors and sources; a metrical index of tunes; and an index of first lines and common titles.

The Gather hymnal is organized in a way that enables the assembly to pray musically throughout the church year. As well as being used in the Sunday celebration it would be a good resource for all other parish celebrations (sacraments, liturgy of the hours, etc.) It would complement another worship aid such as CBW II in a parish looking for a collection of contemporary folk style hymns, songs and psalms.

The book has clear print and is well laid out. There are no page turns in the middle of two-page hymns, making it easier for the assembly to follow. If a hymn is six verses or longer a line appears half-way, enabling one to follow the hymn without difficulty.

Excellent pastoral notes for Morning Praise, Evensong and the Order of Mass enable the assembly to follow the order of service and at the same time help the people to reflect on the meaning of what they are celebrating.

Harmonies are included for most of the Taizé music, which provides the assembly an opportunity to sing in parts. There are only a few texts which do not use inclusive language. The range is generally good for congregational singing, but a few texts could be lowered.


Order of Mass: Brief pastoral notes accompany each section of the mass from the introductory rites to the dismissal. The music used for the various parts of the mass is by different composers.

Hymns and songs: These are listed alphabetically by title. This includes 50 traditional hymns. The layout needs improvement. There are a number of two-page hymns which begin on the right hand side of the page, necessitating a page turn; this makes it more difficult for the assembly to follow as they have to keep turning back to the first page. There are only a few texts which do not use inclusive language.

Indices: Titles are listed alphabetically with the composer's name alongside. The service music is listed at the end in the same order as the music is used in the mass.

Liturgical index: This lists the various seasons of the Church year, Marian feasts, the rites of the Church, and hymns suitable for morning and evening prayer.

The value of all worship materials lies in how well they are used by musicians and planners. One's choice should reflect the traditions and needs of one's parish, and how this selection will aid and encourage the participation of the assembly. All music, specifically, should encourage the ministry of the assembly as well as deepen the interior life and encounter with the Lord of all present, music ministers and members of the assembly alike.

The title of this new hymnal could be misleading. Both the hardbound edition of Glory and Praise 1, 2, and 3 and the new Glory and Praise have the same title on the outside and title page:
Glory & Praise. The original has a blue cover while the new hymnal has a burgundy cover. If one is ordering either of these books the hymnal that is desired needs to be specified.

The new Glory and Praise comprehensive hymnal contains music both in the traditional style and in the folk music idiom. It includes 260 hymns and songs, of which 20 are titles from the repertoire of GIA.

The book has clear print, but perhaps could have been better laid out. Composers include John Foley, Sam Schutte, Bob Dufford, David Haas, Michael Joncas, Marty Haugen, Carey Landry, Dameans, Lucien Deiss, Taizé, Grayson Watson Brown and many others. Music by the Weston Priory which appeared in the previous editions has been left out.

This hymnal is advertised as "the only worship resource your community will need." The addition of traditional hymns will help to give the assembly a better balance between traditional and contemporary Church music, but it is lacking in other areas. This hymnal would need supplemental material for the celebration of sacraments, for example, and for seasonal celebrations and ecumenical gatherings. Therefore, it would serve best as a supplement to another hymnal such as CBW II.

Reviewed by Kim Aldi, who is the fulltime Music Consultant of the Archdiocese of Edmonton. Professionally qualified in music, she will soon receive her M.A. in liturgy from the University of Notre Dame.


This book explores in a scholarly way the history of the post Reformation controversy on confirmation and the positions taken by Calvin, Chemnitz and Bellarmine. Fr. Turner includes an extensive collection of sources used by the protagonists in the debate and critically reflects on their methodology. Pastoral ministers and religious educators will find most helpful the concluding synthesis of current issues related to the Church’s celebration of confirmation.


A collection of parish developed and tested models for retreats prior to the rite of Acceptance into the Order of Catechumens, the rite of Election, Easter Vigil and the feast of Pentecost. This useful resource includes outlines, model prayer services and recommended reflection and discussion outlines. Recommended for parish catechumenate teams.


A presentation of the great themes of the Old Testament inspired by Fr. Richard Rohr's popular cassette series. Based on sound exegesis the authors offer many insights linking the scriptural word to daily life experiences. Readers are continually led to discover the place of the word of God in their own lives. Recommended especially for those who are beginning to read and pray with the scriptures.


A companion volume to the author's treatment of the great themes of the Old Testament. The author treats the New Testament themes as the completion and culmination of the Old
Testament. Recommended especially for those who wish to discover the riches of the New Testament and their importance for Christian living.


At the outset, Fr. Griffiths proposes that the eucharistic prayer is not merely a text to be recited, but an action of the liturgical assembly. By reviewing patristic sources, the eucharistic prayer texts currently in use in English, and translations of texts approved for use in other language groups, he demonstrates the richness of the eucharistic prayer and shows it to be the prayer of the Mass. Practical suggestions, including music samples, are provided to enrich the community's experience of this prayer.

This comprehensive and clearly written book is a must for presiders, seminarians, and liturgy committee members. Highly recommended.


Francis Sullivan offers a companion volume to his earlier work — *Lyric Psalms: Half a Psalter*. In this present volume he presents a fresh, poetic translation of the psalms in which people in despair cry out for vengeance. This collection of psalms, when read aloud, will challenge the reader's ideas of God, justice, retribution and mercy. Sullivan invites musicians to complete this psalter in song.

Recommended for all who wish to discover the riches of the Book of Psalms; not recommended for liturgical use.


Rooted in a creation-centered spiritual tradition, Cynthia Serjak seeks to connect the scientific, theological and artistic fields of human endeavor. She proposes concrete ways that musicians might express their art in harmony with God's plan for creation. Musicians who take the time to reflect on their art will find the ideas expressed in this book stimulating.

**Liturgical Art**, Meinrad Craighead (1988, Sheed and Ward, 115E Armour Blvd., PO Box 419492, Kansas City, MO 64141-6492; available in Canada from Broughton's, 2105 Danforth Avenue, Toronto, ON M4C 1K1): softbound, 32 pages. $36.20.

This collection of graphics and woodcuts, inspired by the scriptures, will be useful to those who prepare liturgical participation booklets and parish bulletins. Permission is given by the artist to reproduce graphics for non-commercial use. Recommended.

**Employment and Salary Guidelines for Church Musicians** (1988, The Archdiocese of Cincinnati Worship Office, 100 East Eighth Street, Cincinnati, OH 45202): paper, 15 pages. $5.00 includes postage and handling.

This document is the third edition and second revision of guidelines first issued in 1968. Included are helpful suggestions for hiring a musician, outlines of both parish and musician's expectations, sample contracts and recommended salary scales. As the introduction notes, the guidelines are proposed for the "ideal" parish; adaptation by particular parishes is presumed. An excellent bibliography is included. Recommended for pastors, parish building and finance committees and liturgical musicians.

**Children Within the Worship Community on Sunday** (1988, The Worship Office of the Archdiocese of Cincinnati; 100 East Eighth Street, Cincinnati, OH 45202): paper, 10 pages. $3.00 includes postage and handling.

This document specifically addresses the issues raised in Chapter 2 of the *Directory for Masses With Children*. However, it offers a comprehensive overview of the principles of the

Leonard Swidler examines the historical Jesus in the context of the Jewish milieu in which he lived. From this vantage point, he considers what it means to be a Christian. Swidler proposes Jesus as a model for living a full human life: taking on responsibility for the oppressed in society, breaking through anti-feminine stereotypes, and providing an androgynous model for all to follow. This is a scholarly and thought provoking book.


A clearly written description of contemporary parish life in the United States, based on the Notre Dame Study of Catholic Life Since Vatican II. Of particular interest are the chapters detailing the current state of liturgy and devotional life. Recommended for pastors and parish liturgy committees.


With the conviction that the primary task of Christian spirituality is the transformation of human nature in the image of Christ, the author presents a synthesis of psychological, ethical and mystical principles taken from the Twelve Steps, Christian Zen and most of the great spiritual traditions of the Church. Clearly presented with reflection/discussion questions for group use, this book provides a useful tool for the development of a balanced and mature spiritual life.

Julian of Norwich, by Austin Cooper, OMI (1988, Twenty-Third Publications, PO Box 180, Mystic, CT 06355) $6.95.

This devotional book provides an introduction to the spiritual insights of Julian of Norwich. The author presents selected excerpts from the writings of this fourteenth century anchoress and offers a series of reflections on the Christian life. Recommended.


In response to the continual need for Christian communities to prepare intercessory prayers each week for the Sunday celebrations, over fifty writers representing different traditions have prepared model intercessions. These are presented with clear references to the respective lectionary cycle of readings used in the Roman Catholic, Episcopalian and Lutheran churches. Recommended as a valuable source from which parishes can develop intercessions for their respective communities each week in an ecumenical spirit.

Celibacy: Renewing the Gift, Releasing the Power, by Raymond J. Gunzel, SP (1988, Sheed and Ward, 115E Armour Blvd., PO Box 419492, Kansas City, MO 64141-6492).

This 119 page book offers a fresh consideration of celibacy as a gift of creative presence in the Church in the world. The author discusses the challenges facing celibate Christians in today’s society and points out the positive ways that celibacy enriches the Christian community. Recommended.


A comprehensive collection of reflections on the place of Mary in the
Church today. This short volume contains in a condensed form an overview of current biblical and theological reflections on Mary and provides a balanced presentation of the ways Catholics and other Christians continue to manifest their devotion to Mary. Helpful suggestions for further reading are included at the end of each chapter. Recommended.


The work of a new composer, modelled after the St. Louis Jesuits. The book includes settings for guitar with some instrumental parts. The most distinctive writing is found in "Jesus Savior." All pieces are within the range of parish choirs.


A collection of pieces in varied musical styles for liturgy or reflective prayer settings. The album is striking for its creative approach to the accompaniments; however, these are not included in the music book. The title piece: Fire and Dancing may be useful for native expression.


Using the principles and models for wake services provided in the new Order of Christian Funerals, the authors have prepared nine wake services. Each service has been developed around a symbol and includes carefully selected scripture texts. The need to explain some of the symbols and the poor construction of some prayers calls into question their appropriateness for liturgical celebrations. However, the thematic organization of scripture texts will be particularly helpful for busy pastoral ministers.


This simple collection of youth activities will likely spark the imagination of youth ministers and lead them to develop their own programs to involve young people in social action, prayer and dramatic presentations of the scriptures. A helpful thought-starter for the classroom and gatherings outside the liturgy.


Co-authored by a psychologist and a liturgist, this booklet is primarily intended for parents who wish to understand the art of parenting from the viewpoint of religious faith. The sound and eminently practical advice of the authors is presented together with anecdotes taken from family life. Each chapter concludes with questions for reflections. Recommended.

Stories of Call: Saying Yes to God in Everyday Life, by Phil Haslanger (1989, Hi-Time Publishing Corporation, Box 13337, Milwaukee, WI 53213) $4.90.

This small booklet records the circumstances in which God's call was heard by some of the great figures of the bible and by several well known — and some not so well known — contemporary Christians. Particularly recommended for catechumens and those in RCIA ministry.

Listening to Jesus, by Isaias Powers, CP (1988, Twenty-Third Publications, PO Box 180, Mystic, CT 06355) .75 cents.

The author provides an excerpt from the gospels (independent from the Lectionary texts), a reflection and prayer for each day of Lent to assist the reader in attending to those tendencies which prevent attentive listening to
Jesus, namely: distraction, resentment, discouragement and impatience. A helpful booklet.

Stations of the Cross for Teenagers, by Gwen Costello (1988, Twenty-Third Publications, PO Box 180, Mystic, CT 06355) $1.95.

This devotional booklet contains new and well-crafted reflections on the traditional stations of the cross, and brief prayers which will prove a useful companion for teenagers who wish to walk with Christ on the way to his death and resurrection. Recommended.

To Comfort All Who Mourn — A Parish handbook for Ministry to the Grieving, by Carol Luebering (1980, St. Anthony Messenger Press, Cincinnati, OH; available in Canada from Broughton's, 2105 Danforth Avenue, Toronto, ON M4C 1K1). $6.95.

This popular author presents a vision of parish which includes an active and sensitive ministry to the bereaved. In her clear and easy to read style, Carol Luebering offers inspiring and practical suggestions to parish communities who wish to take seriously their ministry to comfort those in their midst who mourn. Highly recommended.

The Skilled Participant: A Way to Effective Collaboration, by Keith Clark, Capuchin (1988, Ave Maria Press, Notre Dame, IN 46556; available in Canada from Broughton's, 2105 Danforth Avenue, Toronto, ON M4C 1K1): softbound, 111 pages, $7.20.

Clark presents a process of self-awareness and self-disclosure which leads to effective communication. He invites his readers to consider five stages that establish human relationships, perception, interpretation, feeling, decision and behavior. Using familiar examples he shows how these elements contribute to the development of relationships. Recommended for all who wish to improve communication skills and personal relationships.


A concise assessment of the developments of musical liturgy since Vatican II, in which the authors identify the basic elements of ritual music. The essay focuses on the structure of the Eucharistic Prayer and the compositional opportunities that arise from a thorough understanding of its musical potential. The final chapter sets forth a poetic but sincere challenge for all involved in shaping the Church's song. Highly recommended.
ATLANTIC LITURGICAL CONGRESS '89

The Archdiocese of Halifax will host the Atlantic Liturgical Congress at the Metro Centre in Halifax, NS during Thanksgiving weekend: October 6-8, 1989. The theme of the Congress is: Sacraments: Christ Present in the Church and in the World. The keynote speakers will be Archbishop James M. Hayes and Bishop Raymond J. Lahey. In addition to the four plenary sessions and the Sunday eucharist, there will be five workshops on the theological basis of the sacraments and nine workshops which will consider the specific liturgical celebration of the sacraments.

PLENARY SESSIONS

Friday evening  Christ Gathers Us
               Archbishop James M. Hayes
Saturday morning Christ Speaks To Us and In Us
                  Bishop Raymond J. Lahey
Saturday afternoon Christ Acts For Us and In Us
                   Bishop Raymond J. Lahey
Sunday morning   Reflective Evaluation
                 Sister Maria Sutherland, SC
Sunday eucharist Christ Sends Us Forth
                    Archbishop James M. Hayes

WORKSHOPS

Saturday morning  Theology of Initiation
                  Reverend Bill Burke
  Theology of Healing
                  Reverend Charles MacIsaack
     Theology of Vocations
                  Reverend Jack Hayes
      Theology of Eucharist
                  Dr. Mary Schaefer
   Théologie d’Initiation
                  Révérend Roland Soucie

Saturday afternoon Celebration of Infant Baptism
                  Reverend Murray Kroetsch
  Celebration of Confirmation of Youth
                  Reverend Bedford Doucette
           Celebration of the RCIA
                  Sister Sheila O'Dea, RSM
  Liturgical Ministry to the Sick and Dying
                  Reverend Basil Carew
  Liturgical Principles for Weddings
                  Reverend Regis Halloran
     Liturgical Principles for Eucharist
                  Mrs. Maryellen Morrissey
Célébrations du Rite de l'Initiation Chrétienne pour Adultes
                  Sister Donna Kelly, CND
  Liturgical Roles for Lay Adults
                  Reverend Corbin Eddy
                  Soeur Dora Bourgeois, FJ
                  Dr. J. Frank Henderson

For further details and registration forms, contact:

Atlantic Liturgical Congress
Archdiocese of Halifax
PO Box 1527
1531 Grafton Street
HALIFAX, NS B3J 2Y3
Telephone: (902) 429-9800
GLORIFY THE LORD!
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with
JOSEPH GELINEAU S.J.

April 29 — May 3, 1990
St. Paul University, Ottawa

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• sessions which explore our tradition, theory and current practical applications on
  — biblical and anthropological roots of liturgical song
  — its major forms: acclamation, psalmody and hymn
  — the issue of cultural adaptation: to be innovative but faithful
• prayer times
• social times
• conference banquet
• publishers' displays

JOSEPH GELINEAU, a Jesuit, born in 1920, is currently priest in charge of five country parishes in the Paris region. For 30 years he has worked for liturgical renewal as a composer, teacher (at the Paris Catholic Institute), writer (articles and books), contributor to the Roman Consilium and to the National Centre of French Liturgical Pastoral for the work of post-conciliar reform. He is co-founder of Universa Laus (an international research group for song and music in the liturgy).

Conference brochure and registration information available from:
Faculty of Theology
St. Paul University
223 Main Street
Ottawa ON (Canada)
K1S 1C4
(613) 236-1393
Glorify the Lord!

Loretta Manzara, CSJ

Sister Loretta Manzara is a Sister of St. Joseph from London, ON and is currently working in Ottawa as secretary for the committee responsible for the revision of the Catholic Book of Worship.

What an appropriate title for the event of 1990 at Saint Paul University in Ottawa: Glorify the Lord with me, together let us praise his name. This phrase from psalm 34 cannot simply be spoken or read; it cannot break forth from the lips without being sung. Its richness is best discovered when it comes alive in a ministering Church. The chanted tone is familiar to the ears of most Canadian Catholics. As soon as it is sung in a multi-lingual setting, other voices willingly respond with recognition in their own language.

Joseph Gelineau has achieved success through his constant efforts to bring to life the dynamics of good liturgical celebration. Intensely influenced by the liturgical activity of his youth in France, he became a leading voice to articulate and unfold the challenges and tensions inherent in the liturgical directives of Vatican II. Many people know Joseph Gelineau for his contribution to the development of a liturgical psalter. His belief that the psalter encompasses the stance of the Christian in worship prompted Gelineau to work to restore the psalter as the Christian hymnal.

He has written other books and articles to express his views of celebration in more general terms:

The Liturgy Today and Tomorrow, Paulist Press, 1978
Learning to Celebrate the Mass, Pastoral Press, 1985

Whatever he writes and whenever he lectures, what he offers grows out of a tremendous sense of ministry among God's people, a scholarly awareness of historical liturgical development, and a strong desire to glorify the Lord in song.

It was my privilege to attend a similar Gelineau workshop in Spokane, Washington in 1988. I came away with a more distinct awareness of the specific forms and functions of the music for our liturgy. I also returned home with a profound sense of having been in the presence of a great liturgical leader, a compassionate pastoral minister and one who is continually willing to try new ways of proclaiming the Gospel in ministry and song.
Ecumenical Relations

The Roman Catholic, Anglican, Lutheran, Presbyterian and United Churches in Canada all have national offices and staff persons responsible for worship. These national staff persons communicate and work with each other, and together form an organization known as the Canadian Churches’ Coordinating Group on Worship. At the international level this group relates to the English Language Liturgical Consultation. Within North America, these individuals (or other representatives of their Churches) are members of the Consultation on Common Texts.

Liturgical structures in the Catholic Church were described in Bulletin 114 (Praise God Morning and Evening, September 1988, pages 183-185). Here the national staff persons for worship in other Churches are introduced to the readers of the Bulletin, as they too are important members of the liturgical scene in Canada.

Anglican Church of Canada

The Reverend Paul Gibson was educated at St Chad’s Theological College in Regina, and at Bishops and Oxford universities. He has served as chaplain at the University of London, McMaster University and McGill University, and acted as Principal of Hong Kong Union Theological College. Since 1972 he has served on the staff of the national office of his Church, and since 1982 has headed its Liturgical Office. In this position he helped finalize the new Book of Alternative Services, and continues to provide leadership in liturgical renewal. He is the author of a book on liturgical renewal, and of a number of articles and papers.

Address: 600 Jarvis Street, Toronto, Ontario M4Y 2J6.

Evangelical Lutheran Church in Canada

The Reverend Lawrence W. Denef was educated at Capital University and Evangelical Lutheran Theological Seminary in Ohio, and has done postgraduate studies at the University of Hamburg, Vanderbilt University and elsewhere. After serving as pastor of several congregations in Saskatchewan and British Columbia, he held a number of positions at the national level with the American Lutheran Church in the areas of publications, education and interfaith relations. Since 1986 he has been Executive Director of the Division for Parish Life in the new Evangelical Lutheran Church in Canada, where he has a number of responsibilities, including liturgy. He has translated several German theological works, and authored a number of articles. In 1986 he received an honorary Doctor of Divinity degree.

Address: 1512 St. James Street, Winnipeg, Manitoba R3H 0L2.
Presbyterian Church in Canada

The Reverend E. Margaret MacNaughton comes originally from Saskatchewan, and was educated at the University of Toronto, the Presbyterian Missionary and Deaconess Training School, and Union Theological Seminary in New York. As a deaconess she served in educational and administrative positions throughout Canada at the congregational, regional and national level. Following ordination, she worked as secretary for early childhood education in the United Presbyterian Church U.S.A., but later returned to Canada. Since 1983 she has been Program Director for Worship, with responsibility for preparing Sunday bulletins as well as numerous books and studies needed in the process of developing a revised edition of *The Book of Common Worship*. She has edited and written a number of books, articles and church publications.

*Address:* 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

United Church of Canada

Mr. U=red Graham was educated at the University of Toronto and Eastman School of Music, and will soon complete his doctorate in liturgy at Drew University. A professionally qualified musician, he has taught piano, voice, organ and other instruments, and served as organist and choir leader in Ottawa, Toronto and Halifax. He has lectured in church music and in liturgy at the Atlantic School of Theology in Halifax, and has considerable experience in the area of children and worship. His work has brought him into close contact with the worship of the Anglican, Lutheran and Roman Catholic Churches as well as his own tradition. He became the national staff person for worship within the Division of Mission in Canada of the United Church in October 1988. He succeeds The Reverend Fred McNally, who served in that position for a number of years, and who now enjoys a well deserved retirement in Vancouver.

*Address:* 85 St. Clair Avenue East, Toronto, Ontario M4T 1M8

Our Next Issue

Non-verbal Dimensions of the Eucharist.

Our liturgies speak volumes through their shape, dynamics, ministries, signs and symbols, movement, posture and gesture, music, beauty, architecture, and assembled people, even without the words that usually accompany these. In this issue we will concentrate on these non-verbal dimensions of the eucharistic liturgy.