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

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

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The Teaching of Liturgy
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The Teaching of Liturgy

The liturgy itself: Any consideration of the teaching of liturgy needs to begin by restating the principle that "the liturgy itself is the best teacher."

Classes and courses: This needs to be balanced and paired, however, with a clear need to teach the liturgy in other ways as well. Speaking of the liturgical formation of the clergy, for example, Vatican Council II's Constitution on the Liturgy affirmed, "The study of liturgy is to be ranked among the compulsory and major courses in seminaries and religious houses of studies, in theological faculties it is to rank among the principal courses." (n. 16)

Improvement needed: At the present time it seems that both approaches to the teaching of liturgy - the "experiential" and the "academic" - need to become more effective.

Liturgical celebrations in some places do not yet live up to the dreams, expectations and mandate of Vatican Council II. Mediocre and even poor celebrations are not unknown; these cannot teach as well as really good celebrations can.

A deeper level: While we can rejoice in our summer programs in liturgy in Canada, and in some dedicated teachers in theological schools and in diocesan liturgy offices, the general level of liturgy education and formation among both laity and clergy is not what it might be. In particular, the relationship of liturgical celebration to deeply spiritual living and to living lives of justice seems underdeveloped.

In this issue of the Bulletin we reflect on the present situation, on the challenges we face, and on possible ways forward - though we do not pretend that quick, simple solutions can be found or that we have all the answers.

Our assumptions: This discussion of the teaching of liturgy begins with a consideration of some basic assumptions and principles:

• What are the goals of the teaching of liturgy?
• What is the nature of liturgy education and formation?

Increased clarity on these points makes it possible to move more productively into other areas: who? when? where? what?

Other articles in this issue consider the use of the creation story in the liturgy, liturgical processions, and the Jewish experience of communal repentance.
Goals of the Teaching of Liturgy

A clear vision: It is important to have in mind a clear vision of the goals we are trying to achieve in the teaching of liturgy.

The Constitution of the Liturgy

Goals can be discerned in the first place from what Vatican Council II's Constitution on the Liturgy says about liturgy itself.

Participation: The Constitution states that it is the "very nature of liturgy" that leads the church to "earnestly desire that all the faithful be led to . . . full, conscious and active participation in liturgical celebrations." (n. 14) If this is so, then surely this full, active and conscious participation must be a primary, intentional and explicit goal of all teaching of liturgy.

Many dimensions: Participation, furthermore, needs to be appreciated in all its richness and depth. Liturgical participation has at least the following dimensions, and our teaching needs to attend to all of them.

- Our external actions during worship: what we say, do, sing;
- Our internal appropriation of the meaning of these actions: what we mean when we speak, sing and act;
- The communion with other worshippers into which we enter by worshipping together;
- The communion with other worshippers into which we enter by living out the meaning of our corporate worship; for example, ministering with the poor;
- The church that we are becoming through these acts of communion in worship and ministry;
- The communion with God that we experience through being church in these ways.

Presence of Christ: The Constitution on the Liturgy also states that "Christ is always present in the Church, especially in its liturgical celebrations." (n. 7) It reminds us that Christ is present in the assembly, in the ministry, in the word, and in the eucharistic bread and wine. One goal of the teaching of liturgy, therefore, needs to be a deep theological appreciation of these multiple modes of Christ's presence in the liturgy. At the experiential level, we need to learn to be open to experience Christ in all these ways, be conscious of this experience, and be reverent to Christ's presence in these modalities.
Fruitful: Another important goal is that both the experience of celebrating liturgy and the teaching of liturgy are supposed to bear fruit in people’s lives. Thus the Constitution on the Liturgy affirms, “Pastors must therefore realize that when the liturgy is celebrated something more is required than the mere observance of the laws governing valid and lawful celebrations; it is also their duty to ensure that the faithful take part fully aware of what they are doing, actively engaged in it, and enriched by its effects.” (n. 11) This is also true of those who teach liturgy.

Summit and Source: Another significant goal is based on the Constitution’s principle that “the liturgy is the summit toward which the activity of the Church is directed; at the same time it is the fount from which all the Church’s power flows.” (n. 10) The teaching of liturgy needs to lead people to appreciate how liturgy is connected to the whole of Christian life and, equally, how they ought to bring their lives to worship. As well, the liturgy is supposed to be source and summit of the life of the Christian community – the “institutional church” – at parish, diocesan, national and universal levels.

Other goals may be derived from what the Constitution says about the teaching of liturgy to seminarians and ordained clergy. For example, as a result of their liturgical education and formation they are supposed to:

• become imbued with the spirit and power of the liturgy (n. 14);
• become teachers of the liturgy (n. 14);
• understand the sacred rites (n. 17);
• take part in them wholeheartedly (n. 17);
• understand ever more fully what it is they are doing (n. 18);
• be aided to live the liturgical life and share it with others (n. 18).

In addition, the educational program is supposed to:

• provide a liturgical formation in the spiritual life (n. 17);
• enable communities to be permeated by the spirit of the liturgy (n. 17).

For all: These goals in fact pertain to everyone and to all teaching of liturgy.

More than facts: All of these goals go far beyond simply teaching “about” liturgy. They call for more than teaching facts of liturgical history or explanations of sacramental theology or theories of ritual performance or styles of musical and artistic expression.

Spiritual too: These goals call for integral, holistic formation of whole persons; they cover not only intellectual dimensions, but also experiential and spiritual dimensions of Christian life. Indeed, the word “formation” might well be preferred to “teaching” in this context; here the two terms will be used interchangeably.

Good Teaching

Adult learning principles: Goals also arise from modern research and writing regarding principles of good teaching. Here we consider especially the vast amount of recent studies on the theory and practice of teaching adults and of learning by adults. This area cannot readily be summarized here. There is,
however, a significant corpus of Canadian writing on adult religious education, as well as important books from the United States on both adult religious education and adult education in general. A brief reading list is provided here.

It is important that everyone who teaches adults, whether at the parish or diocesan levels, or in colleges, universities or theological schools, become familiar with the solid theory that is emerging with respect to adult teaching and learning, and put it into practice.

Selected Canadian Writers


Other References


Stephen D. Brookfield, *Developing Critical Thinkers: Challenging Adults to Explore Alternative Ways of Thinking and Acting* (San Francisco: Jossey-Bass 1987)


Chet Meyers, *Teaching Students to Think Critically* (San Francisco: Jossey-Bass 1991)


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**IMPORTANT ANNOUNCEMENT**

The Ontario Liturgical Conference announces a NEW schedule for its annual school! Over the past 11 years the Summer School for Liturgical Musicians has been held in Toronto. As of 1996, the OLC will offer a venue alternating between Toronto and one other diocese of Ontario. During odd numbered years the school will be housed in Toronto. During even numbered years a workshop model will be hosted by various dioceses throughout the province. It is hoped that this new venture will reach a broader base of liturgical musicians. If you wish to attend an OLC Summer or Spring workshop notify your Diocesan Liturgy Commission or Liturgy Office.

Brochures for the bi-annual Summer School (in Toronto) will continue to be circulated by:

OLC Summer School for Liturgical Musicians
2661 Kingston Road
SCARBOROUGH, ON M1M 1M3

*Please join us in making a joyful song to our God!*
The Nature of Liturgical Education and Formation

**Distinctive:** Christian liturgy is a distinctive kind of human experience. Likewise, the goals of the teaching of liturgy, as considered above, are distinctive; they go beyond what might be sought in the teaching of many academic subjects. It follows, then, that liturgy education and formation has a distinctive character or nature. It is perhaps more like the teaching of an art, whether music, painting, sculpture, dance or other form of artistic expression, though we do not usually think of it in this way. It involves the whole person, intellect and feelings.

Building Bridges, Making Connections

**Less integrated:** Over the centuries, and for a variety of reasons, the teaching of liturgy has become less whole, less integrated, less “connected” than it is called to be. Less whole and less integrated when it is concerned almost exclusively with cognitive, intellectual matters – with the “head.” Less connected when it is thought of and experienced as a subject that stands alone and aloof.

**Reconnecting:** Today there is a need – and an opportunity – to carry out some healing in this respect, especially by building bridges, by reconnecting liturgy with other academic subjects and with other areas of human experience and Christian spirituality. Courses and academic programs, as well as teaching in parish and diocesan settings, need to be developed and constructed so that they are holistic, integrated and unified.

**Liturgical experience:** One bridge that needs to be built connects the “academic” study of liturgy in an explicit and intentional way with participants’ actual experience of liturgical celebration Sunday by Sunday, day by day. If the intellectual study of liturgy remains in a vacuum and does not interact with the liturgical experience of learners, it cannot bear the fruit that we would like to taste.

**Ideally** one would like to refer to a shared liturgical experience, reflect on it, connect it to other liturgical experiences of participants, study the relevant history and theology, and build further bridges to daily life.

**Engaging the whole person:** There are obstacles that make the construction of such a bridge difficult, of course. One is uncritical acceptance of the academic model of modern university education, where so often there is no interest in making links between classroom and life. While most areas of theological education have indeed benefited from the high standards and critical approaches of modern educational theories and models, it remains a fact that theological education is also distinct. To teach and learn about our relationship with God is to engage the whole person.
Little liturgical experience: A second obstacle that applies, especially to children and youth, is that people may have little or no liturgical experience to connect with classroom learning. Parents may not go to church – or do so only seldom – and hence the children do not go either. Youth and young adults may choose not to participate in Sunday worship for a variety of reasons. Frustrated teachers are unable to help these children and youth make connections and participate more fully, consciously and actively if there is nothing at the other end of the bridge.

To try to circumvent this problem, attempts can be made to include a brief liturgy within the class. (This is often a good practice even when learners do go to church.) This is often frustrated, however, when the academic schedule limits classes to fifty or eighty minutes; this is too short a time. The effective teaching of liturgy would seem to benefit from at least three-hour sessions. In addition, the physical environment may be less than optimal for liturgical celebrations, and the type of liturgy that can be celebrated may be limited as well. It may also help to require or encourage participants to worship regularly at least during the liturgy course or when this subject is being taught.

Reluctance to share: Other obstacles may include reluctance to express feelings about our liturgical experiences to fellow learners, especially persons we do not know very well. This is related to reluctance to share our spiritual life with others. Some persons may not be reluctant but may not know how to talk about these matters. In these areas there are also great opportunities to encourage learners' self-expression.

Students and teachers: A serious obstacle that especially affects teachers and students in theological schools is that students are reluctant to express their real feelings about liturgy planned and presided over by their professors and about the preaching of those who assign marks and assess their suitability for ordination. The teachers, in turn, may or may not welcome students' comments and suggestions, and students may be confused by the variety of attitudes toward this among the faculty. This is further complicated if the preacher involved, for example, is not present in the liturgy class; we do not like to make comments behind someone's back. Finally, natural dynamics of relationships among faculty members may make such discussion difficult even among themselves.

Differences of opinions: Often we are unable to express feelings, speak of significant experiences, make constructive criticisms and offer suggestions for improvement when these involve differences of opinion (sometimes strong differences). Sometimes such discussions lead to hurt feelings, the rupturing of friendships, apparent threats to authority and seeming disloyalty. Our society does not provide good models here; competition, lack of respect and of civility in conversation, a “win-lose” mentality, coupled with feelings of victimization and an apparent need to blame others – all these conspire against respectful sharing of feelings and of differences of opinions, especially on strongly-felt matters.

Respectful conversation: Recognizing this need, several adult educators are suggesting structured and respectful ways of conversing about divisive and potentially hurtful topics. We would do well to learn about these. Especially helpful are:

Happy and sad: Rather than simply argue about what different participants like or dislike about the contemporary liturgy in general or about a particular celebration, a structured critical conversation might be more profitable and respectful. All might write, “I would be happy if our celebrations were . . .” and make a list of five such positive characteristics. They might then write, “I would be sad if our celebrations were . . .” listing five negative characteristics. These could then be shared and discussed by all without the authors’ identities being known.

Life-giving? Other somewhat neutral ways of structuring such conversations might ask, “What changes in me and in others (or the space or the music, etc.) would help me participate more fully, actively and consciously?” Alternatively, one might ask, “In what ways was such-and-such a celebration life-giving?” “In what ways was it not life-giving?”

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Verbal and Nonverbal

Space and time: Bridges also need to be built between the verbal and the nonverbal dimensions of liturgy. In our Catholic liturgies we are (at least potentially) blessed with a good balance between the two. In teaching, however, the verbal dimension often predominates. We study liturgical texts, or talk about liturgy. The multiple nonverbal “languages” of liturgy – space, art, beauty, movement, posture and gesture; time – deserve equal attention. Edward Foley has made an important contribution toward this goal in his history of the liturgy, From Age to Age: How Christians Celebrated the Eucharist (Chicago: Liturgy Training Publications 1991). In addition to liturgical texts and historical context, he also considers liturgical architecture, music, books, and eucharistic vessels. As well, James F. White, in Protestant Worship: Traditions in Transition (Knoxville: Westminster/John Knox 1989) takes the position that piety, time, place, prayer, preaching and music are more important than liturgical texts in the traditions he studies.

Music: The teaching of liturgy needs to include music. In addition to describing the history of musical traditions in liturgical celebration, it is desirable to listen to appropriate recordings. If at all possible, participants should try and sing some of this music.

Space: The teaching of liturgy needs to include space and architecture. This will include looking at drawings and pictures, and also imagining the way the space affected the celebration of the liturgy in different times and places.

Fonts and vessels: The teaching of liturgy needs to include some consideration of the shape of fonts and what this has done for the celebration and meaning of baptism; the shape and size of vessels for the eucharist and their rationale and consequences; the shape, size and construction of altars and ambos; the art that has been used as altarpieces and reredos and wall decoration; and the vestments that have been worn.

Movement: The teaching of liturgy needs to include a consideration of movement, posture and gesture, of both liturgical ministers and laity.

It is clear that recordings, art, and film have much to offer the teaching of liturgy. In the future, more videos and computer programs may become available as well.
Liturgy and Other Theology Courses

Scripture: In theological schools, stronger bridges need to be made between the teaching of liturgy and that of other subjects. For example, scripture courses usually teach scripture according to the modern historical-critical method. In addition, however, students need to learn to appropriate scripture in their own spirituality; that is, they need to learn the relevance of scripture for modern persons and learn how to pray with scripture.

Preaching and proclamation: Students need as well to think about and practice preaching the scriptures that they are studying. They need to learn about the construction of the lectionary and its rationale, and how the lectionary relates to the liturgical year. They need also to connect scripture with the areas of systematic theology they are studying, and in a critical way.

Christology: Courses in Christology need to connect with liturgy by considering the centrality of the paschal mystery of Christ's death, resurrection, and ascension. They can connect as well with the feasts of Christ in the liturgical calendar: Easter, Ascension, Trinity, Christmas, Epiphany, Presentation, Annunciation, Body and Blood of Christ, Christ the King. They will also consider the multiple modes of Christ's presence in the liturgy. They will also consider the aspects of the mystery of Jesus Christ that have been prominent or prevalent in different eras of the church's history, and the ways these have influenced liturgical celebration, liturgical theology and liturgical spirituality. As well, courses in God and the Trinity will consider the dominant ways of thinking about God that have prevailed through history, and how they have affected the liturgy.

Ecclesiology: Courses on ecclesiology will consider the mutual interaction of liturgical celebration and of theological thought regarding the church and ministry. Courses on theological anthropology will consider how the thinking about the human person has influenced liturgy, and vice versa.

History: Courses on church history will include significant developments in liturgy as well as in other matters.

Sacramental theology: It goes without saying that the firmest of bridges needs to be built between liturgy and sacramental theology. The older policy of teaching these separately is unacceptable today. To teach liturgy alone is to let it degenerate into a study of rubrics and ceremony, without considering meaning. To teach sacramental theology alone is to rob it of embodiment, context, humanity. What is done and what is meant go together. And the starting point should be the liturgical celebration: what the church does in this or that sacrament.

Liturgy and Daily Life

Celebration and life: Finally, the teaching of liturgy needs to be connected with the living of the Christian life. Liturgy neither begins nor ends in the classroom; it begins in church as people celebrate, and it ends in life as the same people live as individuals and as members of the local church community.
**Spirituality:** One dimension of Christian living today is called spirituality; this focuses on the individual. It includes the person's experience of God in liturgical celebration and the relationship of this with the person's experience of God in daily life. It includes the person's self-identity, dignity, worth and beauty, and how this is based and expressed in the celebration of the liturgy. For example, both baptism and eucharist speak volumes about self-identity as well as about many other matters.

**Prayer and devotion:** Spirituality also includes prayerful reading of scripture during the week, prayer – aloud and in silence, sharing meals prayerfully, singing, the prayerful experience of art and the body. All of these should be connected with related experiences in the liturgy.

**Justice:** Another dimension of daily living has to do with justice: that is, with living in communities, both ecclesial and civic. It has to do with connecting with other persons near and far, with a global perspective on needs and sharing. It has to do with including people, building community, being prophetic, sharing nourishment, telling stories, living ministerially. And all this should be connected with related experiences in the liturgy.

**Liturgies in homes:** Another connection that needs to be made is between liturgy in the church with the parish community, and liturgy in homes with the community of the family and friends. In the case of children, parish liturgy and liturgy in schools also needs to be considered. If liturgy is only celebrated in church, without weekday celebrations in the home, then the church experience will be impoverished; people will be ill-equipped to celebrate as well as they should. Vatican Council II makes it clear that liturgy is only part of the Christian life, and that it does not and cannot exist completely by itself.

**Daily life needs** to form and prepare people to gather as community, to share stories and ponder scripture, to speak and act prophetically, to pray in intercessions for others' needs, to share nourishment prayerfully, to be intentional about ministry with others. Promoting good liturgical celebrations in homes is an important component of liturgical education in parishes.

**First, last and always,** the liturgy itself, as real communities of faith are called to celebrate it, is the primary subject of teaching and learning. It is all too easy to jump immediately to historical and theological exploration of the liturgy, to anthropological and linguistic interpretation – and these of course are of great importance. Prior to this, however, there is a need to say, what do we do, what do we say, what do we sing, how do we move, what do we see?

If we do not root our teaching and learning in the actual expression of liturgy, we short-cut the process and short-change the students. It is liturgy that is celebrated well that is primary. History, theology and various human sciences that are applied to liturgy or which grow out of liturgy, though extremely important, are secondary.

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Historical and Developmental

Our consideration of the nature of liturgical education and formation also needs to consider several other topics.

**Developing:** Though history is not especially popular among some students today, liturgy needs to be taught in a historical perspective. It needs to be
appreciated that what we do today in our liturgical celebrations came from somewhere. It needs to be appreciated that liturgy developed and changed over the centuries. Factors that influenced this change need to be considered in a critical manner. Though the changes made by and following Vatican Council II will be of special interest today, how our ancestors in the faith worshipped can be illuminating as well.

An historical approach shows students that liturgy has always been developing and, hence, that it will continue to do so. It gives value to diversity in liturgical practices, yesterday and today. The important issue for today – cultural adaptation – is appreciated more deeply when considered in this historical perspective. Any notion that the present liturgy – or the tridentine liturgy – came down from heaven and did not have a historical development needs to be confronted by the historical facts.

Critical and Discerning

One approach to adult learning today is termed “critical reflection.” After considering the definition and characteristics of this term in general, this writer has applied it to liturgical formation as follows. Critical thinkers see that their liturgical experiences, whether poor, mediocre or good, are and never will be perfect. Theologically, this is the recognition of human fallibility. Though liturgical perfection is a false and futile goal, continuing transformation is not. Critical thinkers ask what assumptions they themselves bring to liturgical celebrations, and ask to what extent they contribute to what is lacking in worship services. How much do they participate? To what extent do they really desire to participate? Is their participation at only the surface level of external actions? To what extent do they really appreciate and take ownership of the meaning of their participation? How, if at all, does their weekday living derive from and lead to Sunday worship? How is worship related to the whole of their spirituality? Critical thinkers also apply these and similar questions to other worshippers, to worship leaders, and to the local church community as a whole.

Critical thinking can also be applied to the order of service, choice of music and prayers, quality of ministry, the space in which worship is experienced, the pace of worship, opportunity for silence, and the relevance of preaching. This might be done differently in churches where worship is highly structured and in which official liturgical books are prescribed than in churches where there is greater opportunity for local composition and creativity. Nevertheless, even in the Roman Catholic Church it is a basic principle that “it is of the greatest importance that the celebration of the Mass . . . be so arranged that the ministers and the faithful . . . may more fully receive its good effects.” Likewise, “the pastoral effectiveness of a celebration will be heightened if the texts of readings, prayers, and songs correspond as

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closely as possible to the needs, religious dispositions, and aptitude of the participants. In planning the celebration, then, the priest should consider the general spiritual good of the assembly rather than his personal outlook. He should be mindful that the choice of texts is to be made in consultation with the ministers and others who have a function in the celebration, including the faithful.”

Critical thinkers question assumptions being made about their own needs, religious disposition, and spiritual good, and about those of their co-worshippers. Who makes decisions regarding liturgical celebrations, and upon what information are these decisions made?

Critical thinkers ask why the contemporary liturgical movement is not being carried forward in many churches. Some churches seem to have stopped with the recovery of the best practices of the past and the elimination of less desirable or beneficial practices. They seem reluctant to take the next step, which is the visioning of alternatives that are most suitable for the 21st century. Why is this? What assumptions are being made?

The second phase of critical thinking is to explore and imagine alternatives. Some worshippers and worship leaders seem quite content with worship as it now is, even if mediocre or poor according to one or another criterion. Why do they not desire something better, more inclusive and life-giving? What assumptions are involved in this phenomenon?

What are the visions of those who do seek change? How might these be put into practice, either with the present liturgy of their church, or with changes in texts, music, or orders of service? How can visioning an alternative future in worship go beyond the surface – what we do – and penetrate to the dimensions of meaning, daily living, ministry and witness, and spirituality?

Both phases of critical thinking can be applied not only to the worship service itself, but also to its consequences in the daily living of worshippers. If people do not appreciate how their liturgical experiences relate to social issues such as unemployment, immigration, land claims and poverty, for example, then there is a need to improve both their liturgies and their liturgical formation. (pp 117-119)

Right and wrong: It is not uncommon for a liturgical educator to be asked, Is this practice right or wrong? Is this or that practice “liturgically correct”? Though it is tempting to answer these questions as they are framed, it does a disservice to those who ask and to the liturgy itself to do so. These, basically, are poorly framed questions. Rarely is one practice completely bad or chosen for some evil purpose. Most often, someone had good intentions and was trying to do the right thing.

Inadequate knowledge: Sometimes poor practices are the result of inadequate knowledge of the liturgical documents and the principles they represent; for example, the General Instruction of the Roman Missal. It may be best to say, “Well, what does the church say about this or that in its official documents?” and then read together what these documents really say. This is especially helpful since in most cases the meaning of officially prescribed practices is given. A fruitful discussion can then follow.

Values in tension: Often a particular practice is chosen for some good purpose. What is not apparent to those involved, however, is that there are good
reasons for choosing another practice as well. Here it is best to ask, "What values are represented by the two different practices under consideration?" Both can be valued, and the question then becomes, "How can we hold up both of these values?" This then changes the discussion to one of how do we choose which value to favor, or how do we honor both?

Ecumenical

**Eastern Catholic liturgies:** The teaching of liturgy needs to be ecumenical, using that term broadly to mean worship practices other than our own. Hence it will include the study and experience of the liturgies of other parts of the Catholic Church: for example, that of the Ukrainian Catholic Church. Without some experience and appreciation of the range of liturgies that are encompassed within the Catholic Church, we can never really appreciate or value our sisters and brothers who are Eastern or Oriental Catholics – and they are just as Catholic as we in the Latin Rite are.

**Anglicans and Protestants:** As well, there is a need to appreciate the modern liturgical-ecumenical consensus that is bringing the Anglican Church and some Protestant churches closer to the Catholic Church in worship and theology. This has been a remarkable modern achievement, and is still in progress. Taken in a historical perspective, the diversity that remains becomes less of an obstacle to seeing the bonds that already unite us.

**World religions:** In a pluralistic society and world, we also need to consider the worship of other world religions: Judaism, Islam, Hinduism, Sikhism, Buddhism, etc. Knowing and valuing other persons who share our cities, our nation and our globe will include some knowledge and appreciation of how they worship. Vatican Council II made an important beginning in this area; we need to continue learning about our neighbors' liturgies.

Model of Good Celebration

**Participation:** The teaching of liturgy needs to be carried out in ways that are good models of liturgical celebration. This means that there will be participation by the learners, and not just note-taking and memorization; the teacher will be conscious of modeling liturgical presiding, at least to some extent; the arrangement of space and seating will draw people together in a community of learners, and not separate them; bearing fruit in daily living will be a conscious aim of teaching and learning. The teacher will not be totally isolated from the learners, as if he or she alone knows anything about the liturgy. All have liturgical experiences and spiritual lives out of which and on which classroom learning is based; all can teach each other in important respects.

**Life-long:** Finally, the teaching of liturgy needs to be a life-long task and opportunity.
The teaching of liturgy is for every member of the church, and is a life-long aspect of Christian living. It includes preschool children, children and youth in school, and adults of varying ages. It is offered through elementary and secondary schools, through universities and theological schools, in parishes and dioceses, in homes and institutions. What has been said about the goals and the nature of liturgical education and formation needs to be adapted to the people involved, resources available, age and level, and perceived needs.

As a life-long need, the teaching of liturgy needs to be offered as continuing education to clergy, to catechists, to hospital and prison chaplains, to religious sisters and brothers, as well as to the general population of the faithful.

Parishes

The liturgy itself: A few particular suggestions will be offered regarding the teaching of liturgy in parishes. First, the best and more important teacher is good liturgical celebration, including good preaching. Preaching, while not directly didactic, will teach good basic principles when it connects the liturgy of the word with the liturgy of the eucharist, and when it connects eucharistic liturgy with daily living. Effective ministers, appropriate music, sensitive presiding — all constitute good teachers, even though they are not doing classroom teaching.

The parish bulletin provides another opportunity for liturgical education. A sentence or two, possibly taken or adapted from the General Instruction of the Roman Missal or other document or textbook, may be included every week. It may be effective by itself, or may provoke questions that provide good opportunities for further teaching.

Posters and printed banners are easily generated with the help of inexpensive computer programs. A brief educational message could be printed each week for the gathering space (use large print that can be easily read at a distance).

Tours of the church building may be offered from time to time, or on request, to show children, visitors and old-timers alike some parts of the church they do not ordinarily have the chance to visit, and to name objects and furnishings and answer questions.

A “question box” might be made available for people to raise matters that need clarification.

Pamphlets, articles and periodicals on liturgy might be made available: include, of course, the National Bulletin on Liturgy and Celebrate!, our two Canadian publications.

The Parish Liturgy Committee should be seen as an educational opportunity, as well as a group that carries out necessary tasks. There should be time for
reading, raising questions, having good discussions, providing information, developing liturgical spiritualities, and expanding horizons regarding liturgy.

**Parish liturgical ministers** – musicians, readers, hospitality, communion, art and environment, intercessors and others – all need and deserve appropriate education regarding their ministry and the liturgy in which they minister.

**The RCIA** and the preparation for infant baptism, confirmation and marriage also constitute important opportunities for liturgical education.

The **seasons and feasts** of the liturgical year likewise are time for teaching and liturgical formation.

**The teaching of liturgy** in the parish should include as wide an age range as is practical; there is nothing wrong with teaching children and adults together. In addition, the teaching of liturgy can begin with any topic, and develop in almost any direction. It is not necessary to begin with topic A, and then progress to B. Effective teaching might last one minute in length, or one hour, or several evenings, or a Saturday; how can the specific needs of this group at this time be best met in the time they have available to give?

**Content**

Any part of the liturgy that is important and is of interest may provide the orientation of a course. To provide some idea of the range of possibilities, here are lists of course offerings of several programs and institutions over a period of years.

**Summer Institute in Pastoral Liturgy**

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Current offerings in this program and in the Summer School in Liturgical Studies are given at the end of this issue.

**University of Notre Dame**

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</table>
Catholic University of America

Liturgy of the Synagogue
Spirituality, Liturgy, and the Quest for Justice
Sacraments: Theology and Celebration
Theology of the Eucharist
Becoming a Christian
The Liturgical Year
Theology and Forms of Prayer
Preaching in the Sunday Assembly
Liturgical Music: Principles and Performance
Feminist Hermeneutics and Worship
Theology and Prayer in the Christian East
Liturgy of the Hours
Lakota Belief, Ritual and Spirituality

Communication Skills for Public Ministry
Liturgical Proclamation: Principles and Performance
Advanced Practicum in Preaching
Eucharist in the New Testament
Marriage as a Sacrament
Ordained Ministry
Iconography
Basic Principles of Christian Worship
Readings in Ritual
Liturgy in a Multi-cultural Community
Preaching in the Non-eucharistic Setting
Lay Leadership of Prayer

Archdiocese of Chicago

The Liturgy Training Program of the Archdiocese of Chicago has, over the years, offered an amazing variety of workshops and short courses, clearly responding to the diverse needs of this large urban church. The following list will surely impress and inspire those who work at the diocesan and parish level.

Liturgical Dance and Gesture
Confirmation
Lector Trainer's Workshop
Cantor Workshop
Liturgical Year
Basic Insights in Understanding the Liturgy
Ministers of Communion to the Sick
Liturgy of Evensong
Christmas—Epiphany
Hymn Festival
Goal Setting for Parish Liturgy Committees
Eucharistic Prayers as a Statement of Faith
Children's Choir Festival
Sign of Peace
Ushers
Lent—Easter: The Scriptures
Easter

Dramatic Interpretation of Scriptures in Liturgy
Leadership of Prayer for the Non-ordained
Infant Baptism
Spirituality for Readers
Church Music for Our Time
Spirituality for Musicians
Environment and Art
Building and Renovation for Places of Worship
Music in the Black Community
Music in the Hispanic Community
Preaching: Human Art, Divine Inspiration
Seminar for Parish Organists
Liturgical Spirituality
Understanding the Psalms
The Funeral Liturgy
House of the Church
Learning with the 
National Bulletin

Over the years, the issues of the *National Bulletin on Liturgy* have come to constitute an extensive library of liturgical theory and practice. This library is easily accessible to those who wish to learn more about our worship, as back issues are inexpensive and easy to obtain (see inside front cover for details).

Back issues of the Bulletin constitute a valuable resource for seminary and theological college teachers and students, liturgy committees and commissions, RCIA leaders, catechumens, and adults preparing for confirmation or reception, school teachers, adult study groups, and those who wish to learn on their own.

The following list presents some of the issues and major articles that may be especially helpful. Complete indices are to be found in issue 61 (for 1965-1977) and issue 101 (for 1978-1985).

The numbers given below are those of individual issues of the Bulletin; the year of publication is also given.

Topics without quotation marks are titles of entire issues. Topics within quotation marks are titles of individual articles.

**Christian Initiation**
- 51 Christian Initiation (1975)
- 64 Christian Initiation: Into Full Communion (1978)
- 73 Baptizing Children (1980)
- 112 Celebrating Initiation (1988)
- 120 Baptism for Children (1990)
- 131 "Questions about First Communion" (1993)
- 132 "Questions about Confirmation" (1993)

**Eucharist**
- 54 Story of the Mass (1976)
- 71 Sunday Eucharist (1979)
- 76 Worship '80: Eucharist (1980)
- 77 Sunday Eucharist: II (1981)
- 94 Gestures and Symbols (1984)
- 120 "Reverence at the Eucharist Today" (1990)
- 124 The Eucharistic Prayer (1991)
- 125 The Communion Rite (1991)
- 127 "The Introductory Rites of the Eucharist" (1991)
- 129 "Bow Your Heads" (1992)
- 140 "Standing at Eucharist: A Posture of Reverence" (1995)

**The Eastern Church**
Liturgy of the Word

56 Training Readers (1976)
60 Liturgical Preaching (1977)
102 Celebrating God's Word (1986)
111 Preaching in Practice (1987)
117 Lectionary and Catechesis (1989)
121 "The General Intercessions" (1990)
131 The Sunday Lectionary (1992)
137 "Women in the Lectionary" (1994)
139 "Preaching for Today" (1994)
140 "Homilies within the Liturgy" (1995)

Marriage

59 Celebrating Marriage (1977)
115 Celebrating Marriage (1988)

Pastoral Care

57 Rites for the Sick and the Dying (1977)

Reconciliation

42 Call to Penance (1974)
52 Reconciliation and Forgiveness (1976)
88 Reconciliation in our Life (1983)
135 Reconciliation in our Broken World (1993)

Funerals

84 Funeral Liturgies (1982)
127 "Eulogies, Funeral Homilies, and Words of Remembrance" (1991)
132 The Order of Christian Funerals (1993)

Liturgical Year

67 Planning our Year of Worship (1979)
70 Liturgical Year and Spirituality (1979)
126 Solemnities of the Lord (1991)
127 "November 9: A Feast for the Assembly" (1991)
135 "Between Christmastide and Lent" (1993)
41 Advent Unlimited (1973)
85 Advent in our Home (1982)
36 Advent and Christmas (1972)
55 Advent-Christmas (1976)
118 "The Celebration of Christmas Masses" (1989)
122 The Christmas Season (1990)
135 "Ash Wednesday" (1993)
37 Taking Lent Seriously (1973)
86 Lent in our Home (1982)
140 Weekdays of Lent (1995)
97 Holy Week and Triduum (1985)
103 Easter Season in our Home (1986)
130 The Great Three Days of Easter (1992)
132 "Liturgy of the Hours for Passion (Palm) Sunday" (1993)
132 "Antiphons at the Washing of Feet" (1993)
129 "Prayers for Pentecost" (1992)
136 "Pentecost" (1994)

Liturgy of the Hours
58 Day by Day We Give Him Praise (1977)
75 Praying the Psalms (1980)
114 Praise God Morning and Evening (1988)
132 "Liturgy of the Hours for Passion (Palm) Sunday" (1993)

Music
40 Called to Sing His Praise (1973)
72 Music in our Liturgy (1980)
128 Catholic Book of Worship III (1992)
138 "Contemporary Challenges to Musicians and Liturgists" (1994)

Culture
95 Culture and Liturgy – I (1981)
105 Culture and Liturgy – II (1986)
133 Liturgy and the Cultural Mosaic (1993)
141 "Toward an Iroquoian Christian Ritual" (1995)

Ecumenism
78 Ecumenism and Liturgy – I (1981)
104 Ecumenism and Liturgy – II (1986)
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117 "Directory for Sunday Celebrations in the Absence of a Priest" (1989)
123 "Differences between the Eucharist and Liturgies of the Word plus Holy Communion" (1990)
129 "First Communion and Sunday Celebrations in the Absence of a Priest" (1992)
131 "Sunday Celebrations of the Word: Gathering in the Expectation of the Eucharist" (1992)
139 Sunday Celebrations of the Word (1994)

Liturgies for Special Occasions and Groups
110 Rites of Recognition (1987)
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120 “Living a Baptismal Life” (1990)
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Other Topics
107 Laity and Liturgy (1987)
120 “To Speak as a Christian Community” (1990)
123 Liturgical Spirituality (1990)
125 “Liturgy and the Copyright Law” (1991)
126 “Rites at the Door of the Church” (1991)
127 The Assembly (1991)
129 Sacramental Preparation (1992)
129 “On Ritual” (1992)
134 The Art of Presiding (1993)
136 Liturgy and Creation (1994)
137 Language and Silence (1994)
138 Trinitarian Dimensions of Liturgy (1994)
139 “The Parish Liturgy Committee” (1994)

A WORD OF
Thanks

On behalf of the National Liturgy Office, the editor and editorial board of the NATIONAL BULLETIN ON LITURGY, we wish to thank those readers who completed and returned the Questionnaire which appeared on page 256 of the winter 1995 issue Thirty Good Years.

It is our hope that in a future issue of the Bulletin, we will share your concerns, comments, etc.

Thank you for taking the time to reply. For those of you who have not done so, it is not too late! Please return your completed Questionnaire to the National Liturgy Office, 90 Parent Avenue, Ottawa, ON K1N 7B1.
The Creation Story in the Liturgy

Environmental crisis: Today we are increasingly aware of and concerned for creation, the ecology, and a spirituality that respects creation; we are more aware than formerly of our close relationship with the rest of creation. The theological significance of creation and our responsibility for its care has recently been underscored with the publication by the bishops’ Social Affairs Commission of *The Environmental Crisis: The Place of the Human Being in the Cosmos.* Here we continue to explore and reflect on creation and the liturgy.²

The first account of creation is told in Genesis 1.1–2.4 and the second account, in Genesis 2.5-25. Stories of the fall, the tower of Babel, the flood, and the development and dispersion of peoples follow in chapters 3-11 of the same book.

Here we examine how these basic and central biblical stories are proclaimed in the liturgy, as scripture readings, liturgical prayers, or song.

The Lectionary

Sundays and Solemnities: The creation accounts and other stories from the early chapters of Genesis are proclaimed on certain Sundays and solemnities of the liturgical year.

- Easter Vigil: The first account of creation (Genesis 1.1–2.2)
- Easter Vigil: The flood (Genesis 7.1-5, 11-18; 8.6-18; 9.8-13). Anglicans and Lutherans tell this story at the Vigil.
- Pentecost Vigil: The tower of Babel (Genesis 11.1-9)
- Pentecost Extended Vigil: The second account of creation (Genesis 2.4b-10, 18, 21-25)
- Lent 1 A: The creation and the sin of our first parents (Genesis 2.7-9, 16-18, 25; 3.1-7a)
- Lent 1 B: The covenant with Noah (Genesis 9.8-15)
- Ordinary Time, Tenth Sunday B: Naked in the garden (Genesis 3.9-15)
- Ordinary Time, Twenty-seventh Sunday B: The creation of woman (Genesis 2.18-24)

¹ (Ottawa: Canadian Conference of Catholic Bishops, 1995)
² See also “Liturgy and Creation,” *National Bulletin on Liturgy,* vol. 27, no. 136 (Spring 1994) 3-49
Weekdays: Eleven selections from the early chapters of Genesis are proclaimed on the weekdays of the fifth and sixth weeks of Ordinary Time in Year I of the two-year cycle. These weeks occur in mid-February.

- Monday 5: First to fourth days of creation.
- Tuesday 5: Fifth to seventh days of creation.
- Wednesday 5: The creation of man.
- Thursday 5: The creation of woman.
- Friday 5: The fall.
- Saturday 5: The fall.
- Monday 6: Cain and Abel.
- Tuesday 6: The flood.
- Wednesday 6: The flood.
- Thursday 6: The new world order.
- Friday 6: Tower of Babel.

On Saturday of the sixth week, the first reading is a passage from Hebrews that reflects on early chapters of Genesis.

Psalms

Creation psalms: A number of psalms speak of creation in different ways. Bernhard W. Anderson presents the following categories and lists of creation psalms.\(^3\)

Hymns to God, Who Created (Redeemed) Israel
- 66.1-12: “Come and see what God has done!”
- 100: “God made us and we are his”
- 111: “God sent redemption to his people”
- 114: “When Israel went forth from Egypt”
- 149: “Let Israel be glad in its Maker”

Hymns to God, Who Created the World
- 8: “When I look at your heavens”
- 19.1-6: “The heavens are telling the glory of God”
- 95.1-7: “In God’s hand are the depths of the earth”
- 104: “In wisdom you have made them all”
- 148: “God commanded and they were created”

Hymns to the Creator and the Ruler of History
- 33: “God spoke and it came to be”
- 103: “Your youth is renewed like the eagle’s”
- 113: “God raises the poor from the dust”
- 117: “Extol God, all peoples!”
- 145: “The eyes of all look to you”
- 146: “I will sing praises to my God while I have being”
- 147: “God sends forth his command to the earth”

---

**Responsorial psalms:** Of these creation psalms, a few are used in the eucharistic liturgy as responsorial psalms. For example, Psalm 8 is used as a responsory for the Extended Vigil of Pentecost and for Trinity Sunday C. Psalm 33 is used as an alternative responsory for the Easter Vigil, and for Trinity Sunday B. Psalm 104 is used for the Easter Vigil, Baptism of the Lord C, Vigil of Pentecost, Extended Vigil of Pentecost, Pentecost Sunday A, Pentecost Sunday B, and Pentecost Sunday C.

**Other creation psalms** are not used at all as responsories, or are not used in a creation context, or verses are used that do not refer to creation. Of course, creation psalms are included in the liturgy of the hours.

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**Prayers**

**Sacramentary:** Creation is referred to in some of the prayers of the Sacramentary; here are several examples.

**God as Creator**

Source of life and goodness, you have created all things, to fill your creatures with every blessing and lead all [of humanity] to the joyful vision of your light.  

**Christ as Creator**

He is the Word through whom you made the universe.

**Creation and Redemption**

Almighty and eternal God, you created all things in wonderful beauty and order. Help us now to perceive how still more wonderful is the new creation by which in the fullness of time you redeemed your people through the sacrifice of our passover, Jesus Christ, who lives and reigns for ever and ever.

**Creation of Redemption and Humanity**

Lord God, the creation of [humanity] was a wonderful work, [their] redemption still more wonderful . . . . Lord God, we praise you for creating [humanity], and still more for restoring [them] in Christ.

---

4 Eucharistic Prayer 4, preface  
5 Eucharistic Prayer 2, preface  
6 Easter Vigil, prayer after the first reading  
7 Easter Vigil, alternative prayer after the first reading  
8 Christmas: Mass during the Day, opening prayer
Jewish Prayers.

The Jewish liturgy contains a number of fine prayers that refer to creation; here is a selection from Gates of Prayer, a prayerbook of Reform Judaism. Enter into them prayerfully.

Praised be the Lord our God, ruler of the universe, whose word brings on the evening. His wisdom opens heaven’s gates; His understanding makes the ages pass and the seasons alternate; and His will controls the stars as they travel through the skies.

He is the Creator of day and night, rolling light away from darkness, and darkness from light; He causes day to pass and brings on the night; He sets day and night apart: He is the Lord of Hosts.

May the living and eternal God rule us always, to the end of time! Blessed is the Lord, whose word makes evening fall.

Eternal God, Your majesty is proclaimed by the marvels of earth and sky. Sun, moon, and stars testify to Your power and wisdom.

Day follows day in endless succession, and the years vanish, but Your sovereignty endures.

Though all things pass, let not Your glory depart from us. Help us to become co-workers with You, and endow our fleeting days with abiding worth.

You are our God, the Source of life and its blessings. Wherever we turn our gaze, we behold signs of Your goodness and love.

The whole universe proclaims Your glory. Your loving spirit hovers over all Your works, guiding and sustaining them.

The harmony and grandeur of nature speak to us of You; the beauty and truth of Torah reveal Your will to us. You are the One and Eternal God of time and space!

God of the beginning, God of the end.

God of all creatures, Lord of all generations:

You created us in Your image, capable of love and justice, that in creation’s long unfolding we might be Your partners.

You stretched out the heavens and ordered the earth, that fruits may grow into sweetness, men and women into goodness. You are our God!

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10 Ibid., 32
11 Ibid., 193
12 Ibid., 194
13 Ibid., 221
When God made the world,  
He made it full of light;  
the sun to shine by day,  
the moon and stars by night.  
He made it full of life:  
illies, oaks, and trout,  
tigers and bears,  
sparrows, hawks, and apes.

And God took clay  
from earth's four corners  
to give it the breath of life.  
And He said: This is very good!

Man, woman, and child.  
All are good.  
Man, woman, child resemble God.  
Like God, we love.  
Like God, we think.  
Like God, we care.  

Praised be the Lord our God, Ruler of the universe, who makes light and creates darkness, who ordains peace and fashions all things.

With compassion he gives light to the earth and all who dwell there; with goodness He renews the work of creation continually, day by day.

How manifold are Your works, O Lord; in wisdom You have made them all; the earth is full of Your creations.

Let all bless You, O Lord our God, for the excellence of Your handiwork, and for the glowing stars that You have made: let them glorify You for ever. Blessed is the Lord, the Maker of light.

Heaven and earth, O Lord, are the work of Your hands. The roaring seas and the life within them issue forth from Your creative will. The universe is one vast wonder proclaiming Your wisdom and singing Your greatness.

The mysteries of life and death, of growth and decay, alike display the miracle of Your creative power.

O God, the whole universe is Your dwelling-place, all being a hymn to Your glory!

We praise You, Lord our God, Eternal King, Maker of light and Creator of darkness, Giver of peace and Creator of all things.

In your mercy You give light to the earth and to all the living, and in Your goodness You renew the work of creation again and again, day by day. Blessed is the Lord, Creator of light.

14 Ibid., 261  
15 Ibid., 301  
16 Ibid., 367  
17 Ibid., 380
O God, we give thanks for many things, but there is much to do before we can be content with our world. We give thanks for Your creation:

For sun and moon, for sea and sky, for bird and beast, for snow and mist, for city streets, for country lanes, for all that lives, for all that makes Your children happy.

But we remember that there is much to do, before we can be content:

The lost and hungry to be found and fed, the sick and the sad to be healed and cheered, a peaceful world to be built and kept, wrongs to be set right, and people to be taught.

May we learn, O God, to make this beautiful world a place of goodness and happiness for all Your children.¹⁸

Blessings

One 10th-century English pontifical contains a series of seven episcopal blessings based on the creation narrative of Genesis 1.1–2.4. Each blessing reflects on the creation account for that day.¹⁹ It would be interesting to compose such a set of blessings in contemporary language.

Songs

Hymns reflecting on creation have been written since the earliest centuries of the church, though only later examples survive. The Venerable Bede (born ca. 672), for example, wrote such a hymn, consisting of thirty-three stanzas.²⁰ Other ancient examples are considered in the following article.

The index of Catholic Book of Worship III lists 25 items under the heading “Creation.” Some songs are also listed in the scriptural index under Genesis. Furthermore, portions of Psalm 8 and Psalm 104 are provided among the responsorial psalms.

General: Some of these songs are of a general character, and others focus on one particular aspect of creation, often light.

Tells the story: Only one song actually tells the entire story of creation, following Genesis 1. This is “God Created Earth and Heaven” (n. 512), words by Sr. Katherine McCaffrey and Bishop Raymond J. Lahey.

¹⁸ Ibid., 386

Edmond Moeller, Corpus Benedictionum Pontificalium. Corpus Christianorum Series Latina (Turnhout 1971-1979), 731 (Sunday); 767 (Monday); 1686 (Tuesday); 126 (Wednesday); 644 (Thursday); 214 (Friday); 1136 (Saturday).

God Created Earth and Heaven

God created earth and heaven,
God commanded light to be;
Separated light from darkness,
Set the bounds for land and sea.
While God's Spirit on the waters
In his love did gently brood
Life on earth began to quicken
And God saw that it was good!

In the vastness of the heavens
God set fiery stars so bright,
Suns with their own circling planets,
Moons aglow with borrow'd light.
Marking out each passing season,
God let summer's glory fade,
Autumn turn to winter darkness,
Spring renew all God had made.

God's hand carved the soaring mountains,
Hills and valleys, rolling plains,
Bathing them with streams and oceans,
Gentle dew, refreshing rains.
God brought forth earth's living creatures,
Fish, and birds in bright array,
Trees and plants with dazzling flowers,
God's own wonder to display.

In God's image we were fashioned,
Male and female God did make,
Gave us care of all creation,
In God's work do we partake.
Sing with joy the Father's glory,
Sound the praises of the Son,
Ever bless the Holy Spirit,
God eternal three in one. 21
Vesper Hymns of Creation

For many centuries the creation story was proclaimed and reflected on in song each evening at vespers or evening prayer. The hymns for this hour of the divine office told the Genesis story day by day. Though this tradition is still carried on in at least some monasteries, it has dropped by the wayside in other communities.

The ancient creation songs consisted of a series of six hymns, one each for Sunday through Friday – the days of creation according to Genesis 1; the hymn for Saturday praises the Trinity. The creation texts themselves seem to be the work of a single pen, and they have traditionally been attributed to Gregory the Great (ca. 600), though his authorship is not certain.

The Latin texts of the vespers hymns of creation, plus plainchant music settings, are included in the modern liturgical book Liber Hymnarius. Latin texts plus older English translations and commentaries may be found in several books on ancient Latin hymns.

Only one of these hymns of creation has been included in Catholic Book of Worship III. This is number 664, "Most Wondrous Maker of the Light"; it is derived from Lucis creator optime, the hymn for Sunday vespers. The Hymnal 1982 of the American Episcopal Church, includes the hymns for Sunday, Monday and Saturday (nn. 27-28, 32, and 29 respectively).

The monks of St. Meinrad Abbey in Indiana have produced a body of liturgical music for their own use, among which are modern English versions of the entire series of vespers hymns of creation. Fresh translations have been prepared by the Reverend Keith McClellan, with musical settings by the Reverend Columba Kelly; the project is under the direction of the Reverend Samuel Weber.

For singing: The preface of the St. Meinrad edition explains, "The hymns presented here seek to be not so much translations as versions that follow the same pattern as the ancient Latin hymns while freely adding new material, in particular, New Testament references." Although they are presented here with their chant melodies, they may also be sung to various Long Meter tunes; see the Metrical Index in Catholic Book of Worship III. The St. Meinrad versions of the vespers hymns of creation are reprinted here with the permission of the Reverend Samuel Weber.

1 Antiphonale Romanum Secundum Liturgiam Horarum Ordinemque Cantus Officii Dispositum A Solesmensibus Monachis Praeparatum. Tomus Alter. Liber Hymnarii Cum Invitatorii & Aliquibus Responsoris (Solesmis 1983)
2 Matthew Britt, The Hymns of the Breviary and Missal (New York: Benziger Brothers 1922, 1924)
   Joseph Connelly, Hymns of the Roman Liturgy (London: Longmans, Green and Co. 1957)
   A. S. Walpole, Early Latin Hymns (Cambridge University Press 1922; reprint: Georg Olms 1966)
3 (New York: The Church Hymnal Corporation 1982)
4 The Vesper Hymns of the Psalter Celebrating the Week of Creation with the Responsories for the Divine Office According to the Monastic and Roman Rites. Prepared by the Benedictine Monks of Saint Meinrad Archabbey (St. Meinrad, Indiana 47577-1010, 1994)
O HOLY SPLENDOR,
MYSTERY BRIGHT.

Mode VIII

1. O holy splendor, mystery bright, Creator
2. Who send the dawn, your morning gift, The sad and
3. As looming dark renews our fears We come to
4. O hear us knock at Wisdom's gate, And make us
5. O Father, this we ask be done Through Jesus

1. of resplendent light, Who from abyss of dark
2. sleep heart to lift, And build its brightness through
3. you in prayer with tears, To grieve our sins and seek
4. watchful as we wait, That when the night of dark
5. Christ, your only Son, Whom in the Spirit we

1. and cold, Bring days and wonders manifold
2. the day To light the straight and narrow way.
3. the Light That drives away the endless night.
4. is done Our dawn will be the Risen One.
5. adore: One God who reigns for evermore. Amen.

Text: *Lucis Creator optime*, 6th or 7th cent., tr. by Keith McClellan, O.S.B., b. 1951, © 1992 Saint Meinrad Archabbey, St. Meinrad, IN 47577-1010 U.S.A. All rights reserved.
Monday

O GOOD CREATOR, GOD MOST HIGH.

Mode VIII

1. O good Creator, God most high, Who spread the
2. Who give the rains a lofty place And guide the
3. Flood us from your font above With living
4. Restore our weak and weary sight In streams of
5. O Father, this we ask be done Through Jesus

1. Ocean of the sky, And with a word of thund'ring
2. Rivers as they race, That flowing waters be at
3. Waters of your love, To bathe grace the wounded
4. Faith's abundant light, And turn our quest for passing
5. Christ, your only Son, Whom in the Spirit we a-

1. Force Divide chaotic water's course.
2. Hand To save the scorched and thirsty land.
4. Things To thirst for everlasting springs.
O MIGHTY MAKER
OF THE LAND.

Mode VIII

1. O mighty maker of the land, Who part the
2. Who fill the solid ground with seed Of plants to
3. Now make our hearts a spacious field And cause their
4. Shine bright on us your radiant face; Send down the
5. O Father, this we ask be done Through Jesus

ocean with your hand, And from the floor of swirling
nourish ev'ry need, And give them buds and tender
hardened ways to yield, That filled with Christ the Sower's
healing dew of grace; And grant to us the joy un-
Christ, your only Son, Whom in the Spirit we a-

1. sea
2. shoots
3. word,
4. told:
5. dore:

The firm and fertile earth set free.
To bear green herbs and pleasant fruits.
Our deeds may show what we have heard.
To reap the promised hundred-fold.
One God who reigns forevermore. A-men.

Text: Immense caeli Conditor, 6th or 7th cent., tr. by Keith McClellan, O.S.B., b. 1951, © 1992 Saint Meinrad Archabbey, St. Meinrad, IN 47577-1010 U.S.A. All rights reserved.
Tune: DU ALLER DINGE KRAFT UND GRUND, Plainsong, Mode VIII; Deutsches Psalterium für die Sonntage und Wochentage des Kirchenjahres, 1970. Benediktinerabtei, D-8711, Münsterschwarzach, Germany. All rights reserved. Used with permission. Based on JAM LUCIS ORTO SIDERE, LM, Plainsong, Mode VIII; Antiphonale Monasticum pro Diurnis Horis, Rome, 1934.
O GOD MOST HOLY, GOD MOST HIGH.

Mode VIII

1. O God most holy, God most high, Who spread the splendor of the sky, And paint its spacious canvas bright With shining stars and fiery light.
2. Who give the blazing sun a throne, Its course from east to west make known, And set the moon and stars on ways That mark the seasons, months and days.
3. Grant us, as signs of night return, Your just and faithful ways to learn, That as we gaze on darkened skies Our hope, the light of Christ, will rise.
4. O let the Sun of Justice reign To shatter every earthly chain, And make our wounded world with in Re-splendent with your grace again.
5. O Father, this we ask be done Through Jesus Christ, your only Son, Whom in the Spirit we adore: One God who reigns forever more. Amen.
Thursday

O GOD OF POWER
AND MATCHLESS FORCE.

Mode VIII

1. O God of pow'r and match-less force, Who set the
2. Who free-ly fill the sea and sky With fish to
3. Grant us, your new cre-a-tion here, A-drift in
4. And make our faith as high and deep As birds of
5. O Fa-ther, this we ask be done Through Je-sus

1. wa-ters in their course And draw from rag-ing o-cean
2. swim and birds to fly And give to each its pro-per
3. cha-os, sin, and fear, To seek our an-chor in the
4. air and fish you keep. Up-lift our hope and drown our
5. Christ, your on-ly Son, Whom in the Spir it we a-

1. strife A world of fresh and fer-tile life.
2. place to leap and sing be-fore your face.
3. flood Of life that comes from Je-sus' blood.
4. pride That grace and love be mul-ti-plied.
5. dore: One God who reigns for-ev-er-more. Amen

Text: Magnae Deus potentiae, 6th or 7th cent., tr. by Keith McClellan, O.S.B., b. 1951, © 1992 Saint Meinrad Archabbey, St. Meinrad, IN 47577-1010 U.S.A. All rights reserved.

Tune: IMMENSÆ CÆLI CONDITOR, LM, Plainsong, Mode VIII; Antiphonale Monasticum pro Diurnis Horis, Rome, 1934.
O GOD, WHO MAKE
THE HUMAN RACE.

Mode II

1. O God, who make the human race To bear the
2. Who ask that man and woman share Your holy
3. Grant us, your children, born above, To fix our
4. Renew in us the gifts of grace That mark the
5. O Father, this we ask be done Through Jesus

image of your face, And cause each beast and creeping
2. task to rule and care, And every creature, great and
3. gaze upon your love, And guard us from the serpent's
4. Second Adam's race, And turn our bitter bonds of
5. Christ, your only Son, Whom in the Spirit we a-

1. thing From womb of mother earth to spring.
2. small, Obey your word and live your law.
3. charm That seeks to do us mortal harm.
4. strife To partnership of peace and life.
5. dore: One God who reigns forever more. Amen.

Text: Plaeator hominis, Deus, 6th or 7th cent., tr. by Keith McClellan, O.S.B., b. 1951, © 1992 Saint Meinrad Archabbey, St. Meinrad, IN 47577-1010 U.S.A. All rights reserved.
Sunday at I Vespers

O SPLENDID LIGHT
O TRINITY.

Mode I

1. O splendid light, O Trinity, Three person'd
2. To you at dawn we sing our praise; To you our
3. O Father, Son, and Spirit blest, To you be

1. love and unity, As now the fiery sun de-
2. evening prayer we raise; To you our sacred hymns as-
3. every prayer addressed; One God, Three Persons, we a-

1. parts We seek your light to fill our hearts.
2. cend As fervent hearts and voices blend.

Text: O lux, beata Trinitas, St. Ambrose, 340-397, tr. by Keith McClellan, O.S.B., b. 1951, © 1992 Saint Meinrad Archabbey, St. Meinrad, IN 47577-1010 U.S.A. All rights reserved.
Tune: JESU DULCIS MEMORIA, LM, Plainsong, Mode I; Antiphonale Monasticum pro Diurnis Horis, Rome, 1934.
Contemporary French Creation Hymns and Prayers

New compositions: Deacon Ormonde Plater of the American Episcopal Church has recently published a series of hymns and prayers for the liturgy of the hours that are based on the story of creation. These are inspired by liturgical texts published by Les Éditions de l'Abbaye de Sylvanes, with original texts by Daniel Bourgeois and Jean-Philippe Revel, monks at St-Jean de Malte in Aix-en-Provence. The English versions were published in the Spring-Summer 1995 issue of Open: Journal of the Associated Parishes for Liturgy and Mission, and are reprinted here with permission.

Evening Thanksgivings for the Light of Christ

For evening prayer, one of the following Thanksgivings for the Light of Christ may follow the hymn. It is recommended that they be sung by the presider or cantor to a preface tone or similar chant, and introduced by the dialogue "The Lord be with you" and "Let us give thanks to the Lord our God." These prayers allude to the days of creation but, as is expected for texts used in the evening, they focus on light.

Sunday
We give you thanks, O Lord,
through your Son Jesus Christ our Lord,
through whom you shone upon us
   by revealing incorruptible light.
Since now we have passed the length of day
and come to the edge of night,
filled with the light of day
   which you created for our happiness,
and since now by your grace
we lack not the light of evening,
we praise and glorify you
   through your Son Jesus Christ our Lord,
through whom be glory, power, and honor to you
with the Holy Spirit,
   now and always and for ever and ever. Amen.

Monday
We bless you in this hour of evening,
O Christ, Word of God,

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5 BP 13, 12360 Camares, France.
6 The address of The Associated Parishes, Inc., is PO Box 123003, Fort Worth TX 76121-3003.
Light from Light without beginning, giver of the Spirit.
We bless you, God all powerful,
triple splendor of undivided glory,
who vanquished the shadows and produced the Light
in whom you created all things.
And so we give you thanks, blessed Trinity,
Father, Son, and Holy Spirit,
who reigns for ever and ever. Amen.

Tuesday
O Christ, who gave stability to matter,
fashioning the face of the world and the form of its beauty,
who enlightened the spirit of human beings
by giving them reason and wisdom,
recovering everywhere the reflection of Light eternal,
that in this Light they may discover your splendor
and completely become light.
We give you thanks, O Christ,
who reigns with the Father and the Holy Spirit,
for ever and ever. Amen.

Wednesday
You illumined the sky, O Christ,
with the lamps which you created.
By your command night and day alternate in peace.
By day you awaken us for work
and for the cares that press on our hearts,
and by night you put an end to the labors of our body.
But we flee the shadows,
we hasten toward day without end,
day which never will know the sadness of twilight.
And so we give you thanks,
Light who shines with the Father and the Holy Spirit,
for ever and ever. Amen.

Thursday
Day has passed, and we give you thanks.
Evening has come,
and we lift our hands toward your sanctuary.
We praise you, O Lord,
who granted us your mercy this day,
and in the night we sing to you.
Blessed are you
who established the coming and going of day and night,
who delivered us from evil this day,
who places on our lips songs of evening,
endless to praise you, Father, Son, and Holy Spirit,
for ever and ever. Amen.

Friday
Blessed are you, O Lord our God,
who closes our eyes for the repose of sleep.
Keep us as the apple of your eye,
that we may rest in peace and wake in Christ.
Blessed are you, creator of the lamps of life.
Enlighten our eyes,
that we may not lie down in the sleep of death.
Blessed are you, O Lord,
who gave the whole world the Light of your glory.
Blessed are you by day and by night,
when we lie down to sleep and when we rise.
To you be praise for ever and ever. *Amen.*

The Sunday prayer is used on Saturday, as first vespers of the Lord's day.

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**Morning Praise for Creation**

For morning prayer, Deacon Plater has also adapted contemporary French texts. These Praises for Creation may follow the opening hymn and, again, may be sung after the manner of the preface. These proclaim the creation story day by day, and as well refer to the mystery of Christ.

**Sunday**

Blessed are you, O Lord our God.
In the beginning, on the first day of the week,
you created the heavens and the earth.
Your breath swept over the face of the waters,
and you said, “Let there be light!” and there was light.
Blessed are you whose light has come to Jerusalem;
on the people of God your glory dawns.
In these last days
you spoke to us by your Son, the image of your glory,
the powerful Word who sustains all things,
the true Light who came into the world
to enlighten everyone.

When Christ rose like a flame on the cross,
his light shone into our hearts.
On the morning of his paschal feast, he rose from the dead,
wrapped with light as with a cloak.
Clothed in flesh, wrapped in splendor and majesty,
he is the new day you have given us,
day of joy and day of gladness.
And now we are light in the Lord,
for his glory rises in our midst,
and the sacrificed Lamb has become the flame
of the new Jerusalem.

Let us walk before Christ in the light of the living,
let our song greet the dawn,
let us drink from the source of life in the Holy Spirit,
and in the light of your Son who has saved us
we will see your light, God thrice holy,
and will sing your glory for ever and ever. *Amen.*
Monday

Blessed are you, O Lord our God.
On the second day
  you established your throne in the heavens, saying:
  “Let there be a dome in the midst of the waters,
  and let it separate the waters from the waters!”
And the firmament of heaven
  became the dwelling of your glory.

The vault of heaven celebrates the work of your hands,
for in heaven you established the word of your covenant:
“My love which I built in the heavens for ever
will take root in the descendants of David my beloved.”
Blessed is Christ in the firmament of his glory,
who appears and rises in the east.
On the morning of his paschal feast he rose,
  light for true hearts,
and the king of glory opened the doors of heaven
for us whom he gained as followers,
  shining like the splendor of the firmament.

In the hope of new heavens and new earth,
may you be always blessed, God of heaven,
Father, Son, and Holy Spirit,
whose name is exalted among all the heavens,
To you be praise and glory for ever and ever. Amen.

Tuesday

Blessed are you, O Lord our God.
On the third day your voice sounded
  over the depths of the waters:
  “Let the waters be gathered together,
  and let the dry land appear!”
You walked on the sea and the roaring of its waves.
By your word you made plants yield seed
  and trees bear fruit.

By the obedience of Noah you saved human beings
  from the waters of the Flood,
by the faith of Moses you made your people
cross the Red Sea,
and when in the fullness of time
your voice sounded over the waters of the Jordan,
  “This is my son, the Beloved,
  with whom I am well pleased,”
the Lamb of God was baptized in water
to save us from sin and death.

Your Son rose from earth
  on the tree of life planted on Calvary,
and from his breast sprang a river of living water,
whose streams make glad the city of God.
On each bank grows the tree of life, bearing fruit,
whose leaves are for the healing of the nations.
May all who thirst come and drink the water of life
and join the praise of those who worship the Lamb:
Glory, honor, and power to you, God thrice holy,
for ever and ever. Amen.

**Wednesday**
Blessed are you, O Lord our God.
On the fourth day
you created the sun, the moon, and the stars
to separate the day from the night
and by signs and seasons to mark the days of our life
and to turn our heart toward the rising Sun
come to visit us.
Jesus, the true Sun,
chose his dwelling in the womb of Mary.
Like a bridegroom come from the bridal chamber,
leaping, joyful, and full of strength,
he traveled the road of his paschal feast,
he descended from heaven to earth
to lead us from earth to heaven.
When he died on the cross,
the sun and the moon lost their brightness,
seeing the death of the just one for those unjust,
but on the third day he rose, astride the sleeping sun,
and his eyes, more brilliant than the sun,
illumined the new Jerusalem.
When at the end of time
the sign of his cross will be revealed in glory,
the sun will be darkened,
the moon and the stars extinguished,
and the new Jerusalem will come down
out of heaven from God,
prepared as a bride adorned for her husband.
Her face will shine with your light, O Lord,
and she will no longer need the brightness of the sun,
for you will be her light,
in the joy of an eternal feast, for ever and ever. Amen.

**Thursday**
Blessed are you, O Lord our God.
On the fifth day you created all the living creatures
of sea and earth and sky.
You blessed them, saying,
"Be fruitful and multiply,"
and they surged to life in the water
and on the land and in the breath of the wind.
On the day of his visit to Jerusalem,
Jesus spoke in the heart of the city:
"How often have I desired to gather your children
as a hen gathers her brood under her wings."
Dying on the cross, he extended his arms, symbol of the tree of life in the new kingdom, and the birds came to seek refuge in its branches, far from the snare of the hunter.

And we who await in faith the glorious return of our Lord are plunged into the waters of baptism, into the fountain of life, The beast who reigns in the waters no longer has dominion over us, for Jesus Christ, your Son, our Savior, like Jonah rested three days and three nights in the belly of the fish, in the depth of the sea.

Resurrected on the third day, he told the disciples to throw their net into the sea, the good news thrown into the ocean of the world, that all human beings, gathered in the kingdom, may sing your glory, O God, for ever and ever. Amen.

Friday
Blessed are you, O Lord our God. On the sixth day you completed the work of your hands, while Wisdom played at your side like a beloved child.
You said: “Let us make humankind in our image according to our likeness.”
In your image you created them, formed them from the dust of the earth, and heaped them with blessings, for you saw that this was good.

What are human beings that you should be mindful of them? You have made them but little lower than the angels, you adorn them with glory and honor, yet human beings, turning from you, have broken your covenant and left the house of their God.

You so loved the world that you gave us your only begotten Son, image of the invisible God, firstborn of all creation, to gather in his flesh all things of heaven and earth. In all ways he is made like his brothers and sisters, to become a merciful and faithful high priest, to make shine in all human beings the glory destined for us.

For this reason you exalted and made him Lord, that in him we may put on new humanity, for since the beginning you have destined us to reproduce the image of your Son, that we may sing your glory in the Holy Spirit for ever and ever. Amen.
Saturday

Blessed are you, O Lord our God.
On the seventh day you rested
from all the work that you had done.
You blessed the seventh day and hallowed it,
inviting all creation to enter the rest of its Lord.

In your mercy for us sinners,
O God, you gave us your Son,
and infinite Wisdom rested among human beings.
In the flesh of Mary, daughter of Zion,
the Lord chose the place of his repose.

On the day of the Sabbath,
had he taught the multitude and healed the sick,
for the Son of man was Lord of the Sabbath.

When he had died on the cross
he was laid in the womb of the earth,
and on the seventh day he rested in his tomb.
When his burial had taken place,
he went to proclaim the good news
  to the captives of death.

On the morning of his paschal feast,
he revealed a new day which will have no end.
This is the day when Christ entered his rest,
and we who have welcomed in faith his word of truth
wait in the hope
  of entering the rest and peace of his love.

Then we will endlessly sing to you,
  Father, Son, and Holy Spirit,
to whom be glory for ever and ever. Amen.

1996 Ontario Liturgical Conference

Provincial Institute for the Christian Initiation of Adults
(Presented by the Diocese of London)
August 13-16, 1996 • Vanier Hall, University of Windsor, Ontario

This year the focus will be on Mystagogia (What? Where? Why)

Mystagogia: a new language for the festive Easter Season — or is more than that?
Some call it the honeymoon period; others, reveling in the mystery of faith. Is it
50 days or is it a lifetime journey?

These are the questions we will pose to one another and particularly to our presenters:
Ms. Margaret Bick; Rev. Thomas Collins; Ms. Laurie Hanmer; Rev. Murray Kroetsch;

For further information call: Theresa Cocklin (519) 439-7991
Liturgical Processions

**Processions are integral elements** of the Roman Catholic liturgy. An "every-day" image of a procession – such as a parade – is that of a few or many people moving from one place to another in an intentional way, in some order, and perhaps with some degree of formality. Typically, those who move are “in” the parade; others watch.

**Authentic and effective:** Certain such movements of persons are considered to be liturgical processions, and these deserve our attention and reflection. It is important that processions, as with other elements of our liturgical celebrations, be as authentic and effective as possible; we should not take them for granted.

**Gathering of the people:** From an “everyday” perspective, the first procession of almost all liturgies is the movement of people from their homes to the church or other place where they are to celebrate the liturgy. The liturgical books neither name this movement explicitly, nor term it a procession, perhaps because it is less formal and less ordered than others. This movement, which in fact is very important theologically and pastorally, is implied only when the General Instruction of the Roman Missal (n. 25) and the Sacramentary say, “After the people have assembled . . . .”

**Sending into the world:** The mirror image of the gathering procession of the people is the “going home” or recessional at the end of a liturgical celebration. Here, not only is there no recognition of the movement of the people from the liturgy to the everyday living of the Christian life, but even the departure of the priest and ministers is played down. The liturgical books say only that the priest and ministers “leave.”

**Three processions:** The liturgical books therefore begin their descriptions and prescriptions after the assembling of the people, and they finish before the people depart. Within the span of time officially acknowledged as the liturgical celebration, the eucharistic liturgy contains three movements of persons that are designated as processions: entrance, gift, and communion; the gospel procession is not officially designated as a procession.

**Baptism, marriage, funerals:** Processions are not limited to the eucharist, of course. The liturgy of baptism is strongly processional in nature: from the home to the door of the church, from the door to the place of the word, then to the font, to the table of the Lord, and finally back to daily life. The liturgy of marriage moves along similar lines: from the separate homes of the bride and groom to the door of the church, from the door to the place of word and eucharist, and finally back to the home of the newly united couple. The funeral liturgy took its form from the processional nature of burial in ancient Rome. It now moves from the place of death to the place of the vigil, to the door of the church, from the door to the place of word and eucharist, and then to the place of burial.

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1 General Instruction of the Roman Missal (henceforth GIRM), n. 125

45
**Processional music:** Processions include not only the physical movement of persons from one place to another, but often music as well. The liturgical books prescribe music for certain processions, and may offer music as an option for others. Many questions arise regarding the nature of processional music and the exact relationship between the music sung at the time of processions and the movement itself. Is this music inherently related and directed to the movement, or is there some degree of independence between the music and the movement that is taking place? In addition, we ask, Who sings or plays the processional music? These matters are subjects of contemporary discussion and experimentation, and we will come back to them later.

**Pilgrim people:** Processions show that liturgies are dynamic actions of people and that participants are alive and active. They show that the body and its movement have an honored place in worship; furthermore, worship is more than inward feelings and more than a purely intellectual matter. They show that people and assembly – the church – are a pilgrim people, continually on the move toward the reign of God.

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**History**

**Several influences:** Historically, processions in the liturgy grew in significance as the size of church buildings grew and hence when people – whether laity or clergy – had to move greater distances to participate as they were called to do. Another influence was the increasing number of clergy – and, in monasteries, monks and nuns – who had to move to their special positions in the church building. A third historical influence was the shape and significance of processions in Roman and Byzantine civic life, where they often functioned in part to show the social or political rank of the individuals involved.

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**Basic Principles**

**Functional and ritual:** Liturgical processions are, in the first place, functional: the celebration of the liturgy requires that certain members of the assembly move from one location to another. In addition, the nature of liturgy as a public, ritual activity means that processions are carried out with some degree of formality and in a dignified manner. They are part of the liturgy, not interludes.

**The context:** The need for processions, and their shape, depend to some degree on the context and environment in which the liturgy is celebrated. For example, they may not be required – and indeed may be inappropriate – when liturgies are celebrated with relatively small numbers of people and in small spaces such as hospital rooms or the living rooms of homes.

**Full participation:** Processions, like all aspects of liturgical celebration, need to be considered from the point of view of the “full, active and conscious participation” of which Vatican Council II spoke. In this context it is important to note that in none of our ordinary liturgical processions do all the members of the
assembly actually move. In the entrance procession of the eucharistic liturgy, only the priest and ministers move; in the gift procession, only a few lay persons; in the communion procession, most of the laity but not the priest or other communion ministers.

**Who and how?** This raises the question whether only those who are actually moving are participating in the procession itself, or whether those who are not actually moving also participate “fully, actively and consciously,” but in some other way than through movement. If only those who are moving actually participate in the procession, then the other members of the assembly are doing something else. If all participate, then some may participate through seeing or singing, while others do so through movement.

**Individuality of processions:** The possibility needs to be considered that different answers may be given when these questions are applied to the entrance, gift and communion processions. In considering such matters, it is important to realize that, at the very least, the human experience of a procession is different for those who move and those who do not; the perspective and experience of all need to be taken into consideration.

**The documents:** What does a close reading of official and authoritative documents tell us regarding the issues that have been raised here?

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**Entrance Procession**

**A procession:** The General Instruction of the Roman Missal refers to the entrance of priest and ministers as a procession (nn. 25, 83), though the rubrics of the Sacramentary say only that “the priest and the ministers go to the altar.” *Music in Catholic Worship* (n. 60) names the entrance song among its two “processional chants.”

**Entrance song:** The General Instruction spells out the purpose of the entrance song in some detail. It says, “The purpose of this song is to open the celebration, intensify the unity of the gathered people, lead their thoughts to the mystery of the season or feast, and accompany the procession of priest and ministers.” (n. 25) Here, “open[ing] the celebration” is not, strictly speaking, related to the procession of priest and ministers. Likewise, “intensify[ing] the unity of the gathered people” and “lead[ing] the people’s thoughts to the mystery . . .” again refer mainly to the laity, not to the priest and ministers. Only the fourth purpose of the opening song, “accompany[ing] the procession of priest and ministers,” has to do with the procession itself. The Sacramentary gives primacy to the music by entitling the first part of the liturgy as “Entrance Song” and not “Entrance Procession.” The rubric that follows this title then says, “the priest and ministers go to the altar.”

**A worshipping community:** Except for classifying the entrance song as a “processional song,” *Music in Catholic Worship* does not otherwise refer to

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2 In a few places, everyone gathers in the narthex and enters the nave together; however, this good practice is exceptional and will not be considered further here.

3 *Music in Catholic Worship* (revised ed.): USCC, Washington 1983
the procession when it considers its purpose and character. "The entrance song should create an atmosphere of celebration. It serves the function of putting the assembly in the proper frame of mind for listening to the Word of God. It helps people to become conscious of themselves as a worshipping community." (n. 61)

**Music and movement:** What do our sources tell us regarding the relationship between entrance song and the movement of the procession? The General Instruction says, "After the people have assembled, the entrance song begins as the priest and ministers come in" (n. 25) and "During the procession to the altar the entrance song is sung." (n. 83) The Sacramentary says, "After the people have assembled, the priest and the ministers go to the altar while the entrance song is being sung."

**The song is primary:** These quotations can be read as indicating that the song is primary, and that the procession occurs during the assembly's song. The purpose of the song is greater than the movement alone; the people have more to accomplish and experience than provide music for the entrance of priest and ministers. This also implies that the type of music used does not have to free the eyes of the people to watch the persons who are processing in; it is enough that they can look up from time to time.

**Who sings the entrance song?** Though it is generally considered to be a congregational song, the General Instruction says, "The entrance song is sung alternately either by the choir and the congregation or by the cantor and the congregation; or it is sung entirely by the congregation or by the choir alone." (n. 26) Nothing is said about the priest and ministers singing the entrance song. It would seem that the purpose or function of the entrance song is best achieved if all sing, though this does not exclude the participation of cantor or choir as well.

**Servant ministry:** A quite different challenge that faces the entrance procession, especially when many clergy are included, is the need to avoid even the suggestion of clerical triumphalism and male domination. How do we ensure that it demonstrates servant ministry within the people of God instead?

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**Gospel “Procession”**

**Not an official procession:** Though we commonly speak of “the gospel procession,” the movement of deacon or presbyter from altar to ambo with the Book of the Gospels is not officially described as a procession. The General Instruction merely says, “[the deacon] takes it and goes to the lectern; the servers, if there are any, precede, carrying candles and the censer when used.” (n. 131) The Sacramentary says, “Then the deacon (or the priest) goes to the lectern. He may be accompanied by ministers with incense and candles.”

**An acclamation:** It is clear that the Alleluia or other chant used is an acclamation and not music for a procession. It begins “after the second reading”; it

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* * GIRM, 37
may be replaced by the psalm if there are only two readings,⁵ and it may be omitted if it is not sung.⁶ The only action that is described as taking place while the Alleluia is being sung is putting incense in the censer.⁷

**Paschal joy:** In describing the Alleluia, *Music in Catholic Worship* (n. 55) says, “This acclamation of paschal joy is both a reflection upon the Word of God proclaimed in the liturgy and a preparation for the gospel . . . . If not sung, the alleluia may be omitted. In its place a moment of silent reflection may be observed.”

**Readers:** The movement of other readers to and from the ambo likewise is not considered a procession.

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**Gift Procession**

**The gift procession** is unique in that one or a few lay members of the assembly move from the midst of the assembly to the altar (or close to it); they then return to their places. Going up is a real liturgical procession; returning does not have the same character.

**Required or optional?** The General Instruction says, “The procession bringing the gifts is accompanied by the presentation song, which continues at least until the gifts have been placed on the altar.” (n. 50) However, *Music in Catholic Worship* makes this song optional: “The offertory song may accompany the procession and preparation of the gifts. It is not always necessary or desirable.” Furthermore, this song is listed among “supplementary songs,” not “processional chants,” and is called “the offertory song.” (n. 71)

**Begins before the procession:** The General Instruction indicates that this song is to begin “after the general intercessions” (n. 100), while the Sacramentary says, “after the liturgy of the word.” This means that in part it will be sung during the preparation of the altar and before the procession begins.

**Who sings?** The General Instruction implies that the song at the gift procession may be sung by the congregation, by the cantor or choir and the congregation, or by the choir alone. (n. 50, referring to n. 26) *Music in Catholic Worship* includes “organ or instrumental music” as well. (n. 71) Again, nothing is said about singing by the gift bearers or by the priest and ministers at the altar. The latter would be engaged in preparing the altar and receiving the gifts, at least part of the time.

**Challenges:** The gift procession often seems less effective and less authentic than it is supposed to be. The General Instruction says, “Even though the faithful no longer, as in the past, bring the bread and wine for the liturgy from their homes, the rite of carrying up the gifts retains the same spiritual value and meaning.” (n. 49) Simply saying this does not make it so for our assemblies. In most places the bread comes from the sacristy, after the pastor has purchased it

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⁵ GIRM, 38
⁶ GIRM, 39
⁷ GIRM, 131
from an outside source. The wine likewise has been bought by the pastor, often using a government license permitting the purchase of low-cost "mass wine."

**Problem areas:** Not only do the bread and wine usually not come from the homes of the faithful, the bread often is not the authentic sign of real food that is called for by the General Instruction. (n. 283) Finally, the all too frequent practice of using consecrated hosts from the tabernacle for communion also lessens the authenticity and power of the gift procession.

**Difficulties:** Even where altar bread is baked by members of the parish or convent community, other practices may make it difficult for the gift procession to be maximally effective. For example, people have been singing for some time before this procession actually starts, and it usually begins behind the backs of many members of the assembly; they see it only as it reaches their part of the church. They may not mark the procession by standing, or they may have already been standing since the beginning of the song.

**Protestant practice** sometimes gives the procession greater emphasis. If music has been accompanying the taking up of the collection and preparation for the gift procession, it is brought to a conclusion. All then stand, and the singing of a doxology accompanies the procession.

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**Communion Procession**

**Not emphasized:** The procession of the people to (or near) the Lord's table to share eucharistic communion is referred to only obliquely in the General Instruction, in the middle of the description of the function of the communion song: "During the priest's and the faithful's reception of the sacrament the communion song is sung. Its function is to express outwardly the communicants' union in spirit by means of the unity of their voices, to give evidence of joy of heart, and to make the procession to receive Christ's body more fully an act of community." (n. 561)

**Dual movement:** The principal action described by the General Instruction is that the priest "takes the paten or a ciborium and goes to the communicants." (n. 117); the rubrics of the Sacramentary say substantially the same thing. This movement, however, is not described as a procession. In these sources, therefore, the communion song is not closely identified with the movement of the people.

**When to start?** It is also significant that the communion song is to begin "when the priest takes communion," hence a while before the people begin to come forward for communion.

**The function of the communion song,** as already quoted, "is to express outwardly the communicants' union in spirit by means of the unity of their voices, to give evidence of joy of heart, and to make the procession to receive Christ's body more fully an act of community." Thus the procession is only the third function named; the other two could apply to the time before and after the movement of the people.

**A sense of unity:** Music in Catholic Worship, after identifying the communion song as a processional song, says nothing further about the procession itself.
“The communion [song?] should foster a sense of unity. It should be simple and not demand great effort. It gives expression to the joy of unity in the body of Christ and the fulfillment of the mystery being celebrated . . . .” (n. 62)

**Coming to the table:** Several challenges need to be faced in trying to make the communion procession as effective as possible. One is that the logic of the communion rite is that all come to the table of the Lord – that is, as close as possible and convenient – to receive the consecrated bread and wine. In fact, we often encounter a historically later and contradictory dynamic, namely the desire to keep the laity away from the altar; communion rails, many steps and the concept of “sanctuary” are signs of this.

**Individuals in community:** Another concern is to make the procession an expression of communion – of union not only of individuals with their Lord but also of individuals with each other in community. In contemporary society we are all too used to lines at fast food establishments, lines at government offices and commercial shops, etc. The latter are usually not experiences of unity; how can we make the experience of the communion procession different?

**Who sings?** We usually think of the communion song as being sung by those processing to communion (or those waiting to do so, or those who have already commuted), and this makes it unique among liturgical processions. Only in this case are those who are moving expected to sing. Furthermore, only here are the members of the procession the main singers. Though priest and ministers and gift bearers may sing during the entrance and gift processions, respectively, they are not directed to do so, and they clearly are not the main singers.

**How to sing in procession?** The General Instruction (n. 56i) says that the communion song may instead be sung by the choir alone. If all sing, then the principal musical challenge is to enable the people who are moving in procession to sing without books. Music for the communion song provided in *Catholic Book of Worship III* takes this need into account.

**Conclusion**

**Variety of challenges:** In conclusion, it is helpful to consider what is distinctive about each liturgical procession, as well as what they have in common. We are also called to consider the entire assembly, not just those members who are moving from one place to another. We need to face a variety of challenges that may impede the power and effectiveness of our liturgical processions, and there still are questions that we need to consider further.
Call to Communal Repentance: The Jewish Experience

Lucy Thorson

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The Second Vatican Council’s Declaration Nostra Aetate included a groundbreaking section on the church’s continuing links with the Jewish people. Nostra Aetate reminded the church that Christianity sprang from Judaism, taking from it certain essential elements of its faith and liturgical traditions. It recalled that there are “spiritual bonds” and “historical links” which bind the church to Judaism. In effect, Nostra Aetate unequivocally acknowledged Christianity’s profound debt to its Jewish heritage – an indebtedness that continues unabated to our day.

In 1975 the Vatican Commission for Religious Relations with Jews published a set of guidelines for implementing Nostra Aetate’s section on the Jewish people. The Guidelines and Suggestions for Implementing the Conciliar Declaration stressed that the links and relationship between Christianity and Judaism called for a better mutual understanding and renewed mutual esteem.

In 1985 the same Vatican Commission presented Catholics with Notes on the Correct Way to Present Jews and Judaism in Preaching and Catechesis. These Notes recalled one of the fundamental teachings of Pope John Paul II, namely that unique relations exist between Christianity and Judaism – both are “linked together at the very level of their identity.”

In April 1986, Pope John Paul II emphasized anew this theme of fundamental bondedness between Judaism and Christianity in his historic visit to Rome’s principal synagogue. In his remarks the Pope conveyed the understanding that the church discovers this bond by searching into the mystery of its own existence. He insisted that the Jewish religion must not be seen as “extrinsic” to Christianity but in a certain way as “intrinsic” to our own religion.

The Second Vatican Council, then, set in motion a growing awareness within the church that it is necessary for Christians to be familiar with the roots of their faith in Judaism. On the one hand, the church recognized that it must continue to grow in its recognition that the bond between the church and Judaism is essential to the mystery of the church. On the other hand, the church acknowledged that in order to continue to explore its own reality it could not do so without claiming its ties to Judaism. Catholics were being invited, therefore, to probe more deeply the potential contribution of Judaism to their own Christian faith experience.
Reconciliation

One of the fundamental biblical and Jewish concepts which provides a fruitful context for understanding the current celebration of the sacrament of reconciliation is that of teshuvah. Both Christian and Jewish faith traditions experience the call to repentance. Through dialogue with Jewish liturgical traditions, Christians are acquiring a renewed understanding of the significance of certain dimensions of this concept. In particular, attentiveness to Jewish self-understanding of the concept of teshuvah is assisting Christians to more fully reappropriate the communal dimension of repentance in their liturgical practice.

The intent of this study is not to compare the Jewish liturgy with that of Roman Catholics, but rather to listen to the liturgical experiences of our Jewish sisters and brothers in order to learn from them.

The Day of Atonement: A Call to Teshuvah

The Holy One, blessed be He, said to the community of Israel: Remake yourselves by repentance during the ten days between New Year's Day and the Day of Atonement, and on the Day of Atonement I will forgive you, regarding you as a newly made creature.

*Pesikta Rabbati*

This midrashic passage demonstrates that the key to an understanding of the Jewish festival of Yom Kippur, the Day of Atonement, is the doctrine of teshuvah, repentance. Though the term teshuvah was coined by the Rabbinic Sages (second century BCE to fifth century CE), the concept it represents was a central teaching of the Hebrew Scriptures. Humankind's penitential experience seems to be best summarized in the Hebrew verb shuv (to turn, to turn back, to return). This term implies a starting point from which one has departed and to which one is going back. In this context, the starting point is God, as becomes clear by frequent biblical usage of the verb shuv followed by phrases such as “to the Lord your God.” (Hosea 14.2) This is one of the classic biblical statements on teshuvah:

As I live, says the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from their ways and live. (Ezekiel 33.11)

The Rabbinic Sages were fully aware of the varied but complementary approaches to the theme of repentance in the bible. For example, a well-known rabbinic parable states:

The Torah was asked: What is the sinner's punishment? It replied: Let him bring a sacrifice and he shall receive atonement. Prophecy was asked: What is the sinner's punishment? It replied: The soul that sins, shall die. David was asked: What is the sinner's punishment? He replied: Let sinners cease out of the earth. (Psalm 104.25) Wisdom was asked: What is the sinner's punishment? It replied: Evil pursues sinners. (Proverbs 13.21) The Holy One, blessed be He, was asked: What is the sinner's punishment? He answered them: Let him repent and I shall accept him, for it is written: Good and upright is the Lord. (Psalm 25.8)
This passage implies that the concept of teshuvah reached its full emphasis as a result of a long development from biblical times. The Rabbinic Sages were aware of the theological difficulties involved in the whole concept of teshuvah. Once a wrong had been done, how could it be put right? The general rabbinic response is linked with their concept of God. God is understood as One who invites the sinner to return, who is willing to accept teshuvah, and who rules the world by joining the attribute of mercy to the attribute of justice.

The Rabbinic doctrine of teshuvah conveys the notion that the human person has actually been endowed by God with the power of “turning.” One can turn from evil to good, and the very act of turning will activate God's concern and lead to forgiveness. If a person, by one's effort of will, chooses to move forward on the right road, God will aid the person and come, as it were, to meet the person. Although the human person is seen as being created with an evil inclination—a tendency to sin—it is within one's power to redeem oneself from sin by sincerely changing one's ways and returning to God.

A main concern of Rabbinic literature is fidelity to the covenant. The Rabbis never doubted God's fidelity to the covenant. The community entered the covenant by accepting God's offer of it; the community remained in it by continuing to accept it; and acceptance implies teshuvah, repentance for transgression. When linked with the covenant, teshuvah may be understood as a vital means of restoring a relationship which has been strained by transgression. The process of teshuvah is indeed an essential dimension of the ongoing mutual covenantal relationship between God and God's people. It implies an awareness of a breach in the covenantal relationship and a determination to restore it.

**Personal and Communal**

The Rabbis emphasized that the personal and communal dimensions of teshuvah were interrelated. They insisted that reconciliation with God must be preceded by reconciliation with other humans. Transgressions of commandments between the human person and God were distinguished from those between the individual and her/his neighbor. The Mishnah states:

> For transgressions that are between man and God, the Day of Atonement effects atonement, but for transgressions that are between a man and his fellow, the Day of Atonement effects atonement only if he has appeased his fellow.

Whenever one sins, one is immediately required to do teshuvah. And, sins committed against human beings will not be forgiven by God until the sinner first attempts to receive forgiveness from the person one has wronged. Prior to communal confession of sins, a personal apology and request for forgiveness from persons one has offended is necessary. Sins against God, on the other hand, may only be forgiven by God.

**Teshuvah as Process**

In his writings on the *Laws of Repentance*, Moses ben Maimonides (1125–1204) describes the process of teshuvah as being comprised of four main
aspects. First, one should abandon the sin not only in actual deed, but also in thought. Second, one must feel regret and remorse for having committed the sin. One must recognize clearly the nature of one’s error and truly feel the significance of one’s wrongdoing. Third, one should make a commitment not to repeat the sin in the future. Finally, one should verbally confess the sin.

There is some debate among the Rabbis whether the confession may be general or whether it must describe the sin in detail, whether it should be done privately or publicly. Yet all agree with Maimonides that one must confess one’s sin, actually stating what one had done wrong. By verbalizing one’s error, one will come to a clear comprehension of what one has done. Confession of sin completes the process of teshuvah.

In keeping with earlier rabbinic teaching, Maimonides considers teshuvah as a growth process and as a form of service of the heart. Teshuvah includes ethical transformation which is a process that at times extends over a whole lifetime. It is an “all-encompassing approach” to the service of God, including “fundamental principles of faith.” On one level, teshuvah symbolizes personal and communal repentance for sin. It also implies a return to the inner Godly core which is the essence of one’s being.

Joseph Soloveitchik (1903–1993) notes that teshuvah is not a function of a single, decisive act, but grows and gains in size slowly and gradually, until the penitent undergoes a transformation; after becoming a new person, and only then, does repentance take place. The process of repentance unquestionably goes beyond elimination of the sin to renewal of the individual, “a change in essence, a redirection of the inner person.” The process begins by deeply understanding one’s purpose in life, one’s relationship with God and one’s responsibility for one’s actions. This initial step includes the recognition of who one is in relation to God and others. Such discernment brings about the recognition of the evil that one has done in opposition to God’s will. The concluding act of the process is the confession of sins. Soloveitchik clearly states: “The fulfillment of inner repentance is a sine qua non which must precede confession for it to be valid.”

Liturgical Context for Teshuvah

Judaism affirms the belief that human persons may enter into the process of teshuvah at any time. Repentance is as wide as the sea, and as the sea has never been closed and human persons can always be cleansed by it, so repentance is always possible; whenever a person desires to repent, the Holy One, blessed be God, receives her/him. However, Jewish tradition also considers it necessary to stress the special character of the Ten Days of Penitence or High Holy Days, extending from New Year (Rosh Hashanah) to the Day of Atonement (Yom Kippur). The liturgy during this period gives particular emphasis to repentance. Maimonides teaches:

Even though repentance and calling out (to God) are desirable at all times, during the ten days between Rosh Hashanah and Yom Kippur, they are even more desirable and will be accepted immediately as (Isaiah 55.6) states: Seek God when He is near.
Ten Days of Penitence

The Ten Penitential Days, from New Year to the Day of Atonement, are indeed unique. These days are especially favourable for both personal and communal repentance. And, what must be emphasized in the present study is that during these Ten Penitential Days the communal or social dimension of teshuvah is particularly stressed. It is customary during this ten-day period to set aside time to ask forgiveness of others whom one has slighted or hurt during the year. For, according to Jewish tradition, the Day of Atonement does not bring forgiveness for wrongs done to fellow humans unless the injured person gets restitution and forgives the one who has sinned against him or her. It is only in directly confronting the other person that one can approach forgiveness or reconciliation with others.

An essential link exists between one’s forgiveness of one’s brothers and sisters and God’s forgiveness. The Day of Atonement reconciles one with God if during the preceding penitential days one is reconciled to one’s brothers and sisters. The intention is not that God forgives a person because that person has forgiven others, but rather, one’s forgiveness of others presupposes that one already has God’s forgiveness. Understood in this manner, forgiveness of others is both a manifestation and an outcome of the divine forgiveness when this forgiveness is voluntarily accepted.

The Month of Elul

The entire Hebrew month of Elul, which immediately precedes the High Holy Days, is a period of “spiritual orientation and preparation.” The first day of the month (between August 8 and September 5) begins a special forty-day period of teshuvah, which culminates on the Day of Atonement. This forty-day period is the span of time necessary for woman and man to take spiritual stock of their deeds and to undergo the various steps and stages of the teshuvah process. Teshuvah does not happen at will or instantaneously but only with great effort, direction and time. The classic Jewish term for this period of renewal is “accounting for the soul.” It is a time for profound reflection and self-criticism which pave the way for personal and community renewal. The individual and the community contemplate important issues and questions: What are we doing? Where do we come from? Where are we going? Who is God, and what is our relationship to God? This forty-day period is a time of threefold turning: a turning toward God, a turning toward other people in one’s life, and a turning toward one’s true self.

The Day of Atonement

The climactic moment for the celebration of teshuvah is the Day of Atonement. Within the Jewish community, the Day of Atonement is the holiest day of the year. It is the day on which the individual and the community view themselves as cleansed from all their sins.

Bibically, the Day of Atonement was the occasion of cultic expiation. The ritual of the Day of Atonement is set out in Leviticus 16 and Numbers 29.7-11. The
purpose of the rite was to cleanse the Temple, priesthood, and the people from sin. During the rite the High Priest in special vestments entered the Holy of Holies in the Temple for the only time during the year, offered incense before the mercy seat, and laid hands upon the scapegoat which was released into the wilderness. The scapegoat was the vicarious atonement that bore the sins of the community.

When the Temple was destroyed in 70 CE, the offering of sacrifices ceased and the former ritual of the Day of Atonement disappeared. During the Rabbinic period the process of teshuvah became the sole indispensable condition of remission of every kind of sin. The emphasis of the Day of Atonement in the rabbinic writings was on personal and communal forgiveness which took place as a result of human repentance.

The same emphasis on the significance of teshuvah for personal and communal atonement was evident in Jewish teaching of the medieval period. For example, Maimonides instructed:

At present, when the Temple does not exist and there is no atonement, there remains nothing else aside from teshuvah. Teshuvah atones for all sins.

In the present-day liturgy of the synagogue the process of repentance that takes place on the Day of Atonement involves both a personal and a communal dimension. It calls for a profound reexamination of both the individual’s and the community’s self-definition and how they relate to the rest of the world. The liturgical celebration of the Day of Atonement is intended to lead from thought to action – from looking at oneself to transform the way one acts within the community. In effect, personal change is to lead the individual and hence the whole community to work for social justice in the world. A prayer from the liturgy of the Day of Atonement confirms this intention:

As on this day we examine our individual lives, so do we look at the life of the society around us . . . as we would share in the rewards of righteousness, so must we confess a measure of responsibility for the world’s evils . . . . May this penitential season make us more sensitive to the needs of our neighbors, and more responsive to their pleas for sympathy and help.

The summons to teshuvah during the High Holy Days and the preceding month of Elul is explicitly structured into the liturgy of the synagogue. Selected portions of the liturgy will be explored in order to demonstrate the interrelatedness of personal and communal repentance. In particular, these liturgical texts and practices will highlight the communal dimension of repentance. During the celebration of the Day of Atonement the individual is clearly invited to enter into the process of teshuvah within a communal context.

Psalm 27

Psalm 27 is recited by the community each day during the month of Elul and the High Holy Days at the end of the morning and evening services to assure the community of God’s mercy. This psalm was considered especially fitting for this period of the year, and it is interpreted by the Rabbis as referring primarily to New Year and the Day of Atonement. As the text reveals, Psalm 27 stresses confidence in God’s compassion and forgiveness:
The Lord is my light and my salvation; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid?
Hear, O Lord, when I cry aloud, Be gracious to me and answer me! “Come,” my heart says, “seek his face!” Your face, Lord, do I seek. Do not hide your face from me. Wait for the Lord; be strong, and let your heart take courage; wait for the Lord!
Psalm 27.1, 7-9, 14

Benedictions

In order to relate the daily Eighteen Benedictions (tefillah) to the theme of communal repentance, a number of insertions and modifications are made. Thus in the middle of the first Benediction, the community adds: “Remember us unto life, O King, who delights in life. Inscribe us in the Book of Life, for Thine own sake, O Living God.”

In the middle of the second Benediction, the community adds: “Who is like Thee, Merciful Father, who in mercy remembers His Creatures for life.”

In the next to last Benediction (Thanksgiving), the community adds: “Inscribe all the children of Your covenant for a good life.”

In the very last Benediction (Peace), is added: “In the book of life, blessing, peace, and good sustenance, may we be remembered and inscribed before Thee; we and all Thy people, the House of Israel, for a good life and for peace.”

Our Father, Our King

After the morning Benediction, the prayer Our Father, Our King (Avinu Malkenu) is recited. The origin of this prayer goes back to the second century and it is a list of many community requests and needs. The litany consists of forty-four invocations, each initiated with the call “Our Father, Our King.” The litany begins with a brief communal confession of sins and concludes with a plea for God's acceptance of the community's supplications:

Our Father, Our King, we have sinned before thee. Our Father, Our King, we have no King but thee. Our Father, Our King, deal with us for the sake of Thy name. Our Father, Our King, let a happy year begin for us. Our Father, Our King, be gracious unto us and answer us, for we have no good works of our own; deal with us in charity and kindness, and save us.

These prayers present God as the merciful King of the universe. Our Father, Our King is, therefore, a concrete expression of the belief that during these Ten Days of Repentance God will unquestionably receive the repentant community in love and compassion.
Shofar

The Shofar, the ram's horn, is sounded daily during the month of Elul at the end of the morning congregational service in the synagogue, except on the Sabbaths and the day before New Year. The blowing of the Shofar calls the community to repentance. It invites the people to remember who they are called to be in their relationship to God and to other persons within the community.

Penitential Prayers

The communal dimension of teshuvah is evident especially within the Penitential Prayers (Selichot), which are recited every day during the High Holy Days as well as during the month of Elul. These prayers are a "special privilege granted to the community." They emphasize the community's experience of both "the nearness of God and God's transcendent glory." The main theme of these prayers is the Jewish community's faith in God's mercy and forgiveness.

The Selichot service follows a set pattern. It is introduced by prayers composed of various biblical verses that speak of God's mercy, and is concluded by several litanies which express the community's pleas for forgiveness. Between these two well-developed units is the Thirteen Divine Attributes.

Divine Attributes

The Thirteen Divine Attributes originated in the biblical account of the golden calf. The Bible relates that Moses prayed on behalf of the children of Israel and that God forgave them. Moses prayed again: "Show me, I pray Thee, Thy glory." God answered his prayer and made known to him "all His goodness:"

The Lord passed before him, and proclaimed:
The Lord, the Lord,
A God merciful and gracious,
slow to anger,
and abounding in steadfast love and faithfulness,
keeping steadfast love for the thousandth generation,
forgiving iniquity and transgression and sin . . . .
(Exodus 34.5-7a)

(The number thirteen is more apparent in the Hebrew text than in English translation.)

Communal Confession of Sins

The Communal Confession of Sins (Viduy) follows the recitation of the Thirteen Attributes of God's mercy. There is a tradition that God promised Israel that the recitation of Exodus 34.5-7 (above), which emphasizes God's qualities of mercy, would never fall on deaf ears, but that forgiveness would immediately be forthcoming. The liturgy of the High Holy Days contains two
confessions of sins, the short confession and the long confession. In the Selichot service during the month of Elul only the short confession is included.

The language and the format of the Confession of Sins effectively reflect the conviction that sin affects the entire community. The language of both forms of the Confession is expressed in the plural, to give expression to the Jewish teaching of collective responsibility. This teaching is expressed in the Talmud when it instructs: "All Israelites are responsible for one another." All Israel is seen as one body and each individual Jew is a part of this body. The community takes upon itself responsibility for what is done in it. In expressing the Confessions in the plural, therefore, what is envisaged is a purification not only of the individual persons but also of the whole house of Israel.

Individual and Communal

The format of the Confession of Sins within the Day of Atonement liturgy consists of two forms of communal confession: one in the silent recital of the Benediction which is intended for the individual, and one in the public recital of the Benediction which is for the community as a whole. All together, the Confession of Sins is repeated ten times. This is the same number of times that the High Priest on behalf of the community called upon the Ineffable Name of God as part of the Temple service in the Holy of Holies on the Day of Atonement.

In its distinct forms, the communal celebration of confession of sins within the liturgy of the Day of Atonement responds to both the individual and the collective desire for pardon. The individual receives forgiveness of her/his sins within the context of communal forgiveness. When the individuals within the community begin the silent confession, they do so without any introduction or preamble; it goes straight to the point of acknowledging their sinfulness: "Our God and God of our fathers . . . we have sinned and betrayed . . . ."

In contrast, the prayer leader, before she/he begins the second form of the communal confession, introduces it with the public recitation of the penitential prayers. At the core of these prayers stands the proclamation of the thirteen qualities of divine mercy - and these are prayed only by the whole community aloud, for it is not in the power of any single individual to approach God on the Day of Atonement and ask pardon for her or his sins.

On the Day of Atonement, therefore, individual pardon is attained within the context of communal pardon. Where the individuals within the community recite the short confession beginning with "we have sinned, we have betrayed," there is no place for a supplication for pardon. Here the community is aware of sin and experiences the pain of remorse. Only afterwards, when the whole community prays the long confession, does supplication for pardon begin: "And for all [our sins] forgive us, pardon us, grant us pardon."

The liturgical arrangement of the Confession of Sins is based on a fundamental conception of the Day of Atonement and the underlying covenantal relationship between God and the people of Israel. Only after confirmation of the love and close relationship existing between God and God's people - only then do the individuals within the community context arrive at the state of communal recognition of sin expressed in the silent confession. And immediately after this comes the public communal prayer: "Our God and God of our fathers pardon and forgive
our transgressions on this Day of Atonement and listen to our prayers, efface and remove from Thy sight our transgressions and sins.'

The pardon granted within the liturgy of the Day of Atonement, then, is both individual and communal. This liturgical experience affirms one of the basic teachings of Judaism, which views every person from a two-fold perspective as an independent individual and also as a part of a community, a limb of the body of Israel. In this regard, Maimonides teaches:

The Day of Atonement is the time of repentance for everyone, for the individual as well as for the multitude: it is the goal of the penitential season, appointed unto Israel for pardon and forgiveness.

In order to enjoy both types of pardon for which one is eligible on the Day of Atonement, the individual within the community must fulfill two obligations. For the attainment of individual pardon one has to repent, acknowledge one's sins, experience regret, resolve not to commit these sins again and confess one's sins. And in order to partake of the communal pardon one must be bound to the community; the stronger one's bond, the greater the degree of acquittal one will enjoy through the mediation of the community. On the Day of Atonement either a person enjoys dual acquittal, both as an individual and as a member of the community, or she/he receives no acquittal at all.

Conclusions

In summary, the communal worship of the Day of Atonement gives expression to some basic teachings of the Jewish religion. First, the format and substance of the liturgical prayers affirm the conviction that the Jewish people are committed by the Covenant at Sinai to serve as a communal witness to the Torah in the world of humanity. Wholeness and holiness are conditions of that commitment. If these are diminished, it is both an individual and a community breach of the covenant. Individual enhancement of them is at the same time a contribution to the collective endeavor.

Second, the liturgical texts of the Day of Atonement affirm the Jewish teaching that sin distorts and diminishes the divine image in which each individual person within the human community is created. Sin is seen as "an estrangement of the human person from God," a breaking of the link between the human and God. Sin creates a distance between oneself and God. To sin means to remove oneself from the presence of God. Thus, the whole essence of the precept of teshuvah and confession of sins is a longing to return to the presence of God.

Third, the liturgy of the Day of Atonement communicates the conviction that as a daughter or son of God, the human person can be certain that God will receive one in favor and forgive one's sins, as soon as one returns to God. Thus, if a person has assumed sin's bondage, she or he can throw it off. The liturgy reveals the steps to spiritual renewal as: (a) an awakening to the fact that one has turned away from God; (b) expressing remorse for one's sins; (c) confessing one's sins and making a solemn resolve not to repeat the offence; (d) experiencing Divine forgiveness.

Fourth, the structure of the liturgy of the Day of Atonement discloses the Jewish belief that no priest and no mediator is necessary to obtain forgiveness of sins; the human person can obtain forgiveness from one's Creator by genuinely repenting of one's misdeeds within the community, and vowing to begin a new life of virtue and goodness.
Finally, the liturgy of the Day of Atonement clearly emphasizes two teachings which flow from the Jewish principle of collective responsibility. On the one hand, the liturgy stresses that the individual person must seek to be reconciled with her/his neighbors before she/he can ask God's pardon. On the other hand, the liturgy likewise emphasizes that to pray as a Jew is to pray as part of a community, the community of Israel. The major prayers of the Day of Atonement, therefore, including the Confession of Sins, are written in the plural. The language of the prayers of the Day of Atonement represent both the individual and the entire community. Speaking as "we," the individual acknowledges, articulates the sins which she or he shares with all the congregation because she or he is not only a private self but a member of the whole community.

From the above, we are drawn to the conclusion that the liturgy of the Day of Atonement stresses the communal aspects of teshuvah while at the same time affirming the personal dimension of the repentance process. The liturgical prayers and practices explicitly invite the individual to enter into the process of teshuvah as a member of the entire community. Such an experience confirms a fundamental conviction in Judaism that a Jew never worships as an isolated individual but as a part of the community of Israel.

**Challenge to Christian Celebration of Repentance**

In reexamining the Jewish tradition and liturgical practices of teshuvah in the light of Jewish self-understanding, Christians are enriched in their own understanding and liturgical practice of the personal and communal dimensions of repentance. In particular, through dialogue with the Jewish practice of teshuvah in the liturgy of Yom Kippur, the Roman Catholic Church is stimulated to reappropriate more fully the communal dimension of sin and forgiveness as normative for the celebration of the sacrament of reconciliation. Such an ongoing renewal in the celebration of the sacrament of reconciliation is vital to the life of the church as it enters into the celebration of the Great Jubilee Year 2000.

**Suggested Reading**


Summer Institute in Pastoral Liturgy
July 2 – 26, 1966
Sponsored by St. Paul's University, Ottawa
and the National Liturgy Office of the CCCB

Special Anniversary Activities
July 12 - 14, 1996

Two consecutive two-week sessions
Each course meets two hours a day for two weeks

July 2-12 – Session I

- Introduction to Liturgy
- The Sunday Lectionary
- Celebrating the Season: Lent/Easter/Pentecost
- Practicum for Cantors And Song Leaders: An Introduction
- Preparing and Evaluating Liturgies
- Port Certificate Seminar [to be announced]

Barry Glendinning
Normand Bonneau
Gerry Whitty
Loretta Manzara
Bernadette Gasslein
Miriam Martin

July 15-26 – Session II

- Ritual and Symbol
- Liturgy of the Hours: Spirit and Celebration
- Anglican Renewal: The Future of Liturgical Communities
- The Initiation of Children
- Practicum for Presiders

David McNorgan
Heather Reid
John Hill
William Marrevee
Frank Henderson

Some of the special events being offered during the 10th Anniversary Celebration begin on Friday, July 12 with a gathering in the seminary foyer, followed by Evening Prayer and an opening address by Archbishop James Hayes "The Vision Tested by Reality: Stories of Renewal and Hope."

On Saturday, July 13 the day begins at 8:30 a.m. and is divided into two sessions and workshops:

Why Is Worship Difficult Today?
- The Assembly: Who and What Are We?
- Liturgy: Whose faith: Mine? The Church's? Ours?
- Women and worship: What are the Questions?
- Children and worship: Where do they belong?

Can These Words Live?
- Preaching: Biblical or Liturgical? Is there a Difference?
- Lectors: Readers or proclaimers?
- The Bible in liturgy: Do we know our stories?
- Liturgy of the Word: Formative or informative?

This day will close with Evening Prayer followed by a BBQ and Social.

On Sunday, July 14 there will be round table discussions followed by the Eucharist.

For more information, please contact:
Summer Institute in Pastoral Liturgy
Faculty of Theology, Saint Paul University
223 Main Street, Ottawa, ON
K1S 1C4 Canada
Tel.: (613) 236-1393  Fax: (613) 236-4108
SUMMER SCHOOL IN LITURGICAL STUDIES
sponsored by
Newman Theological College and the
Liturgy Commission, Archdiocese of Edmonton

Session I — July 2-12, 1996
Introduction to Liturgy
Liturgical Prayer
Liturgy in Native Culture
Ritual and Symbol in Pastoral Practice
Eucharist
Preparation for Baptism, Confirmation and
Eucharist with Children
Liturgical Renewal in Canada Since Vatican II

Stephen Malkiewicz
Bill Corcoran
Kateri Mitchell
Kim Aldi
Stephen Malkiewicz
Bill Corcoran
James Hayes

Session II — July 15-26, 1996
The Liturgical Year and the Lectionary
Developing a Parish Music Repertoire
The Word of God in the Lectionary (Year B)
Rite of Christian Initiation of Adults
Liturgies with Children and Youth
The Role of Icons in the Sacred Liturgy

John Hibbard
Joan Halmo
Lawrence Frizzell
Gerald Wiesner
John Hibbard
Lawrence Huculak

For further information, please contact:
The Registrar
Summer School in Liturgical Studies
Newman Theological College
15611 St. Albert Trail
EDMONTON, AB T5L 4H8
Tel: (403) 447-2993
Fax: (403) 447-2685
The ritual for Sunday celebration of the Word and Hours is intended for liturgical assemblies on Sunday, the Lord's Day, where the Eucharist cannot be celebrated. It is primarily intended for lay persons or deacons who lead the community in prayer at Sunday worship when there is no priest to preside at the celebration of the Eucharist. The ritual can also be used on other occasions: parish or community celebrations of Morning or Evening Prayer; liturgies of the Word in chapels and institutions where it is not pastorally possible to celebrate the Eucharist; or ecumenical celebrations of the Word or Hours.

Pastoral notes for the celebration of the Word and Hours are contained in two separate publications. The Liturgical Notes, which are printed in the ritual book itself, concern the actual celebration and its preparation. Additional notes for the formation and training of ministers, especially the leader of prayer, are printed (with the Liturgical Notes) in number 6 of the series Canadian Studies in Liturgy (May 1995).

 Ritual Book
The ritual book SUNDAY CELEBRATION OF THE WORD AND HOURS presents the liturgical prayers and rubrical directions for the following celebrations:
- Sunday Celebration of the Word
- Rite of Distribution of Communion
- Morning Prayer
- Evening Prayer

For greater convenience, the ritual book is offered in two different editions, with identical contents.

Large Edition: 384 pages, 21.5 x 28 cm, two colours, four ribbons, red hard cover with gold imprint: $51.95

Study Edition: 384 pages, 15 x 20 cm, two colours, sewn, four-colour flexible cover: $23.95

Pastoral Notes
The ritual book is completed by notes found in Canadian Studies in Liturgy No. 6: Pastoral Notes— SUNDAY CELEBRATION OF THE WORD AND HOURS (May 1995). Liturgical principles, ministries, the formation of lay leaders, special occasions, liturgy of the hours, options for the celebration and liturgical music are some of the subjects discussed in this companion book.

84 pages, 17 x 25.5 cm, saddle-stitched, two-colour cover: $6.95

The Winter 1994 issue of NATIONAL BULLETIN ON LITURGY (Vol. 27, no. 139) presents detailed commentaries on the ritual. Copies of this Bulletin are available for $5.00.

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