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

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Preparing for the Jubilee Year 2000
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2 • National Bulletin on Liturgy
Readers of the National Bulletin on Liturgy will have noticed that this issue has a new look. Long-time readers will likely be aware that such a change signals a change in editors, and that is indeed the case.

The editor of the the past nine years, Dr. J. Frank Henderson, has left a legacy that has affirmed my deep respect for someone who has contributed much to the better understanding of our liturgy. The two awards given him in 1996, described in the last issue, attest to the scope of his work in liturgy. The first of these came from an institution in the city in which he lives; St. Stephen College of Edmonton awarded him an honorary Doctor of Divinity at their convocation in September. In June it had been announced that he was to receive from the North American Academy of Liturgy the Berakah Award, the first Canadian to do so in the 21-year history of this award. This is certainly a tribute to his work at the international level.

Henderson's work has also included much at the national level - the piece in the last issue of the bulletin mentions some of it. What is most remarkable to me is that his service to the Church in the field of liturgy, flowing from a wide knowledge of history and of current issues, has been an avocation; his profession was teaching biochemistry at the University of Alberta. I believe it is order to extend thanks to him for what he has contributed, and it is my hope that his passion for the liturgy of the Church will continue to move him to publish the fruits of his research and reflection.

This first issue under a new editorial hand deals with a topic some may have thought about a lot - or perhaps only a little - the Great Jubilee of the Year 2000. The second phase of the preparatory stage, the three-year period of immediate preparation, is already upon us. This issue, therefore, attempts to provide some background information and some resource material to help various groups develop or expand their activities in preparation for the great jubilee. Bede M. Hubbard's articles provide both background on the practice of observing jubilees and suggestions to help dioceses and parish communities plan some kind of action. Bishop Henri Goudreault's pastoral letter also gives helpful information. Some liturgical and other prayer resources are also provided. The NBL will continue to publish resource material and articles as these become available.

As has been the practice for the NBL, this issue includes documents from the National Liturgy Office and the Episcopal Commission on Liturgy. The document on communion from the cup, already circulated to diocesan offices, will be helpful to parish liturgy committees who are discussing the topic and may be looking for some direction. A feature not usually included previously is a brief report on the activities of various conferences of liturgy in English Canada.
Great Jubilee of the Year 2000

Denotations and Connotations of Jubilee: Reflections on its Origins and History

Bede M. Hubbard

The Holy See has made it clear over recent months that instead of emphasizing the beginning of the third millennium the Church will be celebrating the Great Jubilee of the Year 2000.

The idea of a jubilee is basically a scriptural concept, and although additional connotations have been added over the course of history, its fundamental notion is already found in the Pentateuch. Since the “year of jubilee” was a celebration every seven sabbatical years, we will begin our reflection by examining its cornerstone – the sabbath. The notion of “jubilee” has had a long development; thus it is not surprising that a word which is so complex in significance, its denotations, has acquired a number of implied nuances or connotations. For our purpose it will be simpler to begin exploring the biblical foundation by substituting the term “year of release” for “jubilee year.”

1. Sabbath

The notion of sabbath is intimately linked with creation and rest.

God saw everything that he had made, and indeed, it was very good . . . . And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. So God blessed the seventh day and hallowed it . . . (Gen 1.31-2,3).

Just as God made it an occasion to repose and enjoy the fruit and goodness of creation, people as well as beasts of burden were to rest and be “re-created” on the seventh or “sabbath” day. It was intended to be a frequent and regular opportunity to enjoy and appreciate God’s work.

Remember the sabbath day, and keep it holy. Six days you shall labour and do all your work. But the seventh day is a sabbath to the Lord your God . . . . For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the sabbath day and consecrated it (Ex 20.8-12).

Six days you shall do your work, but on the seventh day you shall rest, so that your ox and your donkey may have relief, and your homeborn slave and the resident alien may be refreshed (Ex 23.12).

This right to enjoy rest, refreshment and relief by celebrating and honouring God’s work was not only for humanity and beasts of burden, but for wild animals and the earth itself. The land was to enjoy a sabbath every seventh year. During this period the productivity of creation was not to be given over to commercial interests and the preoccupations of making a living but to acknowledging the basic needs for food and rest common to all creatures – landowners, the destitute, the

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poorest of labourers, and even wild animals.

For six years you shall sow your land and gather in its yield; but the seventh year you shall let it rest and lie fallow, so that the poor of your people may eat; and what they leave the wild animals may eat. You shall do the same with your vineyard, and with your olive orchard (Ex 23.10-11).

The land shall observe a sabbath for the Lord . . . . [It shall be a year of complete rest for the land. You may eat what the land yields during its sabbath — you, your male and female slaves, your hired and your bound labourers who live with you; for your livestock also, and for the wild animals in your land all its yield shall be for food (Lev 25.1-7).

2. Year of release

Just as there was to be a day of rest every seven days, and a year of rest every seven years, there was to be a "great sabbath" once every seven sabbath years, that is, every fifty years.

You shall count off seven weeks of years . . . . Then you shall have the trumpet sounded loud . . . . And you shall hallow the fiftieth year and you shall proclaim liberty throughout the land to all its inhabitants. It shall be a (year of release) for you: you shall return, every one of you, to your property and every one of you to your family. That fiftieth year shall be a (year of release) for you; you shall not sow, or reap the after-growth, or harvest the unpruned vines. For it is a (year of release); it shall be holy to you; you shall eat only what the field itself produces . . . . (Lev 25.8-12).

As Lev 25 goes on to develop the significance of the year of release, several motifs become more evident both about this "great sabbath" and the significance of sabbath in general.

- Remission and emancipation:
  If any who are dependent on you become so impoverished that they sell themselves to you, you shall not make them serve as slaves. They shall remain with you as hired or bound labourers. They shall serve with you until the (year of release). Then they and their children shall be free (25.39-41a).
  And if they have not been redeemed in any of these ways, they and their children with them shall go free in the (year of release) (25.54).

- Justice, specifically fair dealing and honesty
  You shall not cheat one another . . . . (25.14, 17).

- The centrality of family and the call for "homecoming"
  In this (year of release), you shall return, every one of you, to your property (25.13).
  They shall go back to their own family and return to their ancestral property (25.41b).

Most significantly, however, we learn the underlying principle explaining why there is a year of release:

The land shall not be sold in perpetuity, for the land is mine: with me you are but aliens and tenants. Throughout the land that you shall hold, you shall provide for the redemption of the land (Lev 25.23-24).

God owns the earth. Every fifty years the land has the right to return symbolically to that pristine moment of goodness, gift and divine celebration. Human beings and specifically the Chosen People are but stewards passing through. Similarly, with respect to slaves and labourers, the people of Israel are reminded that in the eyes of the Lord they themselves are but servants, who should well understand that they are not to rule over others with harshness (see Lev 25.41, 46, 53):
[T]hey are my servants whom I brought out from the land of Egypt: I am the Lord your God (Lev 25.55).

The “great sabbath” then, celebrated every fifty years, was a special year of remission and a period of emancipation. Inaugurated by the sound of the ram’s horn, it began on the day of atonement and was characterized by returning the land, both to its original owner and to its natural state; forgiving debts; liberating slaves, and recalling the inalienable nature of family holdings.

3. Messianic expression
In his commentary on Leviticus, Roland J. Faley notes that there is no historical record that the year of release was ever observed.

The reference to it in Ez 46.17 (and possibly in Is 61.1-2) is in a future ideal context... Although we cannot exclude the possibility of its being observed in the early years of the land’s occupation, its presence in Lev is best explained as a social blueprint, founded on the deeply religious concepts of justice and equality... Although not realized in the letter, its spirit of appreciation for personal rights and human dignity synthesized much of OT teachings and serves as a proximate forerunner of the true equality of the Christian era (Gal 3.26-29) [The Jerome Biblical Commentary, p. 84].

When we look at Ezekiel 46.17, we find mention of a “year of liberty” within the context of the vision of the new temple, a vision which also includes renewed leadership for the Chosen People. By emphasizing justice, Ezekiel recalls the principles noted in Leviticus with respect to the “year of release”; he also develops a notion of the common heritage of the people of God:

Thus says the Lord God: If the prince makes a gift out of his inheritance to one of his servants, it shall be his to the year of liberty; then it shall revert to the prince; only his sons may keep a gift from his inheritance. The prince shall not take any of the inheritance of the people, thrusting them out of their holding; he shall give his sons their inheritance out of his own holding, so that none of my people shall be dispossessed of their holding (Ez 46.16-18).

Other motifs in this same section of Ezekiel which would be associated with the Pentateuch description of the year of release are the references to the sabbath (46.1,4,12) and nature renewed - by the river flowing from the side of the temple (47.1-12).

However, it is especially Third Isaiah which for Christians underlines the prophetic and messianic implications of the “year of release.”

The spirit of the Lord is upon me, because the Lord has anointed me: he has sent me to bring good news to the oppressed, to bind up the brokenhearted, to proclaim liberty to the captives, and release to the prisoners; to proclaim the year of the Lord’s favour, and the day of vengeance of our God; to comfort all who mourn...

(Is 61.1-2).

4. Grace-filled moment
Chapter 4 of Luke, in announcing the mission of Jesus, cites this passage from Isaiah while also adapting it slightly in order to emphasize the Lucan concerns of good news for the poor, sight to the blind, and freedom for the oppressed. Reference to the day of vengeance is reserved for the mission and teaching of John the Baptist: “Who warned you to flee from the wrath to come?”(Luke 3.7). An echo of the same Isaiah prophecy, with Luke’s particular emphasis on the mission of Jesus, is repeat-
ed later, again indicating contrast and complementarity with John the Baptist:

And he answered them, “Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have good news brought to them. And blessed is anyone who takes no offence at me” (Lk 7.22-23).

Several remarks should be made at this point about the phrase, “year of the Lord’s favour,” found in Isaiah and Luke. According to the commonly accepted etymology, our word “jubilee” originally comes from Saint Jerome’s rendering into Latin of Yobel, the Hebrew word for ram, referring to the ram’s horn which was to be sounded at the beginning of the year of release. However, Jerome chose not to translate it into Latin as jobilaeum but as jubilaeum, in order to associate it with the Latin word jubilum, the joyful shouting of shepherds. Sharing the same root as our word jubilation, the connotation of joy has remained dominant in our understanding of “jubilee.”

A second observation is that jubilee in the sense of year of release (Yobel) is found only in the Pentateuch. The phrase, “year of the Lord’s favour,” used in Isaiah, and then taken up by Luke, introduces yet another denotation, and a twofold one at that. Annum acceptum is the Vulgate’s equivalent to the Greek term found in Isaiah and Luke: A year acceptable to the Lord would be one that brings good news to the oppressed and binds up the broken-hearted. However, as indicated in the RSV and NRSV translations, it is the Lord’s favour, the goodness and graciousness of God, that brings good news and heals. In other words, as the contemporary English-language translations would indicate, the jubilee is a year of release because it is a year of grace. The ethical or moral expression of acting acceptably before God flows from this as a consequence. “This is what the Lord has done for me when he looked favourably on me and took away the disgrace I have endured among my people,” Elizabeth proclaims (Lk 1.25), thus introducing a short series of references to gift or grace (xaris) that Luke uses to frame the infancy narrative and indicate God’s saving intervention. (See Lk 1.25, 30; 2.40, 52; also Acts 7.10.)

5. Anniversary as icon

Supplementing the various biblical notions of jubilee, there is the concept of anniversaries which has very much influenced Catholic piety and Christian life. These include the annual commemoration of a saint’s dies natalis, the day of his or her death; remembering the day of death of any of the faithful; commemorations of days when one was married, ordained or received into religious life, and yearly celebrations of the day when a church was dedicated. The cycle of anniversary celebrations is not unlike the Church’s own liturgical year, with its annual remembrance and re-enactment of Christ’s life and saving action. In fact, the sanctoral cycle is simply a calendar of anniversaries for the saints.

Anniversaries not only recall specific memories and celebrate landmarks in one’s personal life, but are memorials which in a way re-enact reality and make present a particular person or event. They could be described as icons of time, through which one enters into another dimension of reality. At the same time, like landmarks, they give direction and point out to others the way one has come on the journey of life. One might be tempted to describe anniversaries as myth-making moments, in the sense that they can provide an overarching sense and meaning. However, just as the Church’s liturgical calendar is fixed in the lunar and solar cycles, anniversaries are rooted in flesh and blood events.

6. Pardon and pilgrimage

Echoing the biblical notion of a fifty-year jubilee celebration, anniversaries are con-
sidered especially significant among us when they mark twenty-five, fifty, seventy-five and hundred-year achievements. Perhaps this was at the basis of a medieval custom of marking the turn of the centuries with prayers and pilgrimage. In any case, Pope Boniface VIII, responding to the arrival of pilgrims in Rome in 1300, established the first recorded “Jubilee Year” with his bull, Antiquorum Habet. By its very title it is evident that people at the time believed it customary to celebrate the beginning of a new century by making a pilgrimage to the two Roman basilicas dedicated to Saint Peter and Saint Paul. From 1300 to 1500 the idea of a jubilee year was further developed into the notion of a holy year, which Paul II in 1470 determined would be celebrated every twenty-five years. By 1500, Alexander VI had established the custom of the porta sancta or holy door, through which during the course of the Holy Year one entered the four major basilicas. In addition to Saint Peter’s Basilica and Saint Paul’s outside the Walls, the cathedral church of Rome, Saint John Lateran, as well as the oldest Roman church dedicated to Mary (in 434), Saint Mary Major, had by now been included among the principal sites for the holy year pilgrimages.

Jubilee year and holy year celebrations involve similar elements, all of them expressions of the same theological notions found in the biblical traditions. Just as in the Old Testament’s jubilee tradition there was to be remission and freedom for those in slavery, and as the year of the Lord’s favour in Luke is an experience of God’s grace, so the Church’s celebration of a jubilee and holy year is to be an opportunity for forgiveness and reconciliation. Similarly, as the year of release in the Pentateuch called for a return to one’s family and the ancestral lands, and the year of liberty in Ezekiel stressed the sacredness of the heritage of God’s people, so the jubilee year and holy year have been occasions for Christians to make pilgrimages to the centres of Christian faith which are in a way the inheritance of all Christians – the Holy Land and Rome, as well as other regional shrines and local historic churches.

The image of pilgrimage itself recalls the voyage in time that each of us is making, and which the whole people of God have made ever since that first invitation to Abraham: “Go from your country and your kindred and your father’s house to the land that I will show you” (Gen 12.1). It means leaving behind non-essentials and concentrating on the basics that are necessary for the journey, as did the Chosen People when preparing to leave Egypt. It is a personal and communal expression of sacrifice in its deepest significance, passing from the profane into the presence of the holy, transcending the ordinary in order to rediscover the transcendent within the ordinary. In its original meaning – pilgrim comes from the Latin peregrinus, meaning stranger or traveller – it recalls the underlying Old Testament principle that “with me you are but aliens and tenants” (Lev 25.23-24).

Pilgrimage has unique symbolism for the Christian. It tangibly expresses the conviction that the Word of God is incarnated in space and time. It is a concrete manifestation that the Christian is one who has been sent on a mission. We are reminded of this when we look at the meaning of “church” in the New Testament: the assembly of those who have been called forth (ekklesia). Similarly, to be Catholic in its most basic sense is to be in communion not only with the local but with the universal Church.

7. Jubilee in summary
The jubilee year in its evolution provides an overview of salvation history. Rooted in the sabbath, it is permeated by a sense of the goodness of creation, together with a compassionate acknowledgement that all creatures are dependent and share common needs for rest and food.
Beginning with the call to reconciliation at the sounding of the ram’s horn (Yôbêl), it is a year of release during which slaves are to be liberated, and there is to be a renewal of one’s relationship with family, the community and nature itself (Genesis, Leviticus). Involving a return to former ideals (Ezekiel), it is a time of hope and expectation, especially for the oppressed and broken-hearted (Isaiah). It is thereby a moment of grace, of new vision for the blind and good news for the poor (Luke).

While serving as a reminder of ethical responsibilities (as recalled by Leviticus, and also by the Vulgate as well as some English translations of “a year acceptable to the Lord”), it is also a time of joy (jubilatio) and an opportunity for celebration and recommitment (anniversary). It is especially marked by recovery of a full sense of what Catholic and Christian heritage is basically about: reconciliation, moving out of one’s own little world, and renewing contact with the universal, outgoing mission of what it means to be Church (pilgrimage).

8. A note on millennium

These reflections began with a reminder that the Holy See is stressing the celebration of the Jubilee of the Year 2000 rather than the approach of the third millennium. This emphasis reminds us of the tension that has always existed in the Christian tradition between the eschatological and the incarnational. The People of God have experienced the saving deeds of God in our communal and personal past. They recognize and celebrate the Holy One now present in their midst. They look forward to the arrival of the One who will come again. This tension between the now and the not-yet is already evident in the New Testament:

As to the coming of our Lord Jesus Christ, and our being gathered together to him, we beg you, brothers and sisters, not to be quickly shaken in mind or alarmed . . . (2 Thes 2.1-2).

It is evident from later Christian history that there have continued to be misplaced eschatological emphases, ranging from millenarianism to apocalyptic movements, from the naive belief that the final age could be fully realized in the present world, to an overemphasis on heavenly reward to the neglect of doing justice here and now. Furthermore, there is a fairly widespread conviction that the celebration of the first millennium a thousand years ago was associated with expectations that the world was about to come to an end. The French medieval expert, Georges Duby, says, however, that this reading of the year 1000 rests on a nineteenth-century misinterpretation.

Nevertheless, while “millennium” may bring with it certain apocalyptic echoes, it has a connotation of the future that helps recall the forward-looking, messianic vision of Third Isaiah. In his apostolic letter on the coming third millennium, Tertio Millennio Adveniente, John Paul II stresses hope for the future. Referring to the year 2000 as ushering in a “new era” (no. 1) and a “new springtime of Christian life” (no. 18), the pope reminds us that the Jubilee of the Year 2000 should especially be a celebration of hope:

The basic attitude of hope, on the one hand encourages the Christian not to lose sight of the final goal which gives meaning and value to life, and on the other, offers solid and profound reasons for a daily commitment to transform reality in order to make it correspond to God’s plan . . . . There is also the need for a better appreciation and understanding of the signs of hope present in the last part of this century, even though they often remain hidden from our eyes (no. 46).

The future of the world and the Church belongs to the younger generation, to those who, born in this century, will reach maturity in the next, the first century of the new millennium. Christ expects great things from young people . . . (no. 58).
May the unassuming young woman of Nazareth, who two thousand years ago offered to the world the Incarnate Word, lead the men and women of the new millennium toward the One who is “the true light that enlightens . . .” (no. 59).

Further reading

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Principal themes and concerns of the Apostolic Letter Tertio Millennio Adveniente

Bede M. Hubbard

| (Introduction) | Preparing for the third millennium (no. 1) | “. . . the mystery of the Incarnation contains the revelation of the mystery of the Trinity and the continuation of the Son’s mission in the mission of the Holy Spirit.” |

1. “Jesus Christ is the Same Yesterday and Today” (Heb 13.8) | Meaning of the redemptive Incarnation (nos. 2-8) | “Overcoming evil: this is the meaning of the Redemption . . . . The religion of the Incarnation is the religion of the world’s Redemption through the sacrifice of Christ; wherein lies victory over evil, over sin and over death itself” (no. 7)

“The religion which originates in the mystery of the Redemptive Incarnation is the religion of ‘dwelling in the heart of God’, of sharing in God’s very life” (no. 8)
II. The Jubilee of the Year 2000

Message and meaning of jubilees in general, and specifically the Great Jubilee of the Year 2000 (nos. 9-24)

"In Christianity time has a fundamental importance" (no. 10)

"... the custom ... began in the Old Testament and continues in the history of the Church" (no. 11)

"One of the most significant consequences ... was the general 'emancipation' of all the dwellers on the land in need of being freed" (no. 12)

"to restore ... social justice" (no. 13)

"What needs to be emphasized ... is what Isaiah expresses in the words 'to proclaim the year of the Lord's favour'" (no. 14)

"... personal and community Jubilees have an important and significant role in the lives of individuals and communities" (no. 15)

"The term 'Jubilee' speaks of joy; not just an inner joy but a jubilation which is manifested outwardly ..." (no. 16)

"... the Jubilee will bear witness ... that the disciples of Christ are fully resolved to reach full unity ..." (no. 16)
### III: Preparations for the Great Jubilee

#### Longer-term preparations (nos. 17-28)

- **“... the Second Vatican Council... began the more immediate preparations for the Jubilee...” (no. 18)**
  
  "The best preparation... can only be expressed in a renewed commitment to apply, as faithfully as possible, the teachings of Vatican II to the life of every individual and of the whole Church.” (no. 20)

- **“Part of the preparation for the Year 2000 is the series of Synods...” (no. 21)**

- **“... all the Popes of the past century have prepared for this Jubilee... The Church was aware of her duty to act decisively to promote and defend the basic values of peace and justice...” (no. 22)**

- **“... preparing for the Year 2000 has become as it were a hermeneutical key of my Pontificate” (no. 23)**

- **“Papal journeys have become an important element in the work of implementing the Second Vatican Council... showing concern for the development of ecumenical relations... It would be very significant... to visit the places on the road taken by the People of God of the Old Covenant...” (no. 24)**

- **“... the individual Churches... celebrate with their own Jubilees significant states in the salvation history of the various peoples”: millennium of the Baptism of Rus’; 500th anniversary of beginning of evangelization in America; 1400th anniversary in 1997 of arrival of Saint Augustine at Canterbury (no. 25)**

- **“The Holy Years celebrated in the latter part of this century have also prepared for the Year 2000” (no. 26)**

- **“the events of 1989” followed by “new dangers and threats” (no. 27)**

- **“the Year of the Family” (no. 28)**
IV. Immediate Preparation (nos. 29-55)

A. First phase, and general themes (nos. 31-38)

"It . . . seems appropriate to emphasize once more the theme of . . . penance and reconciliation" (no. 32)

"Acknowledging the weaknesses of the past is an act of honesty and courage . . . " (no. 33):
- the sins "which have been detrimental to the unity willed by God for his People" (no. 34)
- "intolerance and even the use of violence in the service of truth" (no. 35)
- "religious indifference"; "loss of the transcendent sense of human life"; uncertainty affecting moral life, life of prayer, and theological correctness of the faith; "lack of discernment" and "acquiescence" concerning "violation of human rights";
- "reception given to the Council"; "room for charisms, ministries and different forms of participation by the People of God";
- "open, respectful and cordial dialogue, yet accompanied by careful discernment and courageous witness" (no. 36)

"The witness to Christ borne even to the shedding of blood has become a common inheritance of Catholics, Orthodox, Anglicans and Protestants . . . This witness must not be forgotten." (no. 37)

"A further need . . . is that of Continental Synods" – for America, Asia, Oceania. (no. 38)

B. Second phase, over the span of three years (nos. 39-54)

First year, 1997. Reflection on Christ, emphasizing the distinctly Christological character of the Jubilee, with special reference to Luke 4:
- emphasis on Scripture (no. 40)
- "renewed appreciation of baptism (no. 41)
- "strengthening of faith and of the witness of Christians" (no. 42)
- Blessed Virgin will be contemplated in the mystery of her divine motherhood (no. 43)
Second year, 1998. Dedicated to the Holy Spirit and his sanctifying presence within the community of Christ's disciples (no. 44):

- emphasis on confirmation; charisms, roles and ministries; new evangelization (no. 45)
- renewed appreciation of hope, and signs of hope: progress in service of human life, responsibility for environment, efforts to restore peace and justice, desire for reconciliation and solidarity; acceptance of charisms, promotion of laity, commitment to Christian unity, dialogue with other religions and contemporary culture (no. 46)
- focus on value of unity within the Church (no. 47)
- Mary will be contemplated as woman of hope (no. 48)

Third year, 1999. Seeing all in the perspective of the Father (no. 49):

- journey of authentic conversion; renewed appreciation and more intense celebration of sacrament of penance; emphasis on charity (no. 50)
- emphasis on preferential option for the poor and outcast; difficulties of dialogue between different cultures; respect for women's rights; promotion of family and marriage (no. 51)
- meeting challenge of secularism, and dialogue with the great religions; addressing crisis of civilization, by proclaiming and living peace, solidarity, justice and liberty (no. 52)
- opportunity for interreligious dialogue, with Jews and Muslims having preeminent place (no. 53)
- Mary will be seen as perfect model of love toward both God and neighbour (no. 54)
| C. Approaching the celebration (no. 55) | Actual celebration of the Great Jubilee of the Year 2000 will take place simultaneously in Holy Land, Rome and the local Churches throughout the world. The celebration will give glory to the Trinity, "the goal and fulfilment of the life of each Christian and of the whole Church." by highlighting Christ’s living and saving presence in the Church and in the world:
- International Eucharistic Congress in Rome
- emphasis on the sacrament of the Eucharist
- meeting of all Christians, in attitude of cooperation with openness to other religions |

| V. “Jesus Christ is the same... forever” (Heb 13.8) | Invitation to mission and hope; conclusion (nos. 56-59) | “... all humanity is involved in the plan of God. . . . ‘Christ entered this world to give witness to the truth, to rescue and not to sit in judgement, to serve and not to be served’” (no. 56)

“Today there are many ‘areopagi’ . . . : these are the vast sectors of contemporary civilization and culture, of politics and economics” (no. 57)

"The future of the world and the Church belongs to the younger generation . . . “ (no. 58)

Recalling the Pastoral Constitution, Gaudium et Spes, that Christ is the key, focal point and goal of human history, the pope entrusts Mary, the young woman of Nazareth, with leading the men and women of the new millennium toward the One who is the true light (no. 59) |
The following suggestions are intended to encourage "brainstorming" about possible pastoral, small group or individual activities and projects to prepare for the Great Jubilee of the Year 2000. They will need to be adapted to serve local realities and practicalities.

**Jubilee preparations in general**

1. Ensure that the various activities are not burdensome in number, yet provide diversity for different interests and age groups.

2. Coordinate on the local level, so as to give prominence to diocesan and regional/national events.


4. Provide extracts in parish bulletins from the Apostolic Letter, *Tertio Millennio Adveniente*. (The Dioceses of Hamilton, Ontario, and Valleyfield, Quebec, have already initiated a series of excerpts, the former in English, the latter in French.)

**Ecumenical sharing**

1. Invite members of other churches and ecclesial communities to all aspects of planning and preparing for the jubilee.

2. Give more emphasis to the Week of Prayer for Christian Unity, in light of the renewed call for ecumenism.

3. Share with Orthodox, Anglicans and Protestants the stories of twentieth-century martyrs for the faith.

4. Ensure that good working relationships are in place with representatives of the Jewish community.

5. Make special efforts to explore those aspects of faith held in common with Muslims.

6. Invite Jews, Muslims and members of other faiths to participate in events at which they would feel at ease and to which they can contribute, involving issues such as neighbourhood concerns, peace and justice work, values in education, ethical questions.

**Restoring the sacred in the environment**

1. Establish a parish garden. Invite grandparents, parents and children to participate.

2. Plant trees to mark the year 2000.


4. Provide opportunity for ecologists and/or environmentalists to meet and share values, common concerns and possible projects.

**Suggestions for the local faith community**

1. Initiate study days on the Second Vatican Council and its four constitutions: on the Church (*Lumen Gentium*), Revelation (*Dei Verbum*), Liturgy (*Sacrosanctum Concilium*), and the Church in the Modern World (*Gaudium et Spes*).
2. Adapt for use in the local faith community the international or diocesan logos for the Jubilee of the Year 2000 – for regular bulletins and newsletters, as well as specifically jubilee announcements and messages.

3. Look for key moments in the liturgical year on which to issue reminders about the preparations for the jubilee year: Advent (hope and future expectations); Lent (reconciliation and justice); Pentecost (new life and renewed faith).

4. Explore how to link ongoing pastoral projects and plans with key themes from the jubilee year.

5. Make special efforts to involve the whole faith community in jubilee preparations: parish, school, health-care institutions, social agencies.

6. Encourage the local faith community to assist in civic, cultural and artistic preparations for and celebrations of the new millennium.

7. Refurbish and rededicate part of the artistic patrimony of the local Christian community.

Rediscovering mission
1. Discuss what new forms of “inner growth” and “outreach” can help give the vitality and dynamism necessary for crossing the threshold of a new millennium.

2. Pope John Paul II has linked the jubilee with a “new evangelization,” including an awareness of those “lights and shadows” which include “errors and instances of infidelity, inconsistency, and slowness to act” (Tertio Millennio Adveniente, no. 33). Three background texts that outline the elements of a new evangelization, while also indicating historical mistakes and contemporary opportunities are:

- “A Pilgrimage of Hope Toward a New Millennium,” address by Archbishop John R. Quinn, at the 1995 Plenary Meeting of the CCCB; October 1995 (available from the General Secretariat, CCCB, 90 Parent Avenue, Ottawa, ON K1N 7B1);
- “Towards a New Evangelization,” message by the Permanent Council of the Canadian Conference of Catholic Bishops (CCCB) on the occasion of the 500th anniversary of the evangelization of the Americas; 15 pp.; September 14, 1992 (available from General Secretariat, CCCB);

Pastoral opportunities
1. Give special importance to jubilees of marriage, ordination and religious profession.

2. Celebrate within the perspective of the jubilee the anniversary of the dedication of the parish church and the diocesan church.

3. Explore the need for atonement and pardon as part of all anniversaries, jubilee and new year celebrations.


Exploring pilgrimage
1. Plan a visit for children, adolescents and/or the senior citizens to the diocesan cathedral.

2. Sponsor one or more young persons on a pilgrimage – perhaps even to Rome or the Holy Land.

3. Invite those who have visited Rome or the Holy Land to share the highlights of their trip, perhaps to show slides or videos.
4. If there are local or regional pilgrimages in your area, explore ways to give them a special jubilee perspective, perhaps even a more participatory approach through walking to the shrine, camping, integrating lay ministries, involving other cultural traditions, providing for personal faith sharing.

5. Study and discuss the significance of pilgrimage in the Christian tradition.

6. Invite catechumens to share with the faith community the significance of their special journey in faith.

**Recovering the “sabbath” tradition**

1. Discuss to recover the sense of sabbath and Sunday.

2. Assure that parents can attend parish and jubilee events by providing babysitting and child care services. Provide opportunities also for those looking after the chronically ill and shut-ins.

3. Explore what activities in the local community encourage Sunday reflection, relaxation and “re-creation,” and which are detrimental.

**Stressing social justice**

1. Give special emphasis to the work and campaigns of the Canadian Catholic Organization for Development and Peace.

2. Give more prominence to Catholic charities, such as Saint Vincent de Paul.

3. Emphasize how social justice is a constitutive element of the Christian faith.

4. During each year of preparation for the year 2000 study at least one text in depth on social justice coming from the Holy See or an episcopal conference.

5. Look for opportunities to link more closely the Christian community with ongoing projects in the broader community that can bring liberty to those held captive by social, economic or chemical dependencies.

**Supporting the Synod for America**

1. Use the occasion of the Special Assembly of the Synod of Bishops for America for a communal examination of conscience on the synod’s key themes of conversion, communion and solidarity.

2. Adapt the questions in the Lineamenta for the synod for exploring how the local Christian community can better participate “in the birth of a new civilization of justice, solidarity and love” (Lineamenta, no. 1).

3. Support the participation of the bishops in the synod through prayer, and by keeping well informed of synod developments.

**Pastoral Resources**


John Paul II, Apostolic Letter Teruo Millennio Adveniente. Ottawa: Canadian Conference of
Pastoral Possibilities • Bede M. Hubbard


We are Church; Jubilee 2000 Small Group Reflection Series based on Sacred Scripture and Themes from Lumen Gentium. Hamilton: Diocese of Hamilton, 1966, (Address: 700 King Street, Hamilton, Ontario L8P 1C7).

Submitted by Bede M. Hubbard

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

We are introducing a new look for SIPL for Summer 1997. By this fresh format we have attempted to respond to the expressed needs of participants and the present economic realities while maintaining the best of the SIPL learning experience. NOTE CHANGES: one two-week session; courses 1 1/2 hours long; three courses suggested course load; twelve courses necessary for SIPL certificate; common lunch and liturgy preparation time; addition of an evening course. Another feature is the possibility of following three SIPL courses with additional work for theology credit.


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<tr>
<td>course I &amp; II</td>
<td>Barry Glendinning</td>
<td>Donna Kelly</td>
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<td>11 am - 12:30 pm</td>
<td>Liturgical Year</td>
<td>Advent/Christmas/Epiphany</td>
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<td>course III &amp; IV</td>
<td>Laurie Hanmer</td>
<td>Corbin Eddy</td>
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<td>1:30 pm - 3 pm</td>
<td>Sunday Eucharist</td>
<td>Celebrating with Children</td>
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<td>course V &amp; VI</td>
<td>William Marrevee</td>
<td>Margaret Bick</td>
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<td>7 pm - 8:30</td>
<td>Preparing and Evaluating Liturgy</td>
<td>Synthesis/Practicum</td>
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<td>course VII</td>
<td>Bernadette Gasselein</td>
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<td>Miriam Martin &amp; Patty Fowler</td>
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The following pastoral letter was written by Bishop Henri Goudreault to the people of the Diocese of Labrador City-Schefferville, where he was the bishop at the time the letter was published May 6, 1996. Bishop Goudreault has since become the archbishop of the Archdiocese of Grouard-McLennan.

Dear brothers and sisters in Christ Jesus:

It is with pleasure that I provide information on a forthcoming important event, the Jubilee of the Year 2000. Pope John Paul II, in a letter entitled Tertia Millenio Adveniente (As the Third Millennium Draws Near), deals with the preparation for the Jubilee of the Year 2000. The letter was written on November 10, 1994. Since its publication, Rome has established organizations for facilitating activities. Many countries, and among them Canada, did the same. I have had the pleasure of working on the very first committee established by the Conference of Catholic Bishops of Canada.

People who took part in the Diocesan Congress of 1996 remember that during the pilgrimage to the Cap-de-la-Madeleine Sanctuary we mentioned the Jubilee of the Year 2000. Our pilgrimage was, in a way, a first step to prepare for this great event.

Today, I would like to be more explicit about: 1) the nature of a jubilee, 2) the spirit which should animate us as we prepare and celebrate the Jubilee of the Year 2000, 3) facilitating activities to prepare for this event, 4) preparatory stages leading to this event, 5) possible activities being considered at the level of the universal Church and local churches.

What is a Jubilee?

A jubilee is a feast organized to indicate a landmark in the life of a person or an institution, for instance, fifty years of marriage, of religious life, of priesthood, of the existence of a parish or a diocese. In the Church, the notion of jubilee goes back to Jewish tradition. The Jews, every fifty years, celebrated a year of jubilee (Lev 25.8-19), a holy year. It was heralded with the sound of a trumpet (jubal, a Hebrew word, from which comes, according to some, the name jubilee). This year was marked by festivities, thanksgiving for gifts received, cancelling of debts, freeing of slaves, etc. The earth was to be left fallow. It was, in a sense, a periodic return to the simple conditions of a pastoral lifestyle (Lev 25, note e, Jerusalem Bible), a proposal of an ideal of justice, measures taken to assure the stability of a society founded on family and family possessions. The goods transferred during the preceding years were returned to their original owners.

Jesus, when proclaiming a year of grace of the Lord (Lk 4.19), initiated a time to which all future jubilees would be referred (As the Third Millennium, no. 11). These would be years especially consecrated to God, times of rejoicing, of thanksgiving, of repentance, the Church admitting its weaknesses and its wrongdoings (see nos. 33-37 of the Holy Father’s letter), of supplication to the Lord. During the third millennium we would want to be able to create conditions ever more favourable for the all-encompassing salvation of each person.
In What Spirit Should the Third Millennium Be Prepared and Celebrated?

The emphasis should be on the jubilee, not on the millennium. When we approach the end of a long period of time, centuries or millenniums, certain people think in terms of catastrophes leading to the end of the world or of a group. Others, on the contrary, believe in the almost magical coming of a new era and of a renewal for the betterment of persons and society. Such convictions often lead to thoughtless acts of one kind or another. We must say clearly that the year 2000 will be, as such, a year like all others. All depends on what we want to make of it. To prepare and live intensely the jubilee is indeed the best way to make it a year of grace. It is the jubilee that must attract our attention and channel our efforts, not the fact of the millennium. In this way we will avoid abberations, group hysteria and false hopes.

In preparing for and in celebrating the jubilee it is equally important that the emphasis be placed on Christ. He is in intimate relationship with the Holy Spirit and the Father, but he is the only mediator between God and ourselves. We have, all of us, received from his fullness; grace and truth have come through him; he has made the Father known to us (Jn 1.16-18). The jubilee must be centred on Jesus Christ. All themes, inculturation, evangelization, social justice, etc., must be studied with reference to Christ and in light of who he is.

We must avoid studying and examining the themes only as lecture material that tends to address itself mostly to the intellect. We want to unite ourselves with the living Christ, who has transformed our lives and whose presence pervades our whole being. He speaks to our hearts as much as to our spirits.

The activities leading to the jubilee and the ones that will take place in the year 2000 to celebrate it must be elements of a global plan and focus on a clear objective. We shall thus avoid having the faithful become involved in various actions that have no link to the real objective of the jubilee, which is that of a year especially consecrated to God during which we rejoice in the salvation brought by Jesus Christ, give thanks for the gifts received, ask forgiveness for our shortcomings, and try to create—for the third millennium—more favourable conditions for the all-encompassing salvation of all people.

What Are the Organizations Facilitating Activities for Such an Event?

There is, at the level of the universal Church, a Central Committee for the Great Jubilee of the Year 2000. This international committee will supply local Churches, in the course of the coming years, with guidelines and documents that will help these Churches move toward the Great Jubilee.

In Canada the national committee is made up of one representative from each region of the country: the Most Rev. Blaise Morand, bishop of Prince Albert; Anthony Tonnoos, bishop of Hamilton; Raymond Saint-Gelais, bishop of Nicolet, and André Richard, bishop of Bathurst. These bishops will be assisted in their work by the two general secretaries, M. Emilius Goulet, p.s.s., and Rev. Douglas Crosby, OMI; by the directors of ecumenism, theology, missions, social affairs, and by a member of the Canadian Religious Conference. This committee will be the liaison between the Vatican Central Committee, referred to above, and the diocesan Churches.

In the diocese of Labrador City-Schefferville the diocesan pastoral committee will provide the leadership. It will be assisted by the services of the central administration of the diocese. The topic is on the agenda of a meeting set for next June.
What are the Preparatory Steps to This Event?

Pope John Paul II stresses how, for a few decades, numerous events have already prepared us for the Jubilee of the Year 2000. We must mention, in particular, the Second Vatican Council, Roman synods after Vatican II, Holy Years, the pope’s pilgrimages, the Year of the Family, etc. (See As the Third Millenium, nos. 17-28.)

The immediate preparation will be divided into two phases, the first ending with 1996 and the second, from 1997 to 1999. The first phase, says the pope, “is meant to revive in the Christian people an awareness of the value and meaning of the Jubilee of the Year 2000 in human history . . . . The jubilee celebration should confirm the Christians of today in their faith in God who has revealed himself in Christ, sustain their hope which reaches out in expectation of eternal life and rekindle their charity in active service to their brothers and sisters” (no. 31).

This first phase should be highlighted with thanksgiving for the incarnation of the Son of God, for the gift of the Church, for the holiness of so many people. But it will also be a time of reconciliation. In the course of history Christians have sometimes “strayed from the spirit of Christ and his gospel” and have offered to the world a counter witness and reason for scandal: divisions among Christians, intolerance and violence, distortion of the image of Christ, religious indifference, injustice and social marginalization (see As the Third Millenium, nos. 32-36). Our century is made up of shadows and light. We experience religious indifference and at the same time the fervour of martyrs. “The Church,” says the pope, “has once again become a Church of martyrs . . . . This witness must not be forgotten” (no. 37).

The second phase (1997-1999) will be centred on Christ, but in relationship with the Father and the Holy Spirit. It takes on a trinitarian dimension. The first year, 1997, “will thus be devoted to reflection on Christ, the Word of God, made man by the power of the Holy Spirit.” The general theme will be: “Jesus Christ, the one Saviour of the world, yesterday, today and forever” (cf. Heb 13.8). Emphasis will be placed on a “renewed appreciation of Christ, saviour and proclaimer of the Gospel,” on Holy Scripture which reveals the true identity of Christ (no. 40), on baptism by which we “have put on Christ” (Gal 3.27). Catechesis will be an excellent way to reach these goals and to reinforce faith and Christian witness, as well as to foster “a true longing for holiness” (no. 42). Mary, who has played such a special and unique role in the history of salvation, will be present throughout this preparatory phase (no. 43).

The second year, 1998, “will be dedicated in a particular way to the Holy Spirit and to his sanctifying presence within the community of Christ’s disciples . . . . The Church cannot prepare for the new millennium in any other way than in the Holy Spirit.” It is he, said Jesus, who “will teach you all things, and bring to your remembrance all that I have said to you” (Jn 14.26; see no. 44).

It is important to renew our appreciation of the presence and the action of the Holy Spirit in the sacrament of confirmation and in the many charisms, roles and ministries which he inspires within the Church for its own good. It is the Holy Spirit who is the “principal agent of the new evangelization” and who leads people towards “full salvation which will come at the end of time” (no. 45). From this perspective of the end of time, the virtue of hope, on the one hand, “encourages the Christian not to lose sight of the ultimate goal which gives to life its meaning and value, and on the other hand, it offers solid and profound reasons for daily commitment to transform reality in order to make it correspond to God’s plan.” In the last part of this century, signs of hope are many, in spite of the shadows. The pope points out a few: scientific and technolog-
Pastoral Letter on the Jubilee of the Year 2000 • Bishop Henri Goudreault

Pastoral progress, awareness of our responsibility for the environment, efforts toward peace and justice, desire for reconciliation among peoples, promotion of the laity in the Church, ecumenism, and dialogue with other religions (no. 46). Speaking of unity, we must not forget unity within the Church (no. 47). Mary, who was so docile to the voice of the Holy Spirit, will be, here again, present on our road towards the Jubilee of the Year 2000 (no. 48).

The third year, 1999, will be devoted to the Father who is in heaven, from whom Christ was sent and to whom he has returned (cf. Jn 16.28). “The whole of the Christian life is like a great pilgrimage to the house of the Father... This pilgrimage takes place in the heart of each person, extends to the believing community and then reaches to the whole of humanity.” During this year “it will be necessary to emphasize the theological virtue of charity” and to remember “that God is love” (Jn 4.8, 16). This charity is twofold: love of God and love of neighbour (nos. 49-50). We will think particularly of “the preferential option of the Church for the poor and outcast.” The pope continues: “It has to be said that a commitment to justice and peace... is a defining characteristic of the preparation and the celebration of the Jubilee.” Other challenges are mentioned: dialogue between different cultures, respect for women’s rights, promotion of the family and marriage, meeting the challenge of secularism and dialogue with the great religions, crisis of civilization (nos. 51-52). Mary, “perfect model of love toward both God and neighbour,” repeats to us what she said at Cana: “Do whatever Christ tells you” (no. 54).

What Are the Activities planned for the Universal Church and for the Local Churches?

For the universal Church, Pope John Paul II identifies many positive initiatives that should be taken: 1) an update of lists of martyrs to preserve the memory of those who have shed their blood; this gesture should have an ecumenical character (no. 37); 2) synods for the Americas, Asia, Central and South Pacific (no. 38); 3) the proposal of reducing substantially, if not cancelling outright, the international debt “which seriously threatens the future of many nations” (no. 51); 4) a study of the possibility of “historical meetings in Bethlehem, Jerusalem and on Mount Sinai... in order to intensify dialogue with Jews and the faithful of Islam”; 5) meetings with representatives of the great religions of the world (no. 53); 6) holding the next international eucharistic congress in Rome; 7) holding a meaningful gathering of all Christian denominations to highlight “the ecumenical and universal dimension of the Jubilee” (no. 55). At the level of the local churches there are many possible activities. These should not parallel already existing projects or overburden existing programs. Rather, we must keep in mind in all that is done the preparation for the Jubilee of the Year 2000 and the climax of the actual celebration of this jubilee. The various apostolic involvements are in themselves occasions to give thanks, to acknowledge one’s limitations, to be reconciled with the Lord and with one’s neighbour, to prepare more favourable conditions for the all-encompassing salvation of people. This does not mean that actions more explicitly oriented towards the preparation of the jubilee could not take place. The national committee, for instance, is preparing a prayer for the jubilee that will be used in every community and will constantly impress upon people the meaning of the event and its unfolding under the guidance of the Holy Spirit.

In the diocese of Labrador City-Schefferville distance and difficulty in setting up inter-community meetings almost force us to hold activities locally. Even if the diocesan pastoral committee makes suggestions, it devolves mostly to parish pastoral councils to see that all the parishioners be inspired and invited to live intensely this preparation to the Jubilee of
the Year 2000. For the time being, we ask that pastors and pastoral representatives inform their committees and their communities of this letter. The text may be read and commented on from the pulpit, photocopied and handed out to the faithful, or excerpts may be inserted into parish bulletins.

We all have a "rendezvous" for the Jubilee of Year 2000. In his letter the pope mentions particularly families and youth. The preparation for this great jubilee must, in a sense, involve each family (no. 28) and include youth, to whom belongs "(t)he future of the world and of the Church" (no. 58). Let us open our hearts to the prompting of the Spirit "who will not fail to arouse enthusiasm and lead people to celebrate the Jubilee with renewed faith and generous participation" (no. 59).

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**Summer School in Liturgical Studies**

**July 7 - August 1, 1997**

**Co-sponsored by**

- Newman Theological College
- the Liturgy Commission, Archdiocese of Edmonton

### Session I: July 7 - 18, 1997

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### Session II: July 21 - August 1, 1997

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For further information contact: The Registrar, Summer School in Liturgical Studies, Newman Theological College, 15611 St. Albert Trail, Edmonton, AB T5L 4H8 Canada; phone (403) 447-2893 - fax (403) 447-2895
Pope John Paul II, in his apostolic letter on preparation for the Jubilee of the Year 2000 (Tertia Millennio Adveniente), says that the best preparation is to make a renewed commitment to apply the teachings of Vatican II to the life of the Church (no. 20). He states that an examination of conscience must ask to what extent the word of God has become central in theology and in Christian living, and whether the liturgy is the "origin and the summit" of the Church's life (no. 36).

George Basil Cardinal Hume, in an address on preparing for the year 2000 given at Westminster Hall, London, takes this examination on the celebration of the liturgy a step further. Each parish community should examine its celebration of the Sunday Eucharist, he says, to see if it is reverent and prayerful, joyful and uplifting, well prepared and free of personal idiosyncrasies and gimmicks, drawing the people into the mystery of Christ's death and resurrection.

It is in the liturgy that the Church gives expression to any major events, although the liturgy never carries the whole burden of what is to be done. The focus the pope has given to each of the three years of preparation for the year 2000 can find expression in various feasts of the liturgical year.

The focus of each of the three years, as described by Pope John Paul II in his apostolic letter, is as follows:

- 1997: reflection on Christ, the Word of God; faith; baptism; Mary and her divine motherhood (nos. 40-43)
- 1998: appreciation of the presence and activity of the Holy Spirit; hope; confirmation; Mary, attentive to the Spirit and woman of hope (nos. 44-48)
- 1999: praise to the Father; charity and the Church's preferential option for the poor; conversion and reconciliation; Mary as the model of love of both God and neighbour (nos. 49-54).

Feasts to Mark the Preparation for the Jubilee Year 2000

The following feasts lend themselves to the focus of the year given by Pope John Paul II:

Year One (1997)
- August 6: Transfiguration of the Lord (This is my beloved Son; listen to him.)
- September 14: Triumph of the Cross (The Son of Man must be lifted up.)
- November 23: Christ the King (His kingdom is an everlasting kingdom.)

Year Two (1998)
- December 8 (1997): Immaculate Conception, beginning of Year Two (Mary conceived by the power of the Holy Spirit)
- January 25 (1998): Third Sunday of Ordinary Time (The Spirit of the Lord is upon me . . . and anointed me to bring good news to the poor.)
- February 1: Fourth Sunday of Ordinary Time (Today this scripture has been fulfilled in your hearing.)

An excerpt from this address is found in Notitiae 358, vol. 32, no. 5, May 1996, pp. 361-364.

Ibid., p. 364.
The Jubilee Year 2000 and the Liturgy

- May 31: Pentecost Sunday (The Spirit descended upon them.)
- November 1: Feast of All Saints, the witnesses of holy men and women of every time and place.

Year Three (1999)
- December 8 (1998): Immaculate Conception, beginning of Year Three (The power of the Most High will overshadow you.)
- January 31 (1999): Fourth Sunday of Ordinary Time (Blessed are the poor in spirit.)
- February 7: Fifth Sunday of Ordinary Time (Share your bread with the hungry . . . that others may see your good works and give glory to your Father in heaven.)
- August 15: Assumption of Mary (The Mighty One has done great things for me.)
- November 21: Feast of Christ the King (Christ will hand over the kingdom to God the Father. Come, you that are blessed by my Father, inherit the kingdom prepared for you.)

I. Eucharistic Celebration: Jesus Christ, Word of God

A community may wish to gather for a special celebration in preparation for the jubilee year, or a group that gathers on occasion for a celebration of the Eucharist may want to focus on this preparation. In keeping with liturgical norms, that is, on a weekday which has no feast or solemnity and no seasonal texts assigned, texts that highlight the focus of the preparation period may be used. The following are suggestions for such a celebration.

Readings
- First Reading: Isaiah 60.1-5 (Lectionary for Sundays and Solemnities, page 90, ending with verse 5).
  The glory of the Lord has risen upon you.
- Psalm 122. 1-2, 4-5, 6-7, 8-9 (Catholic Book of Worship III, no. 17 or 114)
  R. Rejoice with Jerusalem, and be glad.
- Second Reading: 1 Cor. 12.12-30 (Lectionary for Sundays and Solemnities, page 676)
  You are Christ's body.
- Gospel acclamation: One Lord, one faith, one baptism, one God and Father of all (Eph. 4.5-6).
- Gospel: John 21.15-19 (Lectionary for Sundays and Solemnities, page 810)
  Feed my lambs, feed my sheep.

Prayer Texts
(The page numbers of the following refer to the 1974 Sacramentary.)
- Opening prayer: page 955, no. 500 (For the local Church)
- Prayer over the gifts: page 668 (Feast of the Annunciation)
- Preface (one of the following): Advent I, page 427; Lent I, page 441; Sunday in Ordinary Time I, page 483; Sunday in Ordinary Time VIII, page 497; Weekday I, page 499, or Christian Unity, page 577. (The Eucharistic Prayer for Various Needs and Occasions is appropriate for this celebration.)
- Prayer after Communion: page 669 (Feast of the Annunciation)
- Solemn blessing: page 628 (Easter Season)
- Other texts
  Entrance antiphon: page 668 (Heb 10.5, 7)
  Communion antiphon: page 135 (Heb 13.8).

Some Appropriate Hymns
The following selections are from Catholic Book of Worship III and are suggestions suitable for any liturgy celebrated in 1997 as part of the preparation for the Great Jubilee of the Year 2000. This list is not intended to be an exhaustive one.

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3 This set of suggested texts is for this year, 1997, to highlight the theme given in Tentio Millennio Adveniente, no. 40. Suggestions for appropriate texts in support of other themes in this document, as well as other articles providing information, will be included in future issues of the National Bulletin on Liturgy.
Presider: My brothers and sisters, as the great jubilee draws near, let us exercise our baptismal priesthood and intercede for the renewal of the Church and the salvation of the world.

Reader: 1. For the Church, called to proclaim the gospel to every land and people, and for a deeper appreciation of the mystery of Christ’s incarnation as the sign of God’s presence and the source of our holiness. We pray to the Lord.

(or) For the Church and its mission to proclaim Jesus as its Lord and Saviour, and for the advent of a new evangelism among all God’s people. We pray to the Lord.

2. For all Christian leaders, especially Pope John Paul and N., our bishop, and for our pastor(s) and all who serve our community in steadfast faith and love. We pray to the Lord.

(or) For all Christian leaders and ministers of the gospel, and for all who open the words of scripture for their brothers and sisters. We pray to the Lord.

3. For the salvation of the world, for equality and justice for all people, and for solidarity with the poor and needy. We pray to the Lord.

(or) For the needs of the world, the homeless and the persecuted, and for solidarity with the outcasts of society. We pray to the Lord.

4. For this community, called to renew our baptismal commitment in this time of grace, and for a strengthening of our faith and witness to Jesus. We pray to the Lord.

(or) For this community, called into the mystery of the incarnation by faith and baptism, for our common journey as God’s holy people, and for the sick and suffering among us. We pray to the Lord.

5. For the unity of all Christians in faith, hope and love, and for a deepening of our life as the one body of Christ. We pray to the Lord.

(or) For renewal among all Christians, and
for a deepening of our commitment to be the eire body of Christ. We pray to the Lord.

6. For the healing of all hurts and divisions of the past, and for peace and love throughout the world. We pray to the Lord.

(or) For a healing of the divisions between North and South, for the pursuit of justice and economic co-operation, and for peace and harmony throughout the world. We pray to the Lord.

7. For those who long for conversion and renewal, for those who hope for salvation, and for all the faithful departed. We pray to the Lord.

Presider: Merciful and loving God, by the power of the Holy Spirit your Son took flesh in the womb of the Virgin Mary and became the source of our salvation. Hear the prayers of your Church and grant that as we celebrate his incarnation we may be strengthened in the witness of our faith and serve you in the poor and needy. We ask this through Jesus Christ, our Lord.

( More sample prayers of the faithful are to found in the Sacramentary, pp. 1040-152.)

II. Non-eucharistic Prayer Services

These prayer services can be used at any gathering of a group, such as for meetings, and especially for ecumenical events.

Celebrations of the Word of God

The three celebrations that follow use the same outline with only some of the texts provided. Communities can fill in at the local level appropriate texts and music that best suit that community.

A. The Incarnation of the Son of God

Opening Rite

1. Song (see list above for suggestions)
2. Sign of the cross
3. Greeting
4. Introduction to the celebration
5. Opening prayer

Almighty and merciful God, you break the power of evil and make all things new in your Son, Jesus Christ, the redeemer of the universe. May all in heaven and earth acclaim your glory and never cease to praise you. We ask this through Christ our Lord.

(or) Almighty and ever-living God, admirable in all the works of your love, enlighten the children you have redeemed, that they may understand that if the creation of the world was great at the beginning of time, much greater in the fullness of time was the work of our redemption in the paschal sacrifice of Christ our Lord, who lives and reigns for ever and ever.

Word of God

6. First reading (choose one of the following)
• Gal 4.4-7 (God sent his Son, born of a woman.)
• Rom 1.1-7 (Jesus Christ, descended from David, is the Son of God.)
• Heb 1.1-6 (God has spoken to us through his Son.)

( More sample prayers of the faithful are to found in the Sacramentary, pp. 1040-152.)

7. Silent prayer
8. Responsorial psalm: Psalm 98 (See CBW III, nos. 32, 104, 210, or 227)
9. Gospel acclamation (sung)
10. Gospel: John 1.9-18 (The Word was made flesh and came to live among us.)
11. Reflection on God's word

(Another song may be sung here.)

Prayer in common

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4 This outline and the two formats following are based on outlines given in Notitiae 361, vol. 32, August 1996, no. 8 (Congregation of Sacred Worship and Discipline of the Sacraments), pp. 591-587. Translated and adapted by Monsignor Patrick Byrne, Lindsay, Ontario.
12. Intercessions
Leader: Let us pray to God our Father, who has made us his children in Christ, Son of God and son of Mary, our brother and our Lord.
Reader: For all Christians enlightened by Christ the Saviour, that they may accept the light of the gospel and share the good news of the freedom of God's children with the poor and outcasts. We pray:
All: Give us your life, O Lord.
Reader: For all the baptized, that they may discover with joy the meaning of their baptism as a gift of the love of God that calls them to a free and personal response. We pray:
All: Give us your life, O Lord.
Reader: For the Christian communities, that in this year of preparation for the jubilee they may, by listening more often to the word, renew their baptismal covenant and spend themselves in prayer and in love. We pray:
All: Give us your life, O Lord.
Reader: For this community in prayer, that it may be the living witness in the world of God's love for people, and recognize and meet Christ in his sisters and brothers in need, suffering and abandoned. We pray:
All: Give us your life, O Lord.
Reader: For all who believe in Christ as our Saviour, that through the example of Mary, model of faith, they may reflect on God's word and keep it in their hearts. We pray:
All: Give us your life, O Lord.
Leader: O Father, the coming of Christ your Son into the world as our brother is a decisive event for our life and for the history of the world; help us during this year to be aware of this mystery and to respond to you in faith. Grant this through Christ our Lord.

13. Lord's prayer

Concluding rite
14. Greeting
15. Blessing
16. Dismissal or sending forth
17. Instrumental music or hymn.

B. Christ our Mediator
Opening rite
1. Song (see list above for some suggestions)
2. Sign of the cross
3. Greeting
4. Introduction to the celebration
5. Opening prayer
Almighty, ever living God, you have given the human race Jesus Christ our Saviour as a model of humility. He fulfilled you in will by becoming human and giving his life on the cross. Help us to bear witness to you by following his example of suffering, and make us worthy to share in his resurrection. We ask this through Christ our Lord.
(or) O Father, you have desired to save people by the death of Jesus Christ your Son on the cross. Grant us who have known his mystery of love on earth to enjoy in heaven the fruits of his redemption. Grant this through Christ our Lord.

Word of God
6. First reading (Choose one of the following)
• 2 Cor 5.14-21 (In Christ there is a new creation; God has reconciled the world to himself.)
• Phil 2.6-11 (Christ humbled himself, and therefore God has raised him up.)
7. Silent prayer
8. Responsorial psalm: Psalm 103 (CBW III, nos. 52, 130, 180, or 217)
9. Gospel acclamation (sung)
10. Gospel
• John 8.12-32 (When you have lifted up the Son of Man, then you will know that I am he.)
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11. Reflection on God’s word
(Another hymn may be sung here.)

Prayer in common

12. Intercessions
Leader: Jesus is for us the luminous face of the Father, the voice that reveals him, the person that puts us in communication with the very life of God.
Reader: For the church, that in the important turning point that the human race knows today may be present a secure and discrete guide toward Christ. We pray:
All: Lord, you are the way, truth, and life for us.
Reader: For those in situations of sin or who feel failure in their life, that they may never despair of the mercy of God. We pray:
All: Lord, you are the way, truth, and life for us.
Reader: For each one of us and for our community, that in this time of preparation for the jubilee a prolonged experience of prayer may transform our life. We pray:
All: Lord, you are the way, truth, and life for us.
Reader: For Christians, that the listening to and deepening of the word of God may lead all the Churches to come to the unity for which Christ has prayed. We pray:
All: Lord, you are the way, truth, and life for us.
Leader: Lord Jesus, meek and humble of heart, make our heart like yours, that we may be able to welcome the secrets of your love. You are God, and you live and reign for ever and ever.

13. Lord’s Prayer

Concluding rite

14. Greeting
15. Blessing
16. Dismissal or sending forth
17. Instrumental music or hymn.

C. Faith and Justification in Christ

Opening Rite

1. Song (see list above for some suggestions)
2. Sign of the cross
3. Greeting
4. Introduction to the celebration
5. Opening prayer
God our Father, help your family gathered in prayer. Through your Son you have given us the grace of faith.
Allow us to share in our eternal inheritance with our risen Lord. He lives and reigns for ever and ever.
(or) May the salvation gained by the sacrifice of Christ be accomplished in every place, Lord, with the preaching of the gospel. May the great number of your adopted sons and daughters receive from him the Word of truth, the new life promised to all people. We ask this through Christ our Lord.

Word of God

6. First reading (Choose one)
• Rom 3.21-30 (We are justified by faith.)
• Gal 3.7-14 (Those who believe will be blessed together with Abraham.)
7. Silent prayer
8. Responsorial psalm: Psalm 130 (CBW III, nos. 56, 140, or 374)
9. Gospel acclamation (sung)
10. Gospel
• Mark 10.46-52 (Go, your faith has saved you.)
11. Reflection on God’s word
(Another song may be sung here.)

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Prayer in common

12. Intercessions
Leader: It is God who makes his kingdom grow and increase in the world. We can join in this work with our means and our labour, but above all with a deep faith.
Reader: We ask the Lord not to let this faith be lacking in us and in his Church. We pray:
All: Help us to grow in our faith, Lord Jesus.
Reader: For the holy Church of God, that it may renew each day its choice of fidelity to Christ, examining itself in the light of the word of the gospel.
All: Help us to grow in our faith, Lord Jesus.
Reader: For our sisters and brothers who live in doubt or in a crisis of faith, that they may remember that God is never so close to them as when they call on him with trust. We pray:
All: Help us to grow in our faith, Lord Jesus.
Reader: For the whole human race proud of its possibilities, that the advances in science and technology may not lessen its faith in God, the creator of the marvels of the universe. We pray:
All: Help us to grow in our faith, Lord Jesus.
Reader: For each of us, that the word that we have heard may not become for us judgment and condemnation but may be a motive of conversion and renewal of our faith. We pray:
All: Help us to grow in our faith, Lord Jesus.
Reader: For all Christians, that in this year of preparation they may learn from Mary how to approach the divine mysteries with humility and obedience, in order to live the beatitudes of those who believe without having seen. We pray:
All: Help us to grow in our faith, Lord Jesus.
Leader: O Father, grant us the gifts to see and judge everything according to the mind of Christ, to choose and love as he did, and to live our communion with you as he did. He lives and reigns for ever and ever.

13. Lord’s prayer

14. Greeting

15. Blessing

16. Dismissal or sending forth

17. Instrumental music or hymn.

Celebration of Reconciliation

Many communities may be including regular communal celebrations of reconciliation as part of their preparation for the year 2000. Guidelines and outlines for such celebrations, both sacramental and non-sacramental, are available in Penance Celebrations (Ottawa, Canadian Conference of Catholic Bishops, 1981), a resource that includes various prayers, examinations of Christian living, and readings of the word of God. One set of possible readings will be included here.

- First reading: Ezekiel 18.21-23, 30-32
- Responsorial psalm: Psalm 25
- Second reading: Ephesians 4.23-32

III. Shorter Prayers in Preparation for the Jubilee Year 2000

The following are prayers that can be used at the beginning or ending of some event other than a celebration of the liturgy, such as meetings, conference sessions, presentations, etc. The litanies provided can also be used in conjunction with other elements, such as scripture readings or a hymn. The closing prayer may also be used alone.

The prayers in this section are used by the kind permission of the Archdiocese of Kingston, Ont.

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a) 1997: Jesus Christ
Leader: My brothers and sisters, as the great jubilee draws near, let us pray to the incarnate Son of God for the renewal of the Church and the salvation of the world.

Reader:
1. Lord Jesus Christ, Saviour and Proclaimer of the gospel, strengthen the faith and witness of all Christians and inspire in us a true longing for salvation. (Response: Lord, have mercy, or Lord, hear our prayer)
2. Word of God, born of the Virgin Mary, deepen within us the meaning of your incarnation as the sign of God's presence and the source of our holiness.
3. Saviour of the world, conceived by the Spirit, open the scriptures for your disciples in a new way and reveal God's love for all humanity.
4. Son of God, fountain of all life, renew the grace of our baptism and make us a united and holy people.
5. Word made flesh, foundation of the Church's unity, deepen our commitment to become one in you and heal the hurts and divisions of the past.
6. Incarnate Son, Light of nations, lead all people to a living faith in God as Mary had, that we may ever confess you as the Lord and Messiah.
7. Lord Jesus, risen Sun of justice, convert our hearts to love you and our neighbour and to serve you in the poor and needy.

Leader: Blessed are you, all holy God, creator of the universe;

by the gift of the Spirit you made visible our redemption in the mystery of the incarnation of Christ your Son, and you have given us a share in his mission as prophet, priest and king. As we celebrate the great jubilee, confirm the faith of all Christians, that as you revealed yourself in Christ, you will sustain their hope of eternal life and rekindle their charity in active service to their brothers and sisters. Glory and praise to you, O God of our salvation, through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

b) 1998: Holy Spirit
Leader:
My brothers and sisters, as the great jubilee draws near, let us invoke the sanctifying presence of God's Spirit for the renewal of the Church and the salvation of the world.

Reader:
1. Spirit of God, who is one with the Father and the Son, proclaim to humanity God's unique revelation in Christ and bring the message of hope to every heart. (Response: Lord, have mercy or Lord, hear our prayer)
2. Spirit of unity, who made us children of God, convert the hearts of all Christians to a greater faith in Jesus and make them one in their witness to God's love.
3. Spirit of faith, who raised Jesus from the dead, release the power of a new evangelism in our age and give us hope in the world to come.
4. Spirit of Jesus, who is the source of every good gift, make your presence alive and active in us and strengthen the gifts of the Church to build up the kingdom of God.

5. Spirit of life, who overshadowed the Virgin Mary, stir up in the hearts of all people a respect for life and renew all families in faith and mutual love.

6. Spirit of truth, who calls to mind all that Jesus taught, by the grace of confirmation bring to life the seeds of salvation and transform this world into the image of Christ.

7. Spirit of hope, who guides the Church to the end of time, open our eyes to the needs of our world and let us see the signs of hope in our own age.

Closing prayer as above.

c) 1999: God the Father

Leader:
My brothers and sisters, as the great jubilee draws near, let us pray to the God and Father of our Lord Jesus Christ for the renewal of the Church and the salvation of the world.

Reader:
1. Eternal God, out of love you sent your Son into the world; grant that all Christians may discover anew your unconditional love for all people and see it reflected in married life. (Response: Lord, have mercy, or Lord, hear our prayer)
A Prayer in Expectation of the Jubilee Year 2000

God of compassion, you created the world out of love.
In your tenderness you sent your Son in the fullness of time to redeem it.

We praise you for your mercy and give you thanks for giving us new life through the death and resurrection of your Son.

Be with us as we prepare to celebrate the Great Jubilee Year 2000, the anniversary of the birth of your Son, our Redeemer.

May your kingdom here among us continue to grow through your Spirit, and may the wonder of Pentecost bring renewal to your Church.

May we be instruments of peace, justice, and reconciliation, within our own Church, with others, and with all of creation.

May we walk with Mary, who gave birth to your Son, who is the mother of the Church and who is the model for all disciples.

We ask this through your Son, Jesus, who is with us yesterday, today, and forever.

Amen.
The power of music to communicate joy, sadness, hope, and other emotions is hard to define, and any judgement about what a given piece of music does communicate is, at best, subjective. But elements such as harmony, mode, contour, tempo, and style do influence the way a piece of music leans more toward one expression than to another. For example, a brisk, rising opening melodic line in a major key, such as “Ode to Joy” or “Morning has Broken,” is more likely to communicate joy than sorrow.

As vehicles for human expression, language and music share the capacity to communicate the full range of human feeling. The quality of texted music depends on the way the fundamental elements of language and music work together. In evaluating music for use in liturgy, it is important to ask what the music without the text seems to be expressing. Is the meaning of the text inappropriately altered or diminished by its musical context?

Text and melody should work well together not only in what they express but in how they express it. Since both music and text rely on rhythm and accent to accomplish their purpose, the natural rhythms and stresses of language should be complemented and supported by the music to create a rhythmic integrity that enhances our ability to sing it. And, of course, all of this presupposes a text worthy of expressing our experience and our faith.

Our new Catholic Book of Worship III offers many styles of musical settings for text. There are nearly a dozen chant melodies, some appearing for the first time in this edition of CBW. The chant texts are, generally speaking, translations of the original Latin text. Because the stresses of Gregorian melodies reflect the rhythms of Latin, not of English, it is difficult to prepare translations that do justice both to the text and to the music. The fact that some of these settings in the new hymnal succeed as well as they do is remarkable.

Traditional hymn tunes are also well represented, some with new or alternate texts. The time-honoured practice of interchanging texts of the same metre with other melodies continues. Sometimes a different melody improves the quality of a mediocre text, sometimes it does the opposite. A similar issue arises with the setting of hymn texts to folk melodies. Often, the melody may communicate one side of the spectrum of human feeling while the text communicates another. Some of the new combinations in CBW III are elegant marriages where the text and the music present a unified expression.

Modern Catholic and Protestant hymnals include strophic settings of new texts to new music, the “freestyle” setting of texts of irregular metre, or some combination of the two. One challenge in modern hymnody is to find ways to create rhythmic integrity without the benefit or rigours of poetic “feet.” Some hymns meet this challenge better than others. Often

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modern composers will use syncopation, notes of long duration in the context of faster moving pitches, multiple measures of accompaniment where the voice is silent, and sudden key changes. Although these devices may serve the text and heighten our awareness of its meaning, they frequently alter the rhythm of language in ways that confuse the singer.

In forthcoming issues of the bulletin, hymns in each of these categories will be considered in greater depth, choosing examples where quality of text and music and their integration with each other combine to provide music that exalts our praise. What works well will be considered, and the meaning conveyed by their union of language and music will be discussed in fuller detail.

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Choosing "Good" Music

I. Melody

Della Goa

The quality of music is central to its capacity to "ennoble" the liturgy; it follows that the music we use should be "good" music. We hear, time and again, that there is no accounting for taste: the passionate "likes" of one person will often be the passionate "dislikes" of another. Another problem in attempting to define what qualities should be present in good liturgical music is the application of art and/or performance standards to music that is meant for congregational singing. This is not to suggest that good liturgical music should not also be artistically sound, but rather that not all techniques used in "art music" and for performance are appropriate to liturgical celebration. Some basic "rules" of melody writing provide starting points and useful tools for choosing music that is good music for liturgy.

The rules of counterpoint evolved from the study of choral music, that is, music written for human voices singing together. Theorists have described many discernable patterns in melody and harmony that are common to great choral works. They have used these patterns to develop strict exercises for students of composition and, by extension, for those who choose music. For our present purposes, the rules governing melody are the most appropriate. Harmonies and accompaniments may be quite broadly defined in our century, but I have observed that lovely melodies from all over the world usually demonstrate the same patterns that rules of counterpoint describe.

Melodies travel on notes. There may be repeated notes on one pitch, notes that move by a single step to an adjacent note within the scale upon which the melody is based, and notes that move by leaps, skipping some of the notes within the scale. For example, Dan Schutte's melody, "Sing a New Song" (CBW III, no. 563) begins with two leaps rising, repeats a note, then moves stepwise in the opposite direction:
Choosing “Good” Music • Della Goa

Sing a New Song

Refrain

Sing a new song unto the Lord;

(leap leap repeat down step by step)

This line illustrates three of the basic principles governing the choice of melody lines:

• There should be a judicious mixture of steps and leaps — if in doubt, favor steps.
• There should be no more than two consecutive leaps in the same direction. (For these purposes, a skip of one note, the interval of a third, is usually not considered a leap.)
• After a single leap of a sixth or more (skipping four or more notes of the scale), or a double leap in one direction, the melody line should change direction.

Another principle is to avoid or minimize the use of rests. I suggest that a stop in the vocal line, by the use of rests or by notes sustained for more than the length of a measure, send up a warning flag that this music will likely be confusing for the assembly to sing. I would call the use of dramatic pause a performance technique; it is rarely, if ever, appropriate to congregational singing.

What is the point of all this “Music Theory 101”? I think it can tell us quite a bit about how well a congregation will respond to a new hymn, and about whether or not the melody is solid enough (and, I submit, unpretentious enough) to endure for more than a few years. If a melody line moves erratically, it is difficult to learn and retain. For example, if the note at the end of each line is sustained for many beats, the entry on the next line will be uncertain and jagged.

(I recently sat next to a woman who expressed her delight that we were going to sing her favourite song. She sang with all her heart but not once did she enter on the correct beat. The song began with an elaborate introduction and every line ended with a note sustained for a whole measure, followed by a 1 and 1/3 measure rest. In the area immediately surrounding us, I heard four different entries at the beginning of each line. I came in on time, because I was counting — but that was all I managed. I certainly had no sense of singing as one voice with the gathered community. This song was not new to the parish — it has been in use for at least ten years.)

People may protest that these guidelines are too confining. They are only guidelines, however, and many excellent liturgical works stray from them on one point or another. But if every musical phrase presents exceptions to the guidelines, I doubt that the piece is very serviceable or good.

It is also interesting to note how much of the music in Catholic Book of Worship III conforms to these standards. An example is the lovely folk melody, O WALY WALY (629 and 630), which is offered with two texts, “When Love Is Found” for weddings, and “Lord, Make Us Servants of Your Peace,” a nice rendering of the prayer of St. Francis. The flowing melody line of IN BABILONE (444 and 507) is very singable not only as “Lord, We Hear Your Word with Gladness” and “Lord, Whose Love in Humble Service,” but also with the unscored texts offered at numbers 443,
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467, 477 and 559. Both of these melodies were composed before 1960.

Hymns and musical settings in CBW III from before 1960 usually do meet the melodic principles that I have outlined, but many of the more modern compositions do as well. “Sing a New Song” as illustrated above is one example. So is David Young’s CRAIGLEITH (540), written in 1986; it supports the text “Before the Earth Had Yet Begun.” The melody wanders into other keys but begins and ends in F major. Because of this, some of the melodic lines use notes outside of the F major scale. But in terms of steps, leaps, direction, and rests (of which there are none) this piece also meets all melodic principles.

Good and singable melodies are only one, but I would say the first, criterion in choosing music for liturgy. A good text set to a poor melody is diminished by it, and better left unsung. Other matters to be considered include the relationship of the rhythm of the music to the rhythm and accent of the text, how the music itself conveys meaning in terms of its tempo, contour, and mode, and its relationship to the individual elements of the rites.

Prayer for the Preparation for the Great Jubilee

This prayer is appropriate for any gathering of Christians.

God our Father,
in your unconditional love for every human being
you sent your Son to search out what was lost
and to restore the dignity of your children.

Grant that we may discover the true conversion of heart
that springs from the love of your Son
for the poor and the outcast;
help us to love each person as you have loved us
as we make our pilgrimage to our true home

We ask this through Christ, our Lord.
Amen.

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Regional Liturgy Conferences Hold Annual Meetings

Two of the three regional liturgy conferences of the English sector held their regular meetings in the fall of 1996. The Atlantic Liturgical Conference will hold its annual meeting in May. The following are reports from the two meetings that have been held most recently.

Western Conference for Liturgy

The Western Conference for Liturgy, at their annual meeting November 1-3 in Edmonton, explored a number of issues:

- funerals: flags on caskets, use of the pall, eulogies, education of funeral directors, use of Paschal candle when ashes are present;
- Eucharist: postures, communion under both species, from the tabernacle, intinction;
- lay presiders: caution regarding language, commissioning and certification, need for preparation, respect for the ministry of the baptized, i.e., that those who have prepared and been commissioned to serve in this capacity not be totally dismissed when a priest is appointed as pastor to a parish, lay ministers as “team” with the presbyter;
- Phase II of renewal of the liturgy: facilitating formation of the community in liturgy, conversion, education.

A major portion of the conference was devoted to presentations by guest speaker, Father Edward Foley, professor of liturgy at Catholic Theological Union, Chicago. He discussed the centrality of the Eucharist in the Church, as well as some related issues: eucharistic devotions, communion services, and the unique aspects of a eucharistic liturgy.

The following are highlights from diocesan reports:

• Calgary: A new director has been named, Rev. Edgardo Bayant. Parishes have been requested to submit written input of liturgical concerns to assist the liturgy advisory board of the diocesan commission. Projected plans include diocesan guidelines for new priests coming into the diocese.
• Edmonton: The sixth Summer School in Liturgical Studies, co-sponsored by Newman Theological College, has had the largest enrollment to date, 166 registrations. Twenty-six have graduated so far, five in 1996. The archdiocese has begun a process to study liturgical renewal since Vatican II. The Office of Liturgy publishes two editions of the Liturgy Music Bulletin each year.
• Gravelbourg: French ALPEC and English translations of ALPEC workshops for Advent and Lent were held in the diocese; presentations placed emphasis on a better understanding of the Eucharist.
• Keewatin-Le Pas: Special outreach has been done to prepare laity to conduct Triduum services, funeral and vigil services, and to use Sunday Celebration of the Word and Hours. Regional groups have been set up to discuss inculturation.
• Nelson: Providing diocesan guidelines for persons serving in various ministries is an on-going project. The committee participated in a retreat and hope to continue to do so.
Regional Liturgy Conferences Hold Annual Meetings

• Prince Albert: Sessions were held for various liturgical ministers to prepare for Advent and Lent. A liturgical conference with Donna Kelly, CND, focused on the diocese's history and its future. A music workshop with Grayson Warren Brown is planned for April 1997.

• Prince George: The implementation of the original order of the sacraments of initiation is being continued. The diocesan convention had as its theme, Liturgy and Life, with Bishop Gerald Wiesner, OMI, as the keynote speaker. The diocesan commission plans to establish a mission statement and guidelines for the diocesan liturgy office.

• Regina: The liturgy commission developed a mission statement for itself. A school has been started for rural organists.

Ontario Liturgical Conference
The Ontario Liturgical Conference held its 1996 meeting October 28-30 at St. Joseph’s Centre, Morrow Park, Toronto. Representatives were present from the dioceses of Alexandria-Cornwall, Hamilton, Kingston, London, Ottawa, Peterborough, Timmins, Thunder Bay, Toronto, Sault Ste. Marie, and St. Catharines. Three ex-officio members, sixteen members at large, and four representatives from religious education offices complete the roster of the conference. The OLC, through the members-at-large category, welcomes persons with professional training in liturgy who are not serving in diocesan positions. Thus the conference’s conversation is enriched and the members at large are welcomed into an environment where they can continue their liturgical pursuits.

Sr. Joyce Ann Zimmerman, C.P.P.S., Dayton, Ohio, delivered four addresses on liturgical spirituality at this year’s working session. She covered the following topics: liturgy and devotional prayer; dynamics within liturgical time, space and symbols; liturgical spirituality: rhythmic dynamics, and pastoral challenges.

The conference is engaged in two short-term projects:
• an analysis of appropriate formation for catechists who serve in the process of adult initiation
• the development of a workshop manual/kit exploring the initiation of children.

Long-term commitments have been made to the Summer School for Liturgical Musicians and Summer Institute on Adult Initiation. The latter project is hosted by one of the dioceses in Ontario on a rotational basis. In 1996 the Diocese of London organized a four-day session on “mystagogy.” The 1997 institute, “Echoing God’s Word,” will be hosted by the Diocese of Sault Ste. Marie.

The Summer School for Liturgical Musicians, for more than a decade, was held annually in August in Toronto. In the summer of 1996 the school assumed a new model, and for the first time a team of staff representatives headed to the diocese of Sault Ste. Marie, holding a mini-school in Sudbury. The summer school now alternates between a host diocese and the Toronto site. The next summer school is scheduled for August 4-8, 1997, in Toronto.

These annual meetings give all of us opportunity to rejuvenate and to re-focus our energies for the work of liturgical formation and celebration.
The following is a report by the Episcopal Commission for Liturgy and the National Liturgy Office sent to diocesan offices across the country in 1996.

Occasions When Communion under Both Kinds Is Permitted

The General Instruction of the Roman Missal (GIRM) lists fourteen occasions when communion from the cup is permitted.

242. At the discretion of the Ordinary and after the prerequisite catechesis, communion from the chalice is permitted in the case of:
1) newly baptized adults at the Mass following their baptism; adults at the Mass at which they receive confirmation; baptized persons who are being received into the full communion of the Church;
2) the bride and bridegroom at their wedding Mass;
3) deacons at the Mass of their ordination;
4) an abbess at the Mass in which she is blessed; those consecrated to a life of virginity at the Mass of their consecration; professed religious, their relatives, friends, and other members of their community at the Mass of first or perpetual vows or renewal of vows;
5) those who receive institution for a certain ministry at the Mass of their institution; lay missionary helpers at the Mass in which they publicly receive their mission; others at the Mass in which they receive an ecclesiastical mission;
6) the sick person and all present at the time viaticum is to be administered when Mass is celebrated in the sick person's home;
7) the deacon and ministers who exercise their office at Mass;
8) when there is a concelebration, in the case of:
   a) all who exercise a genuine liturgical function at this celebration and also all seminarians who are present;
   b) in their church or oratories, all members of institutes professing the evangelical counsels and other societies whose members dedicate themselves to God by religious vows or by an offering or promise; also all those who reside in the houses of members of such institutes and societies;
9) priests who are present at major celebrations and are not able to celebrate or concelebrate;
10) all who make a retreat at a Mass in which they actively participate and which is specially celebrated for the group; also all who take part in the meeting of any pastoral body at a Mass they celebrate as a group;
11) those listed in nos. 2 [wedding] and 4 [religious] at Masses celebrating their jubilees;
12) godparents, relatives, wife or husband, and lay catechists of newly baptized adults at the Mass of their initiation;
13) relatives, friends, and special benefactors who take part in the Mass of a newly ordained priest;
14) members of communities at the conventual or community Mass, in accord with the provisions of this instruction, no. 76.

Further, the conference of bishops has the power to decide to what extent and under what considerations and conditions Ordinaries may allow communion under both kinds in other instances that are of special significance in the spiritual life of any community or group of the faithful.

Within such limitations Ordinaries may designate the particular instances, but on condition that they grant permission not indiscriminately but for clearly defined celebrations and that they point out matters for caution. They are also to exclude occasions when there will be large numbers of communicants. The groups receiving this permission must also be specific, well ordered, and homogeneous (GIRM).

In October 1970 the Canadian Conference of Catholic Bishops (CCCB), in conformity with the above declaration, extended communion under both kinds to all present in the above circumstances, and added the following occasions:
1) on the occasions listed in the new edition of the Missale Romanum (no. 242);
2) at Masses for particular groups;
3) at the Mass of the Lord's Supper on Holy Thursday, and at the Easter Vigil;
4) when Mass is celebrated in the house of a sick person, in accordance with the existing norms;
5) in Masses which celebrate any anniversary of a wedding or religious vows, to all present;
6) on any other occasion when the local Ordinary judges it to be advisable.

An Interpretation of the above Occasions

Although weekday and Sunday Eucharist are not specifically identified in the CCCB list, the final item (no. 6) leaves it in the hands of the local bishop to decide for which celebrations it is pastorally valuable to offer communion from the cup. Many bishops have thereby invited pastors to consider offering communion from the cup on weekdays and on Sundays. After twenty-five years of offering communion from the cup at Eucharist, it is time to assess the experience and again encourage its use in places which have not yet offered the cup to the assembly.
The Sunday Eucharist, celebrated by parish churches, is the primary expression of the faith of the Church in the resurrection of the Lord, whom we recognize in the breaking of bread, after Jesus himself opens for us the meaning of the Scriptures.

Other Considerations
The Constitution on the Sacred Liturgy (CSL) desired to restore the ancient practice of communion under both kinds when it stated: "In instances to be specified by the Apostolic See communion under both kinds may be granted both to clerics and religious and to the laity at the discretion of the bishops, for example, to the ordained at the Mass of their ordination, to the professed at the Mass of their religious profession, to the newly baptized at the Mass following their baptism" (CSL, no. 55).

The implementation of this directive was reflected in the General Instruction of the Roman Missal when it said: "Holy Communion has a more complete form as a sign when it is received under both kinds. For in this manner of reception a fuller light shines on the sign of the eucharistic banquet. Moreover there is a clearer expression of that will by which the new and everlasting covenant is ratified in the blood of the Lord and of the relationship of the eucharistic banquet to the eschatological banquet in the Father's kingdom" (GIRM, no. 240).

GIRM listed appropriate occasions (see above) to begin the introduction of this venerable practice and then left it to the conferences of bishops to implement this directive.

This permission is given only to duly established parishes, for they possess stable and homogeneous communities which can be instructed in the tradition of the Church. Sacramentali Communione, On the Extension of the Faculty to Distribute Holy Communion Under Both Kinds (Congregation for Divine Worship, June 29, 1970), states that permission is not given for large and occasional assemblies (e.g. Masses held in arenas or stadiums), even if they assemble on the Lord's Day.

Importance of Sunday and the Cup
The General Instruction of the Roman Missal, after outlining fourteen occasions when communion under both kinds is permitted, leaves it for the conferences of bishops to decide under what considerations and conditions communion under both kinds may be given for the life of any community or group of the faithful.

There is no celebration more significant to the life of the Church than the Sunday celebration of the Eucharist. It is at the Sunday Eucharist that the Church is most evident as a sign of the presence of Christ in the world. At the Sunday Eucharist the faithful of God gather to express their faith and are strengthened as the body of Christ.

It is important that at this celebration of the Eucharist the sacramental signs stand out clearly to communicate the meaning of the rites and effect the encounter of God through Christ by the power of the Spirit and the community.

Communion under both kinds, as the General Instruction of the Roman Missal points out, "is a more complete form as a sign when it is received under both kinds. For in this manner of reception a fuller light shines on the sign of the eucharistic banquet. Moreover there is a clearer expression of that will by which the new and everlasting covenant is ratified in the blood of the Lord and of the relationship of the eucharistic banquet to the eschatological banquet in the Father's kingdom" (GIRM, no. 240).

The institution of the Eucharist at the Last Supper united the Passover meal of Jesus with his disciples to the sacrifice on the cross. The Passover content of the Eucharist evoked the lamb sacrificed and
the blood placed on the doorpost which brought liberation to the Jewish people. In the new covenant the sacrifice of Jesus, the lamb who takes away the sins of the world, is accomplished by the shedding of his blood for the salvation of all. In the eucharistic meal the people of God celebrate their liberation from sin in the one sacrifice of Christ. Moreover, in the celebration of the Eucharist, the faithful are united to Christ and to one another in his mission and, in union with Christ, offer themselves to God as a sacrifice of praise.

The act of communion summarizes the Church’s understanding of the Eucharist. In the eucharistic meal, the assembly eats and drinks in union with Christ in a sacred ritual and enters into the mystery of his death and resurrection. This paschal meal is the pledge of the kingdom and points to the ultimate union of God’s people in the kingdom of the Father.

The paschal meal is also intimately linked to the sacrifice of Christ on the cross. The Eucharist unites all the baptized to the destiny of Christ: “Can you drink the cup that I must drink?” (Matthew 20.22) Sharing in the body and blood of Christ is living out the death and resurrection of Jesus.

Pastoral Considerations

“Holy Communion has a more complete form as a sign when it is received under both kinds. For in this manner of reception a fuller light shines on the sign of the eucharistic banquet. Moreover there is a clearer expression of that will by which the new and everlasting covenant is ratified in the blood of the Lord and of the relationship of the eucharistic banquet to the eschatological banquet in the Father’s kingdom” (GIRM, no. 240).

People Allergic to Wheat and Wheat Products

There are persons in our parish communities who, because of an allergy to wheat and wheat products (e.g., celiac disease), are unable to receive the Eucharist as either consecrated hosts or eucharistic bread in any form. If communion from the cup is offered, these people simply receive the body and blood of Christ under the form of wine, without special attention. If communion from the cup is not offered in a particular parish, these individuals are allowed to receive communion from the cup, but they often feel conspicuous because they have to go directly to the altar to receive communion from the cup, while it is not offered to other parishioners. One person reported that after communion from the cup stopped being offered to the assembly, he refrained from receiving communion because he felt awkward receiving from the cup when others were not allowed. Some parishioners had even asked why he could receive communion from the cup when they could not. In the questionnaire, one person with this allergy expressed gratitude because the parish offered communion from the cup to all. The body and blood of Christ is complete under the form of bread alone or wine alone.

The Use of Mustum

When mustum is used by the presiding priest, it is not to be distributed to the assembly or to other ministers. A separate carafe of wine should be consecrated as the blood of Christ for the assembly and ministers while the mustum is consumed by the presiding priest alone.

Respect by Those Who Do Not Receive from the Cup

People who do not wish to receive communion from the cup will often walk past the minister of the cup and look away as if

1 The term, “mustum,” refers to fresh juices from grapes, or juice preserved by suspending its fermentation (by means of freezing or other methods which do not alter its nature).
embarrassed. It needs to be stressed to assemblies that all are free to receive communion from the cup or not, depending on their personal choice, just as all are free to receive communion in the hand or on the tongue. Persons who do not desire to receive from the cup might be encouraged to pass the minister of the cup with respect and reverence. The attitude of the members of the assembly toward the cup is noticeable, whether they drink from the cup or not. The acknowledgement of Christ present under the form of wine as well as host or bread will help to develop a fuller eucharistic theology among all members of the assembly.

Proper Catechesis Prior to Introducing the Cup

The results of the questionnaire distributed to parishes in Canada (see pp. 49-51) show that careful catechesis prior to the introduction of the cup in parishes is vitally important. This catechesis needs to be put forward in a positive way, stressing the fullness of the eucharistic sign and strongly encouraging members of the assembly to receive from the cup. The Instruction of the Sacred Congregation for Divine Worship, entitled Sacramentali Communione, On the Extension of the Faculty to Distribute Holy Communion Under Both Kinds (June 29, 1970), states that “before the faithful are to receive communion under both kinds, they should be adequately instructed on the significance of the rite.”

Attitude of Priests Toward Sharing the Cup

Parishioners very quickly sense whether a priest (pastor) favours sharing the cup with others or not. If this practice is introduced with enthusiasm and careful catechesis, the members of the assembly will see it as a normal practice at the celebration of the Eucharist. If it is offered reluctantly to the assembly or if care is not taken to instruct the people on the meaning of this action, the assembly’s attitude will reflect this. In some cases, the practice of receiving from

the cup has been part of the parish life for some years and is discontinued by a new pastor. Such decisions lead to confusion on the part of the assembly. It would be helpful for those priests who question this practice to do some study by reading pertinent articles or books on the subject. (A bibliography is provided on page 52.)

Priests as Ministers of the Cup

A priest (presider or concelebrant) occasionally acting as a minister of the cup helps the assembly’s attitude toward the cup. If ministers of the cup are always and only lay ministers, then the assembly may feel that sharing communion under the form of wine is secondary to the sharing of communion under the form of bread. The decision for the presiding priest to distribute the cup needs to be made with pastoral consideration to the number of people in the assembly who still wish to receive communion only from an ordained minister.

Intinction

Communion from the cup by drinking is the preferred method of receiving the cup because it is a fulfilment of the Lord’s command: “Take and eat; take and drink.” Jesus often spoke of drinking during his ministry: “Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day...” (Jn. 6.54); “Are you able to drink the cup that I am about to drink?” (Mt 20.22); etc. Instruction on the Extension of the Faculty to Distribute Communion Under Both Kinds states that “among the ways of distribution drinking from the chalice itself has pre-eminence.” The practice of intinction as permitted in liturgical law is not the way it is generally practised in parishes. There is no permission for the individual communicant to take the host and then dip it into the blood of Christ. If communion from the cup by intinction is to be practised, it is the minister who dips the host into the consecrated wine and then places it on the tongue of the communicant. The commu-
Communion from the Cup

Sificant, in this case, is not free to receive communion in the hand or to refrain from receiving under the form of wine. In addition, intinction conflicts with a return to the use of bread which resembles ordinary bread. Intinction is also discouraged because the danger of spillage is greater than it is during drinking. As the individual dips the host into the consecrated wine and then places it on his or her own tongue, there is a chance that the Blood of Christ may drip from the host or bread. If this were to happen with several communicants, a noticeable amount would be spilled. Proper catechesis of the faithful on this question should be carried out and repeated periodically.

Alcoholism and the Cup

Responses to the questionnaire raised the concern of alcoholism and sharing communion under the form of wine, especially with respect to some communities. Alcoholism is recognized today as a disease, but it is also dependent on psychological and cultural factors. Some cultures have a lower incidence of alcoholism, due in part to the fact that drinking almost exclusively takes place in relation to meals or celebrational gatherings. In the context of a meal, the presence of food slows the absorption of alcohol into the bloodstream, and its use and consumption is therefore limited. Individuals with a strong tendency toward alcoholism would be wise to avoid receiving communion from the cup, but there is no indication that reception of the cup, even by young children, will lead to alcoholism. Introducing a child to the sacramental blood of Christ under the form of wine within the full atmosphere of reverence that should accompany it associates wine with higher values and keeps it in a positive communal and celebrational context.

First Communion

In the questionnaire, sixteen parishes said that catechesis for the introduction of the cup was carried out in school or with first communion classes. As young children are initiated fully into the Christian community and welcomed to the eucharistic table, it is important that the cup be seen as normative. As these children grow and mature, they will naturally see the cup as a meaningful aspect of their weekly reception of communion. Parents can be catechized and consulted during sessions held for them in preparation for their child's first communion. However, the parents' wishes concerning this practice are to be respected.

Ministers of the Cup

Communion from the cup is to be offered to the faithful by communion ministers. The Instruction on the Extension of the Faculty to Distribute Holy Communion Under Both Kinds states: "It does not seem that that manner of distribution should be approved in which the chalice is passed from one to another, or in which the communicants come up directly to take the chalice themselves and receive the blood of the Lord." This is especially important, even in smaller gatherings, for Eucharist at weekday celebrations. Our reverence for the body and blood of Christ in the Eucharist calls us to offer to the faithful both forms – bread and cup – in the most respectful way. The Eucharist is to be received, not taken. Although the practice may vary from parish to parish, according to the number of individuals receiving from the cup, the ideal is to have two cup ministers for each minister of the eucharistic bread.

Quality of the Material Used for the Cup

When offering the body and blood of Christ under the form of wine, it is important to use the best quality of material for the cups. The cup that holds the Blood of Christ should be dignified, worthy, and beautiful.
Careful Wiping of the Chalice by Eucharistic Ministers

Eucharistic ministers should be instructed in the proper way to wipe the chalice between communicants. Some procedures which are helpful include:

a) opening the purificator to its full size, rather than keeping it folded – a clean part of the purificator can be used for each communicant;

b) wiping the cup on the inside of the rim as well as on the outside;

c) rotating the chalice so that the next communicant does not drink out of the same place on the cup.

In parishes where a large number of communicants receive from the cup, two or more purificators might be used by the minister. Altar servers could take a clean purificator to each eucharistic minister periodically during the distribution of communion.

Purification of Vessels after Communion

In addition to the usual purification of eucharistic cups, these should also be washed well with soap and hot water following each eucharistic liturgy.

The Remaining Blood of Christ after Communion

The blood of Christ which remains in the chalices following the distribution of communion is to be consumed reverently by the eucharistic ministers or presider. This should preferably take place after the celebration, either at the credence table or in the sacristy. The consecrated wine is normally not reserved, except when needed in an exceptional case for communion to the sick. The blood of Christ is never to be poured down the sacrarium or into the ground.

Hygiene and Communion from the Cup

In the questionnaire distributed to the parishes concerning the practice of communion from the cup, many parishes expressed concern about the hygiene of drinking from a common cup. Concern that the spread of diseases such as AIDS can be transmitted through the communion cup has led, in some parishes, to a decrease in the number of people drinking from the cup.

This topic has been the subject of religious debate and scientific investigation for the past century, especially among the Anglican and Lutheran communities. A paper entitled "AIDS and the Common Cup," which was presented to the International Anglican Liturgical Consultation in 1993, is the latest and most complete study that has been carried out in Canada and the United States on the facts, fears and questions concerning AIDS and the common cup. The article contains very technical language; however, it verifies that HIV infection is not possible through the common cup.

When the Episcopal Commission for Liturgy contacted Dr. Richard Mathias from the University of British Columbia Department of Health Care and Epidemiology recently, he again reviewed the literature for evidence of oral transmission and found that the position in the paper on the risk of HIV transmission via oral exposure is still valid. All the literature reviewed supported the position of the paper published earlier.

Concern for the hygiene of the cup is not limited to AIDS. It is possible that other serious diseases, such as some forms of hepatitis, may be communicated by saliva,

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2 This purification is carried out by communion ministers or the presider at the credence table after the celebration or after communion, and includes rinsing the chalices and wiping them.

and the chance of their transmission may cause anxiety.

Up to the present, the transmission of a disease has never been traced to the shared communion cup among any religious denomination that has had this practice. Priests are the ones who regularly perform the ablutions, and yet there is no indication that they are sick more frequently than other individuals in a parish. No priest has been stricken with any communicable disease that could be traced to the chalice. The risk of drinking from the common cup is probably less than the risk of air-borne infection for those using a common building.

Risk from the common cup is great for some communicants, however. Individuals with a low resistance to infection – cancer patients on immunosuppressant therapy, and people with AIDS, for example – are especially at risk. These individuals need to be made aware of this risk and encouraged to receive the body and blood of Christ under the form of bread. For the average healthy individual, however, our bodies are equipped to ward off the normal daily exposure to germs. (The flu shot itself is an injection of the flu virus directly into our bloodstream so that anti-bodies will build up to fight it.) Even during the cold and flu seasons, the faithful Catholic is more likely to get sick merely by breathing the air in church than by receiving from the cup.

Although it is not possible to say that infection will never take place by the shared communion cup, most scientists agree that it is highly unlikely, since contracting a disease requires that one be exposed to millions of germs for one disease. It is wise, however, for individuals to know the condition of their general health and to judge whether even the slightest risk might put them in danger.

As an act of charity toward the other members of the community, individuals with colds, sore throats, cold sores, or any illness that they feel might be contagious could wisely receive the body and blood of Christ under the form of bread alone during the time of their illness.

Simplistic solutions to problems created by the common cup should be treated with suspicion, on both theological and practical grounds. The sharing of our eucharistic food goes beyond the natural and carries much symbolic significance both for Jesus and his followers and for that Christian tradition which we have inherited and pass on to the next generation. The use of one supply of bread and one cup speaks of the unity of the community, and also speaks of our participation in the one Christ. “Among the ways of distribution given by the Instruction of the Roman Missal, the reception of communion by drinking from the chalice itself certainly has pre-eminence” (Instruction on the Extension of the Faculty to Distribute Holy Communion Under Both Kinds).

A few of the questionnaire responses suggested that intinction would address the hygiene concern. This topic was discussed in detail earlier in this document. Furthermore, receiving communion from the cup by intinction, especially where the individual dips the host into the blood of Christ, is not a solution to the hygiene concern, since there remains a chance that a person’s fingers might easily touch the blood of Christ.

In the questionnaire one or two individuals suggested using individual cups, following the pattern of some Protestant denominations. The symbolic limitations of this method were mentioned above. Individual cups also require very careful disinfection and washing if they are to be hygienically effective, and there is reason to believe that they do not always receive this treatment when they are handled in large quantities. Even the Protestant denominations that have used this method of distribution of the cup are questioning its symbolic value. Do we really want to start a
practice that they are considering abandoning? We have come a long way in the past twenty-five years toward the restoration of the cup, and we need to continue the effort despite the difficulties that are still to be overcome. Any solutions proposed to solve the hygiene concern require careful reflection. Their symbolic implications require prudent and careful evaluation. It is always harder to stop new practices than to start them.

For further reference and reading on this topic, a bibliography is provided. (See page 52.) These articles are on file in the National Liturgy Office for individuals wishing further documentation.

Summary of Responses to Questionnaire Regarding Communion from the Cup

A questionnaire regarding the practice of communion from the cup was sent to diocesan offices across the country in the spring of 1995. The following summarizes the replies.

The communion from the cup questionnaire was sent to diocesan offices (liturgy or chancery) with the request to distribute it to their parishes. The parishes were asked to return the questionnaires to the National Liturgy Office; however, some dioceses compiled the replies and sent them in together. In all, 489 questionnaires were returned to the office, indicating a high level of interest and concern for this liturgical topic.

Of the 489 responses from the questionnaire, 423 parishes offer communion from the cup at least on some occasions;
- 66 parishes responding do not offer communion from the cup to the assembly at any time;
- 215 parishes offer communion from the cup on Sunday;
- 239 parishes offer communion from the cup on weekdays;
- 340 parishes offer communion from the cup on major feasts.

Other times that communion from the cup is offered include CWL Masses, weddings, Holy Thursday, Easter Vigil, and confirmation.

Regarding the primary means of receiving, 342 parishes responded that drinking from the cup is primary;
- 19 parishes responded that intinction is the primary means of receiving from the cup (50% or more);
- 7 parishes have less than 50% of the people receiving from the cup by intinction.

Regarding the percentage of people receiving from the cup, 209 parishes report that 50% or more (50-100%) of parishioners receive from the cup;
- 219 parishes report that 40% or fewer (0-40%) of parishioners receive from the cup.

Communion from the cup is encouraged in the diocese, according to 334 parishes;
- 81 parishes say that communion from the cup is not encouraged in their diocese.

A period of catechesis prior to the introduction of the cup was the experience of 319 parishes;
- 74 parishes did not have a period of catechesis prior to the introduction of the cup;
- 69 parishes offered catechesis through adult faith sessions;
- 255 parishes used the homily as a means of catechesis prior to introduction to the cup.

Other means of catechesis included bulletin instruction, inserts, or handouts – 71;
Communion from the Cup

RCIA – 4; eucharistic ministers – 14; liturgy course or workshop – 4; retreat; letter from liturgical commission; school and first communion groups – 16.

Positive comments concerning the experience of communion from the cup include the following:
1. true meaning of body and blood of Christ;
2. fullness of the sign; fuller experience of communion; fully shared in the Eucharist; fuller participation of the eucharistic meal;
3. feel part of the whole celebration partaking in the body and blood of Christ;
4. the naturalness of receiving the cup;
5. feel the cup should be an integral part of every Mass;
6. those who are used to receiving from the cup feel cheated if there is insufficient wine consecrated, if they attend parishes where communion from the cup is not offered, or if a visiting presider does not offer the cup to all;
7. parishes have noticed a more positive and spiritual attitude during communion when it is distributed under both species; the distribution of communion is less rushed and more reverent;
8. people respect and reverence the opportunity to receive from the cup;
9. sometimes there is even greater reverence when people receive from the cup than there is when only the bread is offered;
10. reinforces the symbolism of the community sharing in communion as a body;
11. people who receive from the cup see it as a right rather than a privilege;
12. communion is more meaningful; real involvement in the Eucharist;
13. parishioners feel closer to Jesus and wish to eat his body and drink his blood;
14. places equal importance on the “blood” and the “body of Christ”;
15. see it as an important sign of union with Christ, a deepening of the Spirit;
16. wonder why it is not offered in every parish on a regular basis;
17. some see it as the only way to celebrate Mass;
18. people consider it a privilege to receive from the cup;
19. it makes a feast day special for many people;
20. it makes for the laity a completeness of celebration that had been missing before;
21. people see the connection with the Last Supper;
22. places where it is practised on a regular basis find that the participation in receiving from the cup is growing;
23. in one parish that has it on a regular basis, a few parishioners remarked that on Good Friday when communion was offered only under the form of bread they felt that they were missing the full sign;
24. some expressed the desire that it be offered on Sunday; some Sunday worshippers feel discriminated against in parishes where it is offered on weekdays and not on Sundays;
25. there is the feeling that younger people accept it more naturally;
26. people have experienced it as a boost to their faith;
27. some see it as a true realization of “take and eat; take and drink”;
28. in one parish, a 101-year-old parishioner was quoted as saying, “I feel quite humble and quite grateful to be able to receive from the cup!”
29. it is seen by some as a sign insufficiently realized and utilized;
30. sharing in the cup is seen as a full response to Christ;
31. in dioceses where communion from the cup is offered at diocesan celebrations there is a positive response to the cup even from people in parishes where the cup is infrequent.

Negative comments and areas of concern expressed in the questionnaire centered around the following:
1. the taste of wine is unpleasant to some;
2. concern for alcoholism – exposure of
children and alcoholics to alcoholic content of wine; fear of triggering alcoholism;
3. sanitary and health concerns, fear of AIDS and spreading communicable disease;
4. logistical problems in small churches, the layout of the church architecture, or space problems;
5. time element plays a role in some places; rural parishes may be far apart and the presider may have to limit time spent in each one;
6. eucharistic ministers not comfortable consuming leftover consecrated wine;
7. some preference for the traditional way of communion under the form of bread alone; the cup is not seen as an integral part of the liturgy;
8. cost of offering the cup all the time;
9. resistance to change;
10. concern that ministers of the cup do a very good job of purifying the cup between each person, possibly using a second purificator, if large numbers receive;
11. nervousness about people possibly spilling the contents of the cup due to tremors or arthritis.

As a summary of the questionnaire responses, the following can be stated:

The majority of comments and shared experiences received from the parishes are positive, and any complaints centred on the above. It is not possible to draw too many conclusions from a questionnaire where only a sampling of parishes respond. The number of responses for this questionnaire (489) far exceeded our expectations, indicating a great deal of concern about and interest in this topic. Many parishes expressed a desire for more information to use for catechesis in their parish. Of the parishes that responded, the majority offer communion from the cup at some times (87%).

The sign and symbolism of communion from the cup stressed in the liturgical documents is quickly interiorized and understood by the laity when the cup is offered to them on a regular basis. In places where communion from the cup is a regular practice, great attention to and concern for catechesis prior to its introduction was taken seriously. This was carried out by using various means, but catechesis as a priority has borne fruit. The need for periodic, ongoing catechesis was also expressed by a number of parishes. Each diocese should work toward developing a policy to support and encourage communion from the cup. This policy should strive to prevent drastic changes in parishes when a new pastor arrives. The decision at the parish level is best made by the pastor in collaboration with the liturgy committee and parish council. One parish summarized its experience by saying that after eleven years the practice was discontinued when a new pastor arrived in the parish. “The parishioners petitioned to return to the practice, stating that it should be available for those who desire it and that those who do not desire to receive from the cup may receive the host and then return to their seat.” Receiving communion from the cup is a matter of choice for the individual communicant; however, if the precious blood is not offered to the assembly, is there a choice?

One concern expressed in liturgical documents and directives from the Holy See on communion from the cup centres on communion being “received with devotion and dignity, and also in a way that avoids the dangers of irreverence” (Instruction on the Extension of the Faculty to Distribute Holy Communion Under Both Kinds, June 29, 1970). There seems to be no indication from this questionnaire that parishes have had any difficulty with irreverence. On the contrary, some commented that when communion is offered under both forms of bread and wine, distribution and attitude of the people demonstrate increased reverence and care. Even where children receive the cup (at first communion, as altar servers, etc.) there seems to be no lack of reverence or dignity.
Bibliography on Hygiene and the Cup


General Bibliography


Prayer for the Gift of the Holy Spirit

Lord God,
in the power of the Spirit
your incarnate Son announced the good news of salvation
and renewed the hope of all people in the coming of your kingdom.
Anointed by the Spirit to proclaim the mighty deeds of your love,
may your people perservere in faith
and, by the gifts of the Holy Spirit,
work for the unity of the Church
and the salvation of the world.
We ask this through Christ, our Lord.
Amen.

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Acclamations Within the Eucharistic Prayer

The following document by the National Liturgy Office gives guidelines on the use of acclamations in the eucharistic prayer in addition to the three normally used, the Holy, holy, the memorial acclamation, and the Great Amen. Appropriate texts are also provided.

I. Background

Introduction

1. The addition of acclamations to the eucharistic prayer over and above the three existing ones has been proposed since at least the early 1970s. A first effort was made in 1973-74 when the Congregation for Divine Worship included numerous acclamations to be sung throughout the eucharistic prayer in addition to the Holy (Sanctus), the memorial acclamation and the great Amen in the Eucharistic Prayers for Masses with Children. In 1984 the National Liturgical Office issued a proposal encouraging the development and use of additional acclamations in the eucharistic prayers of the Roman Missal, primarily at the Sunday Eucharist in a parish setting.

However, despite the ongoing enthusiasm for and discussion of this proposal, results have been minimal. Additional acclamations in the eucharistic prayer are rarely used, even in celebrations of the Eucharist with children. Recently the National Committee for the Revision of the Sacramentary undertook to study the question and propose further acclamations for the eucharistic prayer.

Purpose of Acclamations

2. The acclamations of the eucharistic prayer are intended to help the assembly participate more actively in the Church's great prayer of thanksgiving and to "own" it, as it were, as the prayer of the whole Church. An acclamation allows the assembly to give verbal expression to the sentiments voiced by the priest who presides and prays in the name of the assembly. Thus, acclamations are one way through which the assembly can participate in a "full, active and conscious" manner in the Church's liturgy.

Historical Background

3. Acclamations were part of the eucharistic prayer from the very beginning. Some scholars argue that they predate Christianity and were part of the Jewish berakah or table prayer of blessing. The written forms of these prayers, which date from the first century, A.D., opened with a dialogue and concluded with an expression of assent by the assembly, especially in their more solemn forms. The opening dialogue engaged the community, and the concluding Amen or Blessed be God expressed the community's assent. Christians continued this tradition by retaining these two acclamations in their solemn prayer of thanksgiving. Some time between the fourth and fifth centuries, a third acclamation, the Sanctus was added. These three acclamations remained constant until 1969, when a fourth one, the memorial acclamation, was added to the eucharistic prayer in the section following the institution narrative.
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4. In contrast, the Eastern rites of Christianity developed numerous acclamations which joined the voice of the people to the prayer of the priest in one act of thanksgiving. Although it is not known how or exactly when the Sanctus and the subsequent acclamations entered the eucharistic prayer, it appears that as the prayers developed and grew in length, more acclamations entered the prayer.

5. In Canada a majority of English-speaking bishops responding to a 1990 consultation desired to see more acclamations in the eucharistic prayer. This desire of the bishops has been translated into action by a mandate to the National Committee for the Revision of the Sacramentary to propose acclamatory texts for the eucharistic prayers to be included in the next edition of the sacramentary.

Nature of an Acclamation

6. An acclamation is a joyful shout, a cry of praise, a song of affirmation saying “yes” to what is taking place. Within Christian worship the acclamation has a long tradition, going back to its very beginning. Examples taken from the scriptures include: Hosanna, Alleluia, Amen, Worthy is the Lamb, and Maranatha or Come, Lord. Secular acclamations from Hellenistic culture also entered Christian worship: Kyrie, eleison (Lord, have mercy; see number 15, below) and Axios (Worthy).

Acclamations are cries of homage, joy or assent, often directed to Christ by the people of God, although within the eucharistic prayer other considerations apply (see number 14, below). In the context of the eucharistic prayer the acclamation gives the assembly a voice to affirm its participation in the prayer proclaimed by the presiding priest in its name. The acclamations say: We are one in this prayer of praise and thanks.

New Initiative

7. The process of adding further acclamations to the eucharistic prayer brought to light a number of issues, indicating the complexity of the question and a possible reason why past efforts have not borne fruit. Few concrete suggestions and directives had been put in place to encourage communities to utilize the resources that were developed. The numerous and varying acclamations of the Eucharistic Prayers for Masses with Children made it difficult, if not impossible, for groups of children to memorize them and to know which ones were sung at any particular place in the prayer. The varying acclamations and the lack of any cue or “lead in” made it necessary for each member of the assembly to have the full text of the prayer and each acclamation in hand. The need for simplicity, nobility and ease of participation has prompted the National Liturgical Office to issue guidelines for the composition and use of additional acclamations in the eucharistic prayer. Developed by the National Committee for the Revision of the Sacramentary, they have been approved by the Episcopal Commission for Liturgy of the Canadian Conference of Catholic Bishops for use in Canada.

II. Guidelines for the Composition and Use of Acclamations in the Eucharistic Prayer

8. The following guidelines for the composition and use of acclamations in the eucharistic prayer refer primarily to the addition of acclamations to the eucharistic prayer, although in some cases reference is made to all acclamations, including the Holy, the memorial acclamation and the great Amen.

Participation of the Assembly

9. The primary aim of the acclamation must be the vigorous participation of the assembly in the praise of God. Whatever the assembly sings should be simple and direct. If choral settings are used, their function is to assist and support the song of the assembly. Instrumental and choral settings must never be so complex that they make it difficult for the assembly to participate.
10. In order to facilitate its participation, the assembly's acclamation should be the same throughout the eucharistic prayer, thus eliminating the need to have printed texts in the people's hands to help them learn it. The use of varying acclamations which correspond to the nature of the particular part of the eucharistic prayer is a very common practice, but the variation does not respect the unity or character of the prayer, and it makes the participation of the assembly more difficult, since the people will be unsure which acclamation to sing.

11. Successful acclamations require a clear cue or “lead in.” Thus the acclamation is always a two-part musical piece: the first part, sung by the presider or a cantor, an acclamatory text, which evokes the second part, the acclamation of the assembly. The text sung by the presider or cantor, the cue or “lead in,” must lead naturally to the acclamation of the assembly.

12. To emphasize the assembly's unique role in voicing its praise, it is recommended that the acclamation of the people should not be a repetition of the “lead in” of the presider or cantor. Echoing or repeating the “lead in” makes it easy for the assembly to participate in the acclamation but does not respect the assembly's particular role.

Respecting the Nature of the Eucharistic Prayer

13. Acclamations must respect the content and nature of the eucharistic prayer, enhancing the prayer of the Church, a prayer which is addressed to the Father through Christ, with him and in him. In other words, acclamations must assist the assembly to be one with Christ in singing the praises of God. Therefore, the acclamatory text, both the “lead in” used by the presider or cantor and the acclamation of the people, should be composed in such a way that it does not alter the text of the eucharistic prayer or weaken the presidential character of the prayer.

14. Acclamations within the eucharistic prayer should normally be addressed to the first person of the Trinity, since the eucharistic prayer is the prayer of Jesus addressed to the Father. The unity of the assembly with Christ and unity of the prayer is best preserved by using acclamations which follow the pattern of Jesus' prayer. However, even though the acclamation is addressed to the Father, its content may refer to the activity of the Father, the Son or the Holy Spirit, depending on the context of the particular prayer.

15. Acclamations are texts of praise and thanksgiving, emphasizing and supporting the overall nature of the eucharistic prayer as the Church’s great prayer of thanksgiving. Acclamations are not to be confused with intercessions; when one is used in the intercessory part of the eucharistic prayer, it is not a petition. A petition eclipses the central element of praise by accentuating the element of intercession and runs the risk of duplicating the general intercessions of the liturgy of the word. For example, “unite us in love,” or “remember your mercy, Lord,” or “Lord, hear our prayer” are petitions, not acclamations. In the Eastern Churches the ancient Kyrie, eleison is by tradition an acclamation and not a petition. But English traditions have tended to give the acclamation a petitionary and penitential element not found in the original language. Some care should be taken in using translations such as “Lord, have mercy” until the acclamatory nature of the English is better appreciated.

16. Acclamations are not primarily credal statements or prayers. Their purpose is not to express doctrine or to teach, except in a secondary fashion. Thus, acclamations such as “we believe” more properly belong to the profession of faith.

17. The acclamation, the “lead in” as well as the acclamation of the people, must fit the context of the prayer and not be so long that it interrupts the natural develop-
Acclamations Within the Eucharistic Prayer

ment or flow of the prayer. The integrity and unity of the eucharistic prayer must be respected. The shorter prayers seem to demand shorter acclamatory texts.

18. Respect for the various parts of the prayer in a particular section can be achieved by adapting the “lead in” of the acclamation. Various “lead ins,” such as “Holy is our God,” “Merciful is God,” or “Worthy is our God,” can be used to reflect the nature of the section of the eucharistic prayer in which it is used.

Acclamations are Sung Texts

19. Acclamations are meant to be sung, especially those within the eucharistic prayer, including the existing ones. Acclamations in the eucharistic prayer are not intended to be spoken.

20. Long instrumental introductions tend to interrupt the continuity of the text. The pitch alone, if it is needed, should be sufficient to cue the participation of the assembly in the acclamation.

21. The musical setting of a text is most appropriate when it gives primacy to the words. This is achieved when the melody suits the text in expressive quality and natural accentuation, and the music is straightforward and memorable.

22. The style of settings of the acclamation and its invitation will enhance the prayer if it fits into the simple chant setting of the entire eucharistic prayer.

23. A good musical setting will respect and enhance the unity of the acclamation; the presider’s or cantor’s “lead in” and the assembly’s acclamation function as a unit, with the “lead in” flowing into and evoking the acclamation of the assembly.

24. A stronger musical line written for the acclamation of the people than what is written for the presider’s or cantor’s “lead in” makes it evident that the people’s participation in the acclamation is primary.

Qualities of Acclamations

25. Starting an acclamation with a word that is forceful and rich in imagery gives the acclamation a strong beginning. Words such as “praise,” “strong,” and “glory” are good examples. The use of a strong key word or phrase as a cue to evoke the acclamation of the assembly is helpful, and it should evoke the desired response.

Nevertheless, it must not overshadow the role of the presider or assembly, nor should it lead to confusion with responses or acclamations used in other contexts. For example, the use of a key word or phrase from the invitation to the memorial acclamation would confuse the assembly. “Great is the mystery of faith” and the other “lead ins” are to be used only with the memorial acclamation.

26. Acclamations are usually short. Some of the strongest acclamations in English are five syllables or less; examples are “Hip! Hip! Hurrah!” or “Thanks be to God” or “Praise the Lord” or Alleluia. There are a few exceptions, such as “Blessed be God forever” or “Praise you, Lord, king of eternal glory!” Some longer acclamations work because they are composed of shorter self-contained parts: “Christ has died! Christ is risen! Christ will come again!” The use of words that require a comma, such as “Oh,” weaken the acclamation.

27. Acclamations in the third person are usually more direct. Most familiar acclamations are cast in this vane: “God save the Queen!” or “God bless America!” or “God bless you!” Acclamations in the second person which require apposition (the positing of “you” with “who”) are to be avoided, since they lengthen an acclamation unnecessarily or call for an intimacy which is not appropriate or necessary in this context. However, some acclamations in the second person can be effective when they use apposition, for example, “How great thou art!” and “Praise to you, Lord, king of eternal glory!”
Acclamations in the first person are problematic because they are inherently individualistic and obviously non-inclusive. The “I” form is too individualistic for a collective act; the plural form, “we,” which is usually the first word, places too much emphasis upon the assembly (the subject of the acclamation) and is a weak beginning. Because the eucharistic prayer is the prayer of Jesus, it is not appropriate to begin an acclamation with a reference to the assembly. Thus, “We praise you, we adore you” is not a recommended form for an acclamation.

Unity of Musical Setting
28. One musical setting for all the acclamations of the eucharistic prayer is the ideal.

29. A musical setting for new acclamations that is to be used with existing settings of the Holy, the memorial acclamation and the Amen must harmonize with the existing acclamations, that is, in the same key as the setting of the present acclamations and reflect the same or similar melodic and rhythmic motifs. The additional acclamations should not eclipse or overpower the other acclamations by a more elaborate musical setting or accompaniment. The concluding doxology and acclamation are always the climax of the eucharistic prayer, and the music chosen should reflect this fact.

30. Including the additional acclamations as well as the three existing ones in new compositions will ensure a musical integrity to the entire setting. Music that is within the range of the assembly, with strong intervals, and giving priority to the Amen as the climax of the eucharistic prayer will best allow the assembly to give its seal and assent to all that has been proclaimed. New compositions may also include a musical setting for the entire eucharistic prayer so that the presider can sing it if he wishes.

Approval of Texts
31. Proposed acclamations for use in Canada should be submitted to the National Liturgy Office for approval. Since the eucharistic prayer is the heart of the worship of the Church, new texts should not be used without the approval of the bishops of Canada.

III. Position of the Acclamation in the Eucharistic Prayers
32. To maintain the integrity of the eucharistic prayer and to insure uniformity in the placing of the acclamations within the prayer, the National Liturgy Office recommends that the additional acclamations be placed in the following places for each eucharistic prayer.

Eucharistic Prayer I

33. The Roman Canon already contains the vestige of an acclamation within it. Several sections contain the doxology, “through Christ our Lord. Amen.” The National Liturgy Office recommends that, due to the venerable tradition of the Roman Canon, the use of acclamations be restricted to a variation of this formula:

Priest or cantor: Praise to you, through Jesus Christ our Lord.
All: Amen! ( Alleluia! )

34. This acclamation is to be inserted at the end of the following sections:
1) In union with the whole Church . . . prayers gain us your constant help and protection.
2) Father, accept this offering . . . and count us among those you have chosen.
3) Almighty God . . . let us be filled with every grace and blessing.
4) Remember, Lord . . . light, happiness and peace.

Eucharistic Prayer II

35. A suggested acclamation or model is:
Priest or cantor: Holy our God.
All: Holy and strong!
Or: Holy and strong, holy and living forever!
36. Acclamations are to be inserted after each of the following sections of the prayer:
1) Lord, you are holy indeed . . . fountain of all holiness.
2) Let your Spirit . . . the body and blood of our Lord, Jesus Christ.
3) In memory of his death and resurrection . . . in unity by the Holy Spirit;
4) Lord, remember your Church throughout the world . . . into the light of your presence.

Eucharistic Prayer III

37. A suggested acclamation or model is:
Priest or cantor: Great is our God.
All: Great is your name, O Lord most high!

38. Acclamations may be inserted after each of the following sections of the prayer:
1) Father, you are holy indeed . . . by the working of the Holy Spirit.
2) From age to age you gather a people to yourself . . . to the glory of your name.
3) Father, calling to mind . . . and become one body, one spirit in Christ.
4) May he make us an everlasting gift to you . . . on whose constant intercession we rely for help.
5) Lord may this sacrifice . . . and the entire people your Son has gained for you.

Eucharistic Prayer IV

39. Though the acclamation of the people should always remain the same, the varied themes covered in this eucharistic prayer suggest that the “lead in” of the priest or cantor may be changed. The following “lead ins” correspond to the placing of the acclamations listed below:
1) Priest or cantor: Faithful our God!
   All: Strong is God’s love for us. Alleluia!
   In Lent: Strong is God’s love for us.
   Praise to our God!
2) Priest or cantor: Steadfast our God!
   All: Strong is God’s love for us. Alleluia!
   In Lent: Strong is God’s love for us.
   Praise to our God!
3) Priest or cantor: Holy our God!
   All: Strong is God’s love for us. Alleluia!
   In Lent: Strong is God’s love for us.
   Praise to our God!
4) Priest or cantor: Mighty our God!
   All: Strong is God’s love for us. Alleluia!
   In Lent: Strong is God’s love for us.
   Praise to our God!
5) Priest or cantor: Glorious our God!
   All: Strong is God’s love for us. Alleluia!
   In Lent: Strong is God’s love for us.
   Praise to our God!
6) Priest or cantor: Merciful our God!
   All: Strong is God’s love for us. Alleluia!
   In Lent: Strong is God’s love for us.
   Praise to our God!

40. If only one “lead in” is desired, the following may be an example:
Priest or cantor: Great are God’s deeds!
All: Strong is God’s love for us. Alleluia!
In Lent: Strong is God’s love for us.
Praise to our God!

41. Acclamations may be inserted after all of the following sections of the prayer:
1) Father, we acknowledge your greatness . . . taught him to hope for salvation.
2) Father, you so loved the world . . . and bring us the fulness of grace.
3) Father, we now celebrate . . . brings salvation to the whole world.
4) Lord, look upon the sacrifice . . . a living sacrifice of praise.
5) Lord, remember those for whom we offer . . . and all the dead whose faith is known to you alone..

Reconciliation I

42. A suggested acclamation or model is:
Priest or cantor: For your mercy, Lord.
All: Thanks and praise forever!

43. Acclamations may be inserted after each of the following sections of the prayer:
1) Father, from the beginning . . . in whom we have become your sons and daughters.
2) When we were lost... and was nailed to the wood of the cross.
3) We do this in memory... the sacrifice which restores man to your friendship.
4) Father, look with love... healed of all division.

Reconciliation II

44. Suggestions for an acclamation or model are:
   Priest or cantor: For your mercy, Lord.
   All: Thanks and praise forever!
   Or, Priest or cantor: Merciful our God!
   All: Glory and praise forevermore!

45. Acclamations may be inserted after all of the following sections of the prayer:
1) God of power and might... the way that leads to your peace.
2) God our Father, we had wandered... and find our way to one another.
3) Lord our God, your Son has entrusted... the sacrifice of reconciliation.
4) Therefore we ask you, Father... a sign of unity and an instrument of peace.

Eucharistic Prayer for Various Needs and Occasions

46. Suggestions for an acclamation or model are:
   Priest or cantor: Glory to God!
   All: Glory in the highest!
   Or, Glory to God in the highest!
   Or, Priest or cantor: Blessed be God!
   All: Blessed be God for evermore!
   Or, Blest be the Lord for evermore!

47. This eucharistic prayer, newly issued by the Congregation for Divine Worship as a translation of the Swiss Prière pour des rassemblements, has four variable themes which are contained in a separate preface and intercessory section. Acclamations may be inserted after all of the following sections of the prayer:
1) Blessed are you, God of holiness... and breaks the bread.
2) Great and merciful Father... the body and blood of our Lord, Jesus Christ.
3) And so, Father most holy... whose body and blood we share.
4) [I]: Renew by the light of the gospel... as a sign of oneness and peace.
   [II]: Strengthen in unity... and radiate our joy and trust to all the world.
   [III]: Almighty Father, by our sharing... and advance together on the way to your kingdom.
   [IV]: Lord, perfect your Church... by the hope of a world made new.
5) Be mindful of our brothers and sisters... and gladdens them with the light of your face.
Pastoral Reflections on the Use of Eucharistic Acclamations

John G. Hibbard

In January 1996 the National Liturgy Office asked approximately ten parishes across Canada to pilot a project using additional acclamations in the eucharistic prayer. Using more eucharistic acclamations has been discussed for a number of years in various liturgy circles. In fact, the National Liturgical Office in 1984 issued a proposal encouraging their development and use. It presented some possible acclamations and suggestions where these might be placed within each prayer. However, little resulted.

In 1989, in a consultation among the English-speaking dioceses, the bishops expressed a desire for the development of additional acclamations in order to strengthen and encourage the participation of the assembly in the central prayer of the Eucharist. Discussions with the Congregation for Divine Worship in 1990 and 1993 were also encouraging. More recently the National Committee for the Revision of the Sacramentary undertook a study regarding the addition of acclamations for the eucharistic prayer. The results of their study are included in this issue as the Guidelines for the Use of Acclamations within the Eucharistic Prayer. From past experience the National Liturgy Office knew that a test of a project is invaluable in providing refinement to any project, and thus the project was piloted across Canada.

The sacramentary committee had established some principles for the use of additional eucharistic acclamations. Two of these affected the pilot project: that the acclamations be in the same key as the musical setting of the three existing eucharistic acclamations (the Holy, the memorial acclamation and the Great Amen), and that they be truly acclamatory and consist of two parts, a "lead in" (or cue line) by the priest or cantor and a response by the whole assembly. The committee prepared suggestions, providing each of the ten parishes with several musical options as well as an acclamation for each eucharistic prayer selected.

Since our parish uses the "Mass of Creation" by Marty Haugen, we chose Eucharistic Prayer III and the acclamation that corresponded to that musical setting. The acclamation reads as follows: (priest or cantor) "Great is our God"; (assembly) "Great is your name, O Lord most high."

Because I am among those priests who do not read music, I decided that the cantor should sing the "lead in" of the acclamation. I spoke to the two music leaders of the parish to explain the project and see if they were interested in participating. Both musicians were so interested and enthusiastic that no one wanted to be left out, even though the NLO had requested that the pilot be tried in at least one celebration of the Eucharist. So, while we did not have to try it at all three Sunday celebra-

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tions in the parish, the pilot began with each of the three celebrations on three successive Sundays.

There was not a lot of time to prepare the assembly. One Sunday I gave a brief explanation of the project at the time of the announcements; the following Sunday a brief explanation appeared in the parish bulletin, complete with the music for the assembly. Our parish is not a strong singing parish; people are reluctant to sing out, so I knew that this would be a true test of the viability of the project.

Before the beginning of each Mass the song leader conducted a brief rehearsal to familiarize the people with both the music and the text. Because it takes me and the parish a long time to pick up new music, the music leaders decided that the parish would need more than the six weeks of the pilot to test the acclamations. It was also decided that no changes in procedures would occur during the six-week period. At first the response was not a hearty one, but towards the end of the six weeks the congregation was starting to join in the cantor’s “lead in” as well as in the acclamation of the assembly.

At the end of the six weeks the liturgy committee discussed the project and made a few adjustments. I now knew the “lead in,” so the committee suggested to the music leaders that I sing the “lead in” and the cantor lead the people in their part of the acclamation. It seemed that the people were not distinguishing between the “lead in” and their part. I also felt that it would help preserve the integrity of the eucharistic prayer if the priest sang the “lead in.” Also, the number of times the acclamation was sung was reduced. We felt that the acclamation was repeated too many times, a conclusion reached by other parishes also. The sacramentary committee hence reduced the number of acclamations in each eucharistic prayer.

Once the people were familiar with the acclamation, the choir began to add harmony. They also tended to hold the last notes of the acclamation in a way that made it sound like the conclusion to the eucharistic prayer rather than a text that bridged and united the whole prayer. Some cantors also tended to do the same thing, so that at times I felt that I was beginning the eucharistic prayer all over again after each acclamation. A brief meeting with the music leader and the choir eliminated this problem.

When I began to sing the “lead in” of the acclamation, the cantor was able to direct the assembly in their part, strengthening the participation of the people. The elimination of one acclamation in Eucharistic Prayer III was a noticeable improvement. At the end of two months the assembly was at ease with the acclamation, and the liturgy committee, the music leaders and I decided to continue using the additional acclamations. From January until June only Eucharistic Prayer III, with its acclamations, was proclaimed on Sundays. In June we decided to use Eucharistic Prayer II, for which the NLO had supplied an insert for Sundays and an acclamation shorter than the one for Eucharistic Prayer III. It reads: (priest) "Holy our God"; (assembly) "Holy and strong."

Again a brief rehearsal preceded each Mass. Since this acclamation is also based on the musical style of the Mass of Creation, it was already familiar to the assembly, and they picked it up very quickly. In fact, the assembly seemed to enjoy this acclamation more. Its brevity seems to make it more suitable as an acclamation. We used Eucharistic Prayer II throughout the summer and fall.

The use of additional acclamations that are wedded to the text of the eucharistic prayer produces a notable difference in the preparation of the liturgy in the parish. Now, all must be concerned about which eucharistic prayer is to be used. In the past the selection of the eucharistic prayer was the exclusive concern of the presiding
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priest, and there was very little thought
given to the seasonal use of an eucharistic
prayer. In fact, the prayer could change
from Sunday to Sunday.

Whenever a visiting priest presided in the
parish, it had to be explained to him that
he had to use a particular eucharistic
prayer. The only choice was whether he
would intone the "lead in" or ask the can­
tor to do so. The parishioners have never
complained that we used a eucharistic
prayer for long time. In fact, people have
become more familiar with the prayer. I
have noticed lately that fewer people fol­
low the eucharistic prayer in the
missalettes.

After extended use of the acclamations,
our parish will make two additional rec­
ommendations to the NLO. Some of the
acclamations are interchangeable among
eucharistic prayers, especially between
Eucharistic Prayers II and III, since both
have a strong focus on the holiness of
God. The shorter texts work better. The
acclamation, "Great is your name, O Lord
most high," could be strengthened by
shortening the text.

A by-product of this project has been the
introduction of acclamations in the prayer
of blessing over the water at baptisms and
over the oil of the sick in the prayer of
praise when these are celebrated at the
Sunday Eucharist.

By the time this article is published, our
parish will have been using additional
acclamations in the eucharistic prayer for
over a year. There are no plans at present
to abandon the practice; it has been incor­
porated into the ritual pattern of our
worship.

Summer School for Musicians

August 4-8, 1997, will see the return of the Summer
School for Liturgical Musicians to St. Joseph's College on
the campus of the University of Toronto. This year each
day will feature one element of the structure of the
Eucharist. For further information, watch for brochures,
or write to Summer School for Liturgical Musicians,
2661 Kingston Road, Scarborough, Ontario M1M 1M3,
or call (416) 208-7913

This issue of a relatively new quarterly on liturgical matters deals with a topic that raises interest whenever liturgy committees are doing long-term preparation, the liturgical year. The magazine's first section, called Scholarly Update, includes an article entitled "Great Seasons in Dialogue" by Kenneth Hannon, OMI, who points out that the two major seasons, Advent/Christmas and Lent/Easter both have the resurrection as their starting point; they support and complement each other and both have a baptismal focus in the preparatory period. The second article in this section, "A Day for His Precursor," by Michael H. Johnston, explores the "cult" of John the Baptist in liturgical practice from the fourth century to the Middle Ages. He describes the scriptural roots, the references in the Church Fathers such as Augustine of Hippo and the texts found in early sacramentaries on "the Christmas of summer."

A second section called Pastoral Focus has a number of articles that deal more directly with how the average person in the assembly experiences the liturgy. The first one by Stanislaus Campbell speaks of two feasts which he describes as "lost celebrations," Epiphany and Pentecost. The challenge of celebrating the Easter Triduum as one feast of the Paschal Mystery and its significance in the life of a Christian is the material of a second article by May Alice Pil. In a third article two Canadians, Joan Halmo and Michael Pomedli, discuss the celebration of the liturgical year with children and at the same time challenge parishes to celebrate in a way "worth remembering."

The magazine also includes liturgical notes by the editor, music notes by Kathleen Harmon, and bulletin inserts which can be used by anyone looking for snippets of information on liturgy in parish bulletins.

The dual focus of this magazine, the scholarly and the pastoral, makes it a versatile vehicle, with material for those seeking to learn more, and readable articles for those, such as liturgy committees, who have as their main goal the celebration of "good" liturgy in their parish. The four topics given for the next volume are Mary and the liturgy, liturgical gesture, inculturation, and renovation.


This book is a companion volume to The Liturgical Psalter: Text for Study and Comment, published by LTP in 1994. This collection of some of the songs and poems from the scriptures includes all the canticles currently found in the Liturgy of the Hours of the Roman tradition, including the three daily canticles, that of Zachary, Mary and Simeon. Most of these canticles are also found in another LTP publication, Psalms for Morning and Evening Prayer (1995).

These poetic prayers resemble the psalms in form and style, and they are translated in keeping with the principle that the norm is to sing them or to recite them. The translators have offered them in a rendition that is both faithful to the original Greek and Hebrew and expressed in contemporary English poetry. The language referring to people, when not referring to a historical person, is gender inclusive, and the masculine pronouns for God are fewer.

Since this is a text for study and comment, the translators have invited users' comments, which can be sent to the publisher.

Paul Bradshaw, Thomas Talley, and Robert Taft are among the fifteen colleagues, friends and former students who contributed essays to this Festschrift honouring the career of Benedictine Father Aidan Kavanagh. The twelve essays of Part I are historical, each a piece of research (necessarily brief) on a topic ranging from the dating of the Apostolic Tradition to ecumenical matters of the twentieth century. Two essays in Part II, called Liturgical Studies, deal with contemporary issues in light of the authors' research: the reading of the Passion and the commendation of the dying, and the liturgical assembly. A third article in this section describes the history of the doctoral program in liturgical studies at the University of Notre Dame, a program that was launched by Kavanagh. Another aspect of his work at this institution was overseeing the establishing of the Center for Pastoral Liturgy. A final chapter is devoted to a listing of Kavanagh's published works. In a preface Nathan Mitchell reflects on some of Kavanagh's writing, particularly on two of his books, On Liturgical Theology and Elements of Rite. A third book that is mentioned is well known, The Shape of Baptism.

Kavanagh's career, which spans four decades, also includes over twenty years as a professor at Yale Divinity School.

This book is material for those who are interested in a more academic dimension of liturgy.


Those who found Huels' book, Disputed Questions in Liturgy Today (1988), helpful when dealing with some specific issues regarding liturgical matters will welcome this new volume. Here he deals with eleven issues; the first one is unauthorized liturgical adaptations, including some specific areas, standing during the eucharistic prayer, using the Hail Mary at the general intercessions, and washing women's feet on Holy Thursday. The other topics he comments on are: preparation for the sacraments, faith, rights, and law; Sunday Mass obligation; daily Mass; the Liturgy of the Hours in parishes; individual or communal penance; sacramental sharing with other Christian; reception of sacraments by divorced and remarried persons; eucharist reservation; the age for confirmation, and lay preaching at liturgy. The last two of these were included in Huels' earlier volume; here, he revises and updates the issues in light of new developments.

Huels, a specialist in liturgical law, discusses these questions as a canon lawyer but with an understanding of the primacy of the liturgy in the life of the Church.


This bound volume is the fifth collection to be published of the Bishops' Committee on the Liturgy Newsletter, a monthly publication which has since September 1965 served as the public record for the official decisions of the Apostolic See and the American Catholic bishops' conference regarding the liturgy. Included in these issues is a series entitled "Rereading the Constitution on the Liturgy," a series already in progress in January 1991 and concluding in the August/September 1993 issue. These issues also contain a record of the development of the process to be used by the American bishops for approving the Revised Sacramentary, a description of the proposed USA adaptations to the Order of Mass, and a record of the ICEL segments approved. A provisional translation of the Mass of the Blessed Virgin Mary, Star of the Sea, can be found in the September 1995 issue.

An index of the various topics included in this volume completes the publication.
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This new publication by the National Liturgy Office offers a variety of prayers, and many suggestions for prayer, to help the Catholic community prepare for and celebrate the Jubilee Year 2000.

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