National Bulletin on Liturgy
A review published by the Canadian Conference of Catholic Bishops.

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

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

Editor:
Margaret Bick

Editorial Office:
NATIONAL LITURGY OFFICE
90 Parent Avenue (613) 241-9461
Ottawa, Ontario extension 276
K1N 7B1

Web Site: http://www.cccb.ca
E-mail: liturgy@cccb.ca

Business Office:
NOVALIS
P.O. Box 990
Ville Mont-Royal, Quebec
H3P 3M8
1-800-NOVALIS (668-2547)

Subscriptions
For one year, excluding 7% GST:
1-4 copies:
Canada $17.00
United States $20.00 US
Other countries $27.00 US

Five or more copies:
Canada $15.00
United States $18.00 US
Other countries $25.00 US

Quantity discount for this issue:
For 50 or more copies to one address, 30% discount.

Publisher:
PUBLICATIONS SERVICE
Canadian Conference of Catholic Bishops
90 Parent Avenue
Ottawa, Ontario
K1N 7B1
Tel.: 1-800-769-1147 or (613) 241-7538
Fax: (613) 241-5090
E-mail: publi@cccb.ca

The price of a single issue is now $5.50. Individual copies and back issues must be purchased from the publisher. Customers should add to the price the GST (7%) after adding one of the following amounts for shipping and handling:
For orders of $99.99 and less: 8% ($2.00 minimum charge)
$100.00 to $999.99: 5%
$1,000.00 and more: shipping costs only

National Bulletin on Liturgy is published by Publications Service of the CCCB and appears in spring, summer, fall and winter.

National Bulletin on Liturgy,
All rights reserved.

No part of this bulletin may be reproduced in any form without the prior written permission of CCCB Publications Service.

International Standard Serial Number:
ISSN 0084-8425

Legal deposit:
National Library, Ottawa, Canada
Second Class Mail:
Registration Number 2994.
national bulletin on Liturgy

The Easter Journey
Contents

About This Issue .................................................. 3

The Easter Journey
  Sunday and the Easter Journey ........................................ 4
  Triduum, the Great Paschal Feast ...................................... 13
  Easter Season .................................................................. 23
  Lent ................................................................................. 32
  Where the Journey Takes Us ........................................... 40
  Related Reading .......................................................... 45

Canadian Realities: Rediscovering, Recognizing and Celebrating the Spiritual Heritage of Canada's Aboriginal Peoples
  .......... A Pastoral Message to the Native Peoples of Canada 47

From the National Office: National Calendar for Canada ............. 51

From the French Sector .................................. Office national de liturgie 52

Index to Volume 32 (1999)
  General ................................................................. 54
  Apostolic Letter Dies Domini ........................................... 57
  Contributors .................................................................. 59
  Books Reviewed .......................................................... 60

Brief Book Reviews .............................................. Murray Kroetsch 61

The Last Word: Cultural Expression in Liturgy:
  A Reason to Celebrate Jubilee 2000 ......................... Douglas Crosby 63

Announcements
  Summer School in Liturgical Studies (Edmonton) .................. 22
  Rensselaer Program in Church Music and Liturgy
    (Rensselaer, IN) ....................................................... 44
  Pastoral Liturgy Conference (Notre Dame Center
    for Pastoral Liturgy, Notre Dame, IN) ......................... 46
  Summer Institute for Pastoral Liturgy (Ottawa) ................... inside back cover

Acknowledgements

Scripture quotations contained herein are from the New Revised Standard Version of the Bible, ©1989 by the Division of Christian Education of the National Council of the Churches in the United States of America) as adapted by the Canadian Conference of Catholic Bishops for use in the Lectionary, Sundays and Solemnities, with the exception of quotations from the psalms, which are taken from The Psalms: An inclusive language version based on the Grail translation from the Hebrew © 1963, 1986 by The Grail (England).

About This Issue

The Ontario Liturgical Conference Summer School for Liturgical Musicians offers participants an immersion experience, which most find simultaneously energizing, refreshing and exhausting. It is indeed a school, with each presenter offering a concentrated course in a particular skill. In addition to skills in music performance and music ministry, the summer school offers education on specific topics in liturgy. This year’s summer school was entitled “The Easter Journey.” Liturgy focus sessions examined the Easter journey—from Ash Wednesday to Pentecost—and reflected on how music ministers can assist communities in their struggle to undertake, understand, celebrate and savour this great journey. These talks, given by Margaret Bick, form the basis of the articles in this issue of Bulletin. For readers of the Bulletin, the articles have been amplified to be of assistance to all those responsible for preparing the community’s liturgies for the Easter journey.

Every journey has several phases. The summer school journey had five phases. First we anchored ourselves by examining Sunday, the heart of the life of the Church and key to the Easter journey. Then we moved to the Paschal Triduum (Easter Triduum), the heart of the Church’s year and the watershed of the Easter journey. On the third day, we looked at the Easter season, the great fifty days, the Great Sunday, the period of mystagogy. Not until the fourth day did we get to Lent and with a (hopefully) solid understanding of the heart of the journey in mind, we reflected on this preparatory phase of the journey. The fifth and final day was the summary day: Where do these ninety days find their unity? Where are we at the end of the Easter journey? From where can we draw energy to carry us through the annual three-month journey?

Also featured in this issue of the Bulletin is an index of Volume 32 (Numbers 156–159). Special features of this index include a separate indexing of Pope John Paul II’s letter on the Lord’s Day, Dies Domini, as well as a list of contributors and another of books reviewed.

Murray Kroetsch offers us more Brief Book Reviews. In “From the National Office” is the National Calendar for Canada recently approved by the Apostolic See. A report, “From the French Sector,” replaces the usual report “From the Regions.” We hope this will become an annual tradition.

In his message in “The Last Word,” Douglas Crosby, bishop of the diocese of Labrador City-Schefferville, reflects on jubilee and liturgical inculturation, in light of the May 1999 message of the Canadian bishops to the native peoples of Canada. (The message, signed by members of the Episcopal Commission for the Evangelization of Peoples, is reprinted in this issue of the Bulletin.)
The Easter Journey
Sunday and the Easter Journey

Sunday, the Starting Point
Our starting point in thinking about the Easter journey is Sunday. Why? First, because Sunday is the heartbeat of the Christian year. There are 52 Sundays every year. Our lives as Christians are lived Sunday to Sunday. Second, because every Sunday, every ordinary Sunday—holds the key to the meaning of the Easter journey. Third, the most important celebrations in the Lenten and Easter seasons happen on Sundays, and one of the three days of the Triduum is a Sunday. And last, but far from least, is the fact that the Sunday celebration of the eucharist establishes the norm for all celebrations of the eucharist throughout the year. This cannot be emphasized enough. The most central and fundamental pastoral and liturgical principles apply Sunday after Sunday, regardless of the season or occasion. This will be a recurrent theme throughout this issue of the Bulletin. Historically speaking, long before the Church celebrated the great annual journey of 90 days, there was the weekly journey to and from Sunday.

So, as Rogers and Hammerstein would say, “Let’s start at the very beginning, a very good place to start.”

God’s Story
In the beginning, as Genesis tells us, we find God. Our God is the God who made the towering mountains, the depths of the sea, the vast reaches of outer space, the arid deserts teeming with life, the expanse of the polar ice masses, the smallest particles of matter (the genes, chromosomes and DNA), the explosive power of the volcano and earthquake, the gentleness of the breeze and butterfly. Our God is the creator of all humanity in its diversity, yet still more the same than different.

This God wants only to be at one with creation, with us. The prophet Isaiah describes God’s will in these words:

In the days to come the mountain of the Lord’s house shall be established as the highest of the mountains, and shall be raised above the hills; all the nations shall stream to it. Many peoples shall come and say, “Come let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths” (Is 2.2–3a).

On this mountain the Lord of hosts will make for all peoples a feast of rich food, a feast of well-aged wines, of rich food filled with marrow, of well-aged wines strained clear (Is 25.6).

In these words, Isaiah tells us that our God, the God of creation who created in love, desires intimacy and communion of life.

But sin entered the relationship, and with it division. The bible stories of the fall of the first humans and the arrogant show of self-sufficiency at Babel illustrate the disastrous effects of humanity’s bid for autonomy from God: war, division, hatred, violence, alienation from God and from each other.

But God reached out in many ways to rebuild the relationship. God called forth a people and brought them out into the desert to become the people of God, to form them into a community that would be seen as the people of God, as a sign of God’s love and will for all humanity. God gave the law to Moses to define the
requirements for happiness and harmony, and to guide the people in covenant life. Throughout history, whenever the people wandered away from covenant life, God sent prophets to call the people back to relationship, to intimacy and communion of life.

In the fullness of time, the eternal Word of God—Jesus, the Son of God—became human to inaugurate an eternal kingdom of love, and to introduce communion of life with God. In life and death Jesus poured himself out in order to announce God's favour to the world, to demonstrate God's hospitality in the flesh, to bring people back to God, to do whatever had to be done so that humanity would understand.

Throughout his lifetime Jesus poured himself out in service to others and obedience to God. He emptied himself for the life of the world. He gave of himself to teach, to heal, to liberate, to spread the good news of God's unconditional love, and of God's dream of life together forever.

In pouring out himself on the cross, Jesus began his passage to a new, glorious, resurrected life and exaltation at God's right hand. This is what we call the paschal mystery. 1

St. Paul says it this way:

Christ Jesus, ... though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil 2.6–11).

Paschal Mystery and Eucharist

The paschal mystery is what we are called to celebrate in every eucharistic assembly—on Sundays, on weekdays, during Easter, during Lent, even at weddings and funerals. Every gathering for eucharist celebrates the paschal mystery above all else.

In every eucharist, on every Sunday, we celebrate that Jesus, who poured out his life, was raised from the dead to new and glorious life, and has been exalted forever above all as Lord. Because of his willing, total self-gift, Jesus reigns forever at God's right hand, still fully human, still fully divine. This is why we say: Jesus is Lord. This is the most ancient title the Church gave to the risen Jesus. As Lord, Christ continually pours out life for the world through the power of the Holy Spirit.

The Paschal Mystery, the Eucharist and Us

We celebrate because, as Lord, Christ has shared all this with us. By our baptism, as St. Paul says, we are all members of the one body of Christ. United with Christ in this way, we share in the life of the Trinity. A popular song of a few years back that claimed that “God is watching us—from a distance” is wrong. In Christ, there is no distance; the gap is bridged in Christ who is the embodiment of God and humanity. And God is doing a lot more than watching us. God, in Jesus Christ, through the power of the Holy Spirit, is working in, through, with and among us.

Because of our baptism, we are all forever bonded to Christ and to each other. Thus, we are never alone. What we do together, we do in the name of Christ. “Where two or three are gathered in my name, I am there among them” (Mt 18.20).

Because we are one with Christ, we share in all that he is. We share his life, so we are brothers and sisters with each other, family in a most profound sense. We share his

1 “Paschal” from Aramaic pasha, Greek paskha, ecclesiastical Latin pascha, related to Hebrew pesah = passover, passage.
relationship with God, so we too may call God “Father.” We share his priesthood, so we too offer praise and prayers on behalf of the whole world. We share his mission, so we too go into the world to announce God's unconditional love, and to offer healing, liberation and fullness of life to all. This is never more clearly demonstrated than in the Sunday celebration of the eucharist.

The Sunday Assembly as Sign

Gathered at the table of the Sunday feast, we see the undoing of Babel. We see God's great ingathering of the world: people coming together to bring the kingdom of God another step closer.

Gathered at the Sunday eucharist we see peace and justice at work in our midst. We see hospitality and unconditional welcome. We see joy that seeks and works for the joy of others, and we see happiness that liberates all and oppresses none. Joy, because we gather in an attitude of gratitude, a recognition that all is gift, that we can accomplish nothing without God, that we cannot earn anything, that Christ has done all for us.

The Sunday assembly is the great gathering of the nations around the table on the mountain of God. We have but to open our eyes to see. Look around next Sunday. Look around your parish. Look around your city. Look across the nation. “From age to age you gather a people to yourself so that from east to west a perfect offering may be made to the glory of your name” (Eucharistic Prayer III).

This is the gathering of God's family—young and old, married and single, strong and infirm, rich and poor. Our Sunday eucharist is the great family reunion where the kids sit on the old folks laps to hear the family stories retold once more, and the young stand together with the old in their struggle to mature in Christian life.

This is the ingathering of the scattered flock of God, a sign—in flesh and blood—of God's forgiveness, a sign of the reconciliation of God with humanity, made possible by the voluntary passage of Christ through death to new life.

The eucharistic feast is the intimate union of Christ with his bride the Church, made visible. It is the body of Christ united with Christ the Head. As in the kingdom of God in its fullness, there are no divisions here.

Christ Speaks in the Sunday Assembly

At the Sunday eucharist, the presence of Christ, who is speaking in the word proclaimed, has the power to touch hearts: to cut to the heart, to call forth and enable a response of gratitude and praise. The liturgy of the word is not merely a reading of scripture, not even simply a proclamation of scripture, but a celebration of the real presence of the living Word of God, the Word made flesh who dwells among us, Jesus the Christ.

In the liturgy of the word Christ speaks, opening for us again the great story of salvation, the great story of God's love for us, the story of our journey back to God. It is an invitation to kingdom life. “Today this scripture has been fulfilled in your hearing” (Lk 4.21). This is the crux of the matter. The story we proclaim is not merely a story from of old: this is the story of what God does here and now. In fact, this is what God is doing in this very assembly. We have but to look around with the eyes of faith and see. Our God reigns. We are a new creation. This is the good news that sends us to the Lord's banquet table.

Sunday Liturgy: Christ's Liturgy

Sent to the banquet table by this good news, the body of Christ is united with Christ, by Christ—the risen Lord, its Head—to give praise and thanks to God for all of creation and for salvation. We join the risen Lord in giving thanks for all that God has done, for the new, resurrected and glorious life of Jesus, for the new life we share, the new life we live, in and with the risen Lord.
The eucharistic prayer is the heart of the Sunday celebration, and in fact makes the mass the mass. It is in the eucharistic prayer that we join in Christ’s eternal hymn of praise to God who raised him from the dead. This is Christ’s liturgy, his hymn of praise, to which his body joins its voice. The eucharistic prayer is the Church’s great table blessing prayer. This prayer has cosmic dimensions, “all creation rightly gives you praise”; and our song is always joined to that of the “choirs of heaven.”

“Father, it is our duty and our salvation always and everywhere to give you thanks through your beloved Son, Jesus Christ” (Preface for Weekdays VI). It is our salvation to give thanks to God. We are saved in our act of giving thanks. Opening ourselves to God in gratitude opens us to communion and transformation: communion of life in God and transformation into the body of Christ, living to give life to the world. For this reason, the Council Fathers call the Sunday eucharist the source and summit of the Church’s life and work.²

In the eucharistic prayer we ask the Holy Spirit to transform the offerings and to transform us. “As we receive from this altar the sacred body and blood of your Son, let us be filled with every grace and blessing” (Eucharistic Prayer I). “May all of us who share in the body and blood of Christ be brought together in unity by the Holy Spirit” (Eucharistic Prayer II). “Grant that we, who are nourished by his body and blood, may be filled with his Holy Spirit, and become one body, one Spirit in Christ” (Eucharistic Prayer III). “Gather all who share this one bread and one cup into the one body of Christ, a living sacrifice of praise” (Eucharistic Prayer IV).

**Dining at the Table of the Lord**

We live under the reign of God and dine at the Lord’s table, the eucharistic table. This table is the victory table of those for whom Christ has conquered death. The table of the eucharist is also the table of the wedding feast at which Christ and his bride the Church are intimately one. We taste of the feast of the banquet table of the kingdom of God, the food of which is the very body and blood of the Lord. Such is the nature of the Sunday eucharistic meal. “Take this, all of you, and eat it: this is my body which will be given up for you.” “Take this, all of you, and drink from it: this is the cup of my blood, the blood of the new and everlasting covenant ... Do this in memory of me” (Eucharistic Prayer I, II, III, and IV).

The food of the kingdom, the body and blood of Christ is prepared for our sharing—one loaf of tasty, life-giving bread is divided for all to share; one generous cup of wine for all to drink. This sharing of food is a sealing of the covenant, the new covenant, the new and eternal covenant by which we are intimately bound to God and to each other through Christ. We are taking on the shape of the kingdom of God.

**The Body of Christ at Work in the World**

We are taking on the shape of the kingdom of God so that we might carry on Christ’s mission of transformation of the world. Christ came to inaugurate the transformation of the world. Because of Jesus, the world is taking on the shape of the kingdom of God. And this is nowhere more evident or more effective than in the great Sunday celebration of eucharist.

The paschal mystery is about Christ’s outpouring of himself for the life of the world. This outpouring has not ceased. Christ our exalted Lord and Saviour pours out his life into the world by the power of the Holy Spirit in the life of the Church. “And that we might live no longer for ourselves but for him, [Christ] sent the Holy Spirit from

---

² See *Constitution on the Sacred Liturgy*, 10.

³ “Transubstantiation” is the theologically more accurate term applied to the action of the Holy Spirit upon the bread and wine.
you, Father, as his first gift to those who believe, to complete his work on earth and bring us the fullness of grace" (Eucharistic Prayer IV). In the Sunday eucharist, Christ unites our sacrifice of praise with his sacrifice on the cross. We vow to pour ourselves out for the life of the world; our lives, our life together becomes a living sacrifice of praise.

The sending forth is swift, powerful and to the point: "Go in peace to love and serve the Lord" (Concluding Rite, Dismissal). We are not to linger on the mountaintop, nor in the upper room. Peace is to characterize our going: we are to go as the body of Christ in the world—his hands, eyes, voice and heart. Loving and serving the Lord go hand in hand: to serve others is to serve the Lord; to pour out our lives for the life of the world is to serve the Lord; to proclaim the kingdom with our lives is to serve the Lord.

The Paschal Mystery, Eucharist and Sunday

The Lord's Day
Why Sunday? Why not some other day? Why not once a week on the day of our own choosing? For a full explanation, Pope John Paul II's letter Dies domini (On Observing and Celebrating the Lord's Day) is recommended. It is an extraordinary document. It's well worth the time to sit down with it, especially for a parish council, liturgy committee, ministry group or other parish group.

Sunday is the Lord's day. When we say this, we mean that it belongs to Christ, the risen and exalted Lord of glory, whose life we share by baptism. Sunday is the day of the resurrection—the weekly anniversary of the resurrection of Christ. For the earliest Church, it was the only feast. There were no other feasts, no seasons, just Sunday. For Christians, Psalm 118.24, "This is the day that the Lord has made; let us rejoice and be glad," speaks of Sunday.

First Day
Sunday is the first day of the week, distinct from the Sabbath, which is the last day of the week. Every gospel uses the phrase "the first day of the week" to describe the day on which Christ rose, and the day on which the Spirit was given. Sunday celebrates both.

Sunday is the first day, the day of the new creation in Christ. It is the first day, the beginning of life in the in-broken kingdom of God, introduced through his passage into new life.

In the book of Genesis, the first day of creation is the day of light. "Let there be light" (Gen 1.3). On Sunday, the first day, Christ the light of the world came forth, and comes forth, from the tomb to shatter our darkness. What day is more fitting to celebrate the birth of a new creation in Christ?

Eighth Day
The early Church often called Sunday "the eighth day." The world was created in six days; God rested on the seventh. And so our week has seven days. Seven represents perfection, completion. Eight is beyond that; it is about eternity. As the eighth day, Sunday is the day beyond all time, eternity. Here, the end times have broken through; the kingdom of God is at hand, very near.

Day of the Eucharist
Sunday is the day of the Church. On a Sunday, the Spirit was first given to the Church. Sunday is the Christian Sabbath. It is a day of rest, also a day of fellowship, joy and celebration. So, on the day of the Lord, the Church gathers at the Lord's command, "Do this in memory of me" (Eucharistic Prayer I, II, III, and IV). "Do what?" some may ask. Eat and drink in celebration of the passage of Christ, the
paschal mystery. “Do what?” On the day of the resurrection gather to praise God's mighty deeds: the deeds of creation and salvation, especially our salvation accomplished through Christ. “Do what?” Gather in the name of Christ, as his body united with him in his praise of God who gives us life in the kingdom for ever. On what better day should the Church assemble?

Celebrating the Paschal Mystery on Sunday

Most readers of the Bulletin are involved in preparing some community’s liturgical celebrations. Those who do this extra work on behalf of the community, and those who exercise particular ministries within the liturgy, should bring to their work a rich understanding of the mystery we celebrate. Our understanding of the paschal mystery will be reflected in the attitude with which we approach our work and those with whom we share it, as well as in the choices we make in preparing particular events. The following are some specific practical recommendations for bringing the paschal nature of the Sunday eucharist to the forefront.

The Basics

All who prepare or minister in the Church’s liturgy must be familiar with the liturgy documents, or at least read them annually. The Constitution on the Sacred Liturgy (CSL) and the General Instruction of the Roman Missal (GIRM) are the basics. If what has been said in this article about the eucharist is true, then it goes without saying that we should at least read the instructions. In this respect, some people pay more attention to their coffee maker and VCR than to the Sunday eucharist.

Decor

The greatest challenge in the task of preparing the physical environment for the Sunday eucharist is that of finding the correct focus. It seems obvious that seasonal and special decor ought to take a back seat to the primary symbols of the liturgy. However, on many occasions—especially so on Thanksgiving Day, Christmas and Easter—displays of harvest bounty, crèches, evergreens and poinsettias, lilies and hydrangeas compete with or even completely obscure the view of the altar table. The great Sunday banquet begins to look more like a picnic, or worse, like a sorry ceremony accompanying the viewing of the display.

One of the roots of this problem is that we have minimized those things that are most central to the celebration. Consequently, we need to fill the void we have created in the sensory experience of the liturgy with secondary decor that ultimately distracts us from the feast, rather than enhancing our perception of it. The food of the feast—the bread and wine which will become the body and blood of the Lord—must have the appearance of food and should draw people to the feast at the Lord's table. Parishes can add a poignant dimension to the experience of the Lord's supper by calling on the previously untapped gifts of the community's bakers and vintners to bring forth bread and wine for the Sunday feast. The combination of their talents and experience, with some training on the special challenges of providing the bread and wine for the eucharist, will bear fruit more lasting than exotic displays and flamboyant decor.

And what of the other “works of human hands” that we use every Sunday in our liturgy. Are the communion cups and plates beautifully made? Do they even match? Has the lectionary or book of the gospels been given a beautiful protective covering? Is the ambo treated with a dignity equal to that of the altar table? Is the table treated with dignity, or covered with clutter? Is it reserved for the feast, or is it the all-purpose place of the presider?

Does the community's processional cross speak of the glory of the paschal mystery? Does it enjoy its rightful place near the altar? Is there always someone present who

---

6 See CSL, 283.
is trained to carry it into the assembly in a gracious manner?

Are the candles crafted from beeswax? Are the flowers that adorn the worship space real? Are they cared for and removed or replaced as needed? Are the shrines of local favourite saints located so that they do not compete with major liturgical focal points (font, table, ambo).

Music

Ministers of music are the keepers of the Church's song. The nature of the Sunday eucharist demands that music ministers take great care in selecting music for the Church's celebrations.

Entrance Songs

Think of the entrance hymns chosen for the Sunday celebrations during the past weeks (even better, the past year) in your community. Now consider these words from GIRM, "The purpose of the entrance song is to open the celebration, intensify the unity of the gathered people, lead their thoughts to the mystery of the season or feast, and accompany the procession of priest and ministers" (25). It goes without saying that if the entrance song is to intensify the assembly's unity then the people have to be able to sing it, and to do so with gusto. It has to be one they have come to know and love.

If it is to lead their thoughts to the mystery celebrated, the paschal mystery, then it has to be a song to God, not a song to a saint, and not one in which we simply retell a bible story. And it has to be a song of joyful praise, not one of apology, not a song of petition.

If it is to accompany a procession then the melody, rhythm and tempo have to be able to do just that. The song must accompany the procession and support its action; it is not enough that it merely happens at the same time. And make sure it is not too long or too short for the journey up the aisle. We've all heard that we shouldn't stop a hymn halfway through, but neither should we sing a seven-verse song for a two-verse journey. Nor should the people be made to sing verses over again simply because music ministers chose a two-verse song for a seven-verse journey.

Psalms and Acclamations

Think of the musical settings of the responsorial psalms and the acclamations in use during Ordinary Time: eucharistic acclamations, psalms and gospel acclamations. The Canadian Oxford Dictionary defines an acclamation as "loud, eager assent," or "shouting in a person's honour." How do the musical settings you use measure up? Do the words "joyful" and "eager" come to mind? Does your community know a gospel acclamation that can be used to accompany a true gospel procession: a strong, musical setting that does not wear thin when repeated over and over as the gospel book is carried throughout the assembly?

Communion Songs

Draw up a list of the communion songs used in the past weeks, (even better, the past year). Consider these words from the GIRM about the song at communion time, "Its function is to express outwardly the communicants' union in spirit by means of the unity of their voices, to give evidence of joy of heart, and to make the procession to receive Christ's body more fully an act of community" (56i). The communicants' voices can only be united if the communicants are actually singing. This means the song has to be familiar to the people and must be one they can participate in without a hymnal in their hands. Songs with memorable refrains fit the bill well. For this reason the Church has a long tradition of singing psalms responsorially (alternating between the cantor and the rest of the assembly), especially Psalms 23 and 34, at communion time. Communion songs for the Sunday assembly must be songs of joy and praise, and they must be chosen so as to invite the people in, or they are out of sync with the liturgy.

And the general rules don't change for the song at the time of the presentation of the gifts (if music is used).
Music that Promotes Participation

The Constitution on the Sacred Liturgy has made the role of music ministers one of promoting participation. "In the reform and promotion of the liturgy, this full and active participation by all the people is the aim to be considered before all else" (CSL, 14). This paragraph reminds music ministers what this ministry is all about: getting the people to sing. Choirs and cantors cannot give in to the temptation to sing for the people, even though the people may want us to. Singing the praises of the God who loves them and shares life with them is the privilege and duty of all the faithful of God. Music ministers cannot sing for others, even if these others want us to. If the whole assembly isn't singing, we have to find out why, fix it, and then get out of the way—get away from the microphone and let them sing. Then music ministers can have fun adding the extra parts that will make the song sparkle.

The requirement for the people's participation is stated strongly in the paragraphs quoted above. If the people aren't singing, the song is not doing its job; music ministers are not doing their job. This kind of participation requires that we teach the people the songs. Simply using a song at mass over and over will not do. The rest of the assembly must be taught the song and they will need even more teaching than the leader, the choir or the instrumentalists. Take a few minutes each week to go over the less familiar pieces. And don't expect the assembly to memorize the words of a whole hymn.

Within the music ministry, choir or group members should wake up Sunday morning confident of the music. If you need to practice today's music (as opposed to warming up) as the people are gathering, you're not ready to do it at liturgy: you're not ready to pray it.

A Repertoire for the Whole Assembly

The nature of the assembly as the redeemed people of God and the body of Christ also demands that the community's repertoire be carefully planned. When music ministers ask the people to put energy into learning a new hymn, do we make sure our songs are widely useful, songs that we will use often? Or do we waste the people's time with songs of limited application, songs we may never use again? Do music ministers take care that the songs are not beyond the musical capacity of the community? We can attempt to stretch the people's musical capacity, but we must make sure we have built up their confidence before moving on to the more challenging pieces.

All this points to the need to control the parish repertoire. Music leaders should have a hard copy of the community's repertoire, rated according to who knows it (Saturday 7 PM, Sunday 9 AM, 10:30, 12:00, everyone). It should also be classified according to which part of the mass it is suitable for. After examining the gaps, the director of music can establish a timeline by which the repertoire can develop and grow according to community need, not musician's whim.

One technique for stretching repertoire gently is to use old tunes for new texts. The metrical index in the choir edition of the Catholic Book of Worship III is very helpful in this regard. And it has lots of old, familiar and popular hymn tunes to draw from.

And if we don't buy enough hymnals for everyone, doesn't this say we're not expecting everyone to sing? Also, don't forget to make sure that the priest, and servers and anyone else who sits in the sanctuary has a hymnal available; they are part of the assembly and the example they set for the rest of assembly is crucial.

We can free people from their books if we use lots of songs with refrains. This means that they can watch the processions we choreograph so carefully. They can see the procesional cross, the incense, the gospel book, and the bread and wine which will be so central to the celebration. They can see that the whole body of Christ is joining in the song—they are not singing alone.
Easter Journey • Sunday

Preaching
Much can be and has been said about liturgical preaching. This brief discussion will focus on key points from three basic liturgical documents.

By means of the homily the mysteries of the faith and the guiding principles of the Christian life are expounded from the sacred text during the course of the liturgical year ... (CSL, 52).

It should develop some point of the readings or of another text from the ordinary or from the proper of the mass of the day, and take into account the mystery being celebrated and the needs proper to the listeners (GIRM, 41).

The purpose of the homily at mass is that the spoken word of God and the liturgy of the eucharist may together become "a proclamation of God's wonderful works in the history of the salvation, the mystery of Christ." ... Moreover Christ is also always present and active in the preaching of the Church....[I]t must always lead the community of the faithful to celebrate the eucharist wholeheartedly, ... But this demands that the homily be truly the fruit of meditation, carefully prepared, neither too long nor too short, and suited to all those present, even children and the uneducated (Lectionary for Mass: Introduction, 24).

Taken together with a paschal understanding of the Sunday eucharist, these important paragraphs from documents of the universal Church shed much needed light on preaching in the Sunday liturgy of the word. The Sunday eucharist is not an educational moment. The Sunday eucharist is a celebratory moment: the action of a community that knows the great story of salvation, the good news of Jesus Christ; the action of a community that has experienced the action of God in their lives. The liturgy of the word at the Sunday eucharist is a mystagogical moment, opening up for deeper reflection the meaning of the community's experience of the Church's liturgy, and the wonders of life in Christ, and moving the assembly to insight and awe. Rather than impressing with erudition, or shaming with moral platitudes (or frightening with threats of damnation), the true homily rouses the assembly to "lift up [their] hearts" in praise of the God of infinite love.

Liturgical preaching must constantly seek to keep before listeners the glory of their unique identity, the reality of God's transforming action at work in the eucharistic assembly, and the nature of life now, under the reign of God.

Eucharist in the Life of the Church
There are still those out there and among us who question the importance of celebrating well, who cannot see any reason for putting such energy into the liturgy week after week. To them we offer the words of the Constitution on the Sacred Liturgy:

For the liturgy, "making the work of our redemption a present actuality," most of all in the divine sacrifice of the eucharist, is the outstanding means whereby the faithful may express in their lives and manifest to others the mystery of Christ and the real nature of the Church. It is of the essence of the Church to be both human and divine, visible yet endowed with invisible resources, eager to act yet intent on contemplation, present in the world yet not at home in it; and the Church is all these things in such wise that in it the human is directed and subordinated to the divine, the visible likewise to the invisible, action to contemplation, and this present world to that city yet to come which we seek. While the liturgy daily builds up those who are within into a holy temple of the Lord, into a dwelling place for God in the Spirit, to the mature measure of the fullness of Christ, at the same time it marvellously strengthens their power to preach Christ and thus shows forth the Church to those who are outside as a sign lifted up among the nations, under which the scattered children of God may be gathered together, until there is one sheepfold, and one shepherd (CSL, 2).
Triduum, the Great Paschal Feast

Introduction
The Triduum is described in the Church documents as “the culmination of the entire liturgical year” (General Norms for the Liturgical Year and the Calendar [GNLYC], 18). The whole of the Church’s year flows to and from this great feast. So, it becomes obvious that to understand the rest of the year we must understand the Triduum. To understand the Easter journey we must understand the Triduum.

Triduum and Paschal Mystery
Christ Jesus, ... though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death, even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil 2:6-11).

During the Triduum, the Church basks in the glory of the death and resurrection of Jesus, the paschal mystery. For, what St. Paul has described as the folly of the cross, is the wisdom and power of God, the glory of Christ and the salvation of humanity.¹

The Triduum is a time of high festivity and profound solemnity in which we more than celebrate Jesus’ great passover. We, the Church, are, in fact, actually drawn into that passover ourselves. We enter Christ’s passage and are transformed for kingdom life. Jesus makes his passover ours, and we proclaim this in the celebration of the sacraments of initiation, the Easter sacraments—baptism, confirmation, and eucharist—at the climax of the feast. Those chosen for initiation are drawn through the waters of baptism, the waters of death and life (death to sin and life in God); they are anointed into the royal, priestly household of the kingdom, and join us at the table of the Lord for the kingdom feast, the victory feast of the risen One, the wedding feast of Christ and his bride the Church.

The Anniversary Approach
There are two main ways to approach the Triduum. The first approach may be called the “Anniversary Approach.” From this perspective, the Triduum is a sequenced series of anniversaries. Holy Thursday is simply the anniversary of the Last Supper, celebrating the institution of eucharist and the ordained priesthood. Good Friday is viewed as the anniversary of the Lord’s suffering and death. Holy Saturday is rather empty. The Easter Vigil is understood as simply the midnight mass of Easter Sunday, which is the anniversary of the resurrection, the event that proves Jesus’ divinity.

When we take this approach, the Evening Mass of the Lord’s Supper becomes disconnected from the rest of the Triduum. It has lost its paschal dimension. It has nothing to do with Jesus’ death and resurrection, other than the close temporal proximity of the two original historical events. It’s just an anniversary celebration. People who take this approach may be tempted to skip the celebration of the Evening Mass of the Lord’s Supper.

¹ See 1 Cor 1.18–25 and Rom 5.1–8.
because they do not see its connection to the death and resurrection of Christ. It is as though Jesus just happened to leave it to the last minute to institute the eucharist; and now we have to go to church three days in a row. The Triduum, the great family feast, becomes privatized and fragmented. Each one picks and chooses which moments of the feast he/she will celebrate.

Taking the Anniversary Approach, we attempt to relive the events of what some might call "Jesus' last days." Some even reenact the moments in various ways within the liturgies. We see and celebrate history. We no longer see, experience, and celebrate mystery. Because we do not see the mystery in the history, we cannot see ourselves in it. We remember as sympathizers, rather than celebrating as members of the body of the risen and exalted One. The Celebration of the Lord's Passion is transformed into a wake for the dead Jesus. The celebration takes on a morose atmosphere, a mood of foreboding. The church becomes a funeral parlour. People even come dressed in black. The Easter Vigil's rites of initiation are resented by some as intrusive complications in the liturgy. And to further complicate matters, as you may have already noticed, this approach gives us a four-day Triduum: Holy Thursday, Good Friday, Holy Saturday, Easter Sunday.

The Mystery Approach
If, instead, we take the "Mystery Approach," things fall into place. The paschal mystery is one mystery. Like the mystery of the Trinity, it is complex, multidimensional, multi-faceted, but it is indivisibly one mystery. The one mystery is celebrated in one feast, one festival—a very long festival, but still one. So we think not of coming to church many times in three (or four) days, but of going to church once, and coming home for breaks. Like they say in the Florida tourism commercial, "You never really leave." That's why there is no dismissal on Thursday evening and no entrance procession or dismissal on Friday afternoon. We are not told to leave, as at Sunday mass; we just do. We just go home for breaks.

The Paschal Fast, Glue of the Feast
The glue that holds it all together, even when we go home, is the paschal fast. In days long past, this meant abstaining from all food for the duration of the feast. Like Sunday, the Triduum is both liturgical and domestic. For those who cannot sustain such a fast, more creative approaches may be found. It may mean a change in the amount and kind of food we eat. It may mean a change in the music with which we surround our lives. It may mean turning off the television, radio or stereo. It may mean engagement in social outreach, volunteering at a local food bank, or soup kitchen, or nursing home. It should mean a drastic reduction of our regular weekend activities: work, shopping, household chores, etc. If we establish an atmosphere of retreat and reflection at home, then the liturgies of the feast do not come as irritating interruptions in the normal flow of the days, not "just so much church at once," but as peak moments of celebration and fellowship.

The Character of the Triduum
From start to finish, this is a time of fellowship, joy and festivity, and oft-forgotten sacred rest. The whole community gathers in one place for one celebration. The note of joy and festivity is sounded in the opening words of the Triduum—the entrance antiphon of the Mass of the Lord's Supper. "It is our duty to glory in the cross of our Lord Jesus Christ. He saves us and sets us free; through him we find salvation, life and resurrection."

The "Glory to God" is sung at the Evening Mass of the Lord's Supper for the first time since the beginning of Lent, musically marking the heightening of festivity in the shift from Lent to Paschal Triduum.

On Friday, the first reading of the Celebration of the Lord's Passion (Is 52.13 – 53.12) carries the triumphant tone into this celebration: "See my servant shall
Easter Journey • Triduum, the Great Paschal Feast

prosper; he shall be exalted and lifted up, ... he shall startle many nations ... Therefore I will allot him a portion with the great ..."

And we acclaim the passion gospel (Jn 18.1–19.42) as those who share in Christ's triumph over evil, sin and death. “Christ became obedient for us even to death, dying on the cross. Therefore God raised him on high and gave him a name above all other names” (Phil 2.8–9).

Note that even in the Celebration of the Lord's Passion our acclamation does not stop at the cross as an instrument of death, but insists on the unity of death and resurrection. The cross is the instrument of our salvation. Even as we proclaim and venerate the cross, the Church never allows death to have the last word. At no time does the Triduum take on the spirit of a wake or funeral, not even on Friday afternoon.

Music Ministry throughout the Triduum

Since there is a single gathering of the whole community, it is most appropriate that, where a parish has several different music groups, the groups should combine, so that all serve at all the major liturgies of the Triduum. This will bring all the musical resources to bear on this most important occasion. It will give everyone present someone in the music ministry with whom they can identify. This kind of collaboration will ensure that the music chosen is familiar to everyone regardless of which Sunday mass they usually attend. Divvying up the work, assigning individual liturgies to different music ministers undermines the unity of the feast.

The musician's responsibility for promoting the full, conscious and active participation of all the people is in full force throughout the Triduum. Music ministers cannot give in to the temptation to step into the limelight with various special musical pieces in which the people have no part.

Nor should the music of these liturgies be so elaborate that it overshadows the ritual action. In our collaborative liturgy preparations we have to go for balance and establish some priorities. I was at a festive liturgy recently, not a Triduum celebration, where there was a sixty voice choir, twenty liturgical dancers, but no servers. There was no one to carry the processional cross for the entrance procession, nor the candles for the gospel proclamation, even though there was a one-person gospel procession. To make matters worse, the only thing, spoken or sung, that came clearly through the sound system was a special piece the choir had prepared.

Preaching throughout the Triduum

The unity of the Triduum can be severely undermined if there is a change of preachers from one liturgy to the next. Ideally, the same person should preach at all the major liturgies of the feast. At the very least, if there must be more than one, homilists should work closely together during their preparations, so that preaching will be consistent and coherent, and show a progressive unfolding of the various dimensions of the mystery of Christ's passover. The connections between and among the various liturgies must be made.

Preachers need to keep the Christ of John's gospel in the forefront—victor, not victim, even in the depths of suffering. Keep in mind, also, the admonitions found in the notes on Passion Sunday in Guidelines for Pastoral Liturgy: Liturgical Calendar against inserting any trace of anti-Semitism in the liturgies of this and the surrounding seasons, whether in preaching or in any other aspect of the celebrations.

Decor throughout the Triduum

Drastic changes of decor from liturgy to liturgy will also damage the unity of the

---

2 Guidelines for Pastoral Liturgy: Liturgical Calendar is published annually by the Canadian Conference of Catholic Bishops.
Triduum. In fact, too much decor will only distract from the major symbols and actions of the celebrations: footwashing (basins, water, towels), communion (bread, wine, vessels, full sharing by all), veneration of the cross, light and dark, immersion in the font, anointing with fragrant chrism.

Save the flowers for the Vigil. None are needed for Thursday night. The altar of repose need not resemble the garden of Gethsemane.

**Our Three-Day Triduum**

At this point it's probably a good idea to define a three-day Triduum. The foundation of a correct count is an understanding of liturgical time. Following our Jewish liturgical heritage, in liturgical time, Sunday and solemnities (and therefore the Triduum) begin and end with sunset (GNLYC, 2). This is why we can celebrate a mass of the Lord's Day on a Saturday evening.

**Day One: The Day of the Lord's Death (Good Friday)**

Day one of the Triduum is called the "Day of the Lord's Death." The Day of the Lord's Death, "Good Friday," begins in the evening—Thursday evening—and ends on an evening, Friday evening. Good Friday, therefore, has two major liturgies: the Evening Mass of the Lord's Supper and the Celebration of the Lord's Passion.

By tradition, two things must be in place before the Triduum begins on Thursday evening: the oils (chrism, and the oils of catechumens and of the sick) must be blessed, and penitents must be reconciled. The oils, two of which—the oil of catechumens and chrism—will be used during the Triduum, are blessed at the Chrism Mass (the only mass of Holy Thursday, which is celebrated during the day on Holy Thursday or at some time during the last week of Lent when a large part of the community can gather). Penitents are reconciled before the Triduum begins so that, their penance completed and reconciliation sealed, they may celebrate the whole feast together with the whole community.

Scheduling penance services or confessions once the feast has begun, for example on Good Friday, is inappropriate.

**Celebrating the Evening Mass of the Lord's Supper**

As we read in the entrance antiphon, the cross is at the heart and centre of this celebration. We journey to the great feast to glory in the cross. The opening hymn of the Evening Mass of the Lord's Supper opens the whole Triduum festival, not just this mass; so, the opening hymn should point the community to the cross.

"Lift High the Cross" (Catholic Book of Worship [CBW] III #435, CBW II #545) works well. And it has a refrain, so people aren't glued to their books. Their eyes are freed to focus on the community's proces­sional cross as it is carried through the assembly. Or try "Sing My Tongue the Ageless Story" (CBW III #381) to the tune LAUDA ANIMA (CBW III #565). It's a new text from the Dominican Friars of Toronto. It doesn't have a refrain, but the text is good, and this melody is strong enough to support the procession. "Tree of Life" (CBW III #373) could do in a pinch (if the community already sings it well!), but, in less than expert instrumental hands, it may lack the glory demanded of this feast.

And, by the way, make sure there is a cross in this procession. In addition, the oils we will need at the Easter Vigil may be brought into our midst tonight in this procession.

The readings tonight—of covenant keeping, table fellowship and footwashing—give us eyeglasses through which to see clearly the cross that we will venerate on Friday afternoon. Like the earliest disciples, we have to remember the supper when we think about the cross. We cannot fully understand the cross if we do not understand both the meal and footwashing.

"It is the Passover of the Lord," says the first reading (Ex 121–8, 11–14). "This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord;
throughout your generations you shall observe it as a perpetual ordinance."

"[A]s often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes," says St. Paul in the second reading (1 Cor 11.23-26). This mass (and every mass), this sacred and sacrificial meal is a proclamation of the paschal mystery.

"[l]f I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you." The gospel reading of this celebration (Jn 13.1-15) begs the question: "What has Jesus done?" The answer: "He has poured out his life in service to God and all people." Both the footwashing and the food of the feast, Christ's very body and blood, are signs of this. This is Christ's sacrifice.

"How can I repay the Lord for his goodness to me? The cup of salvation I will raise; I will call on the Lord's name ... A thanksgiving sacrifice I make; I will call on the Lord's name," declares the responsorial psalm (Ps 116.12-13, 15-18). The eucharistic meal is our thanksgiving and our sacrifice of praise. "The blessing cup that we bless is a communion with the blood of Christ." His sacrifice and ours are one. He makes it so. The cross and meal are one. Christ makes it so.

The classic sung text for the washing of the feet is "Ubi Caritas." A close examination of the text reveals its natural link to the action. The full text in Latin, and in English translation by Richard Proulx, is found in CBW III #376. It doesn't tell the footwashing story; it interprets the ritual for, and throughout, the ages. For musicians, it may be wise to hold back on the song for a while before inviting them into a simple refrain that they may sing as they continue to watch and engage in the action of the footwashing. After a few have been washed, then begin the music. Several settings are available; choose carefully one your whole parish will want to sing year after year.

Of course, the high point of tonight's celebration remains the community's sharing in communion. We cannot let this action pale in comparison to other moments. Even if it is not the usual Sunday practice to share communion under both species, there is no reason why everyone cannot be invited to share in communion from the cup at the Evening Mass of the Lord's Supper, the Easter Vigil and at the Easter Sunday masses.

The rubric demands that the tabernacle be empty when the Evening Mass of the Lord's Supper begins. The intent is not simply that the reserved sacrament should be kept somewhere else until mass is over; it means there should be no reserved sacrament anywhere on this evening. Care should be taken to make sure reserved sacrament is consumed in a timely manner before mass. Enough bread must be consecrated during the celebration to feed all who are present on this night, as well as all who will come on Friday afternoon.

The insistence, in the General Instruction (56i), on the unity of voices in an act of community at communion time is even stronger throughout the Triduum. There is no reason to shut the community out of participation by doing a choir-only piece here. The Triduum is no occasion to showcase the talents of the music ministers.

If you didn't use "Ubi Caritas" at the footwashing you can use it here. Or use the community's best communion hymn; use a hymn they will sing. Start getting the parish ready well in advance if they are not in the habit.

We know that we will need to reserve consecrated bread for the communion rite during the Celebration of the Lord's Passion. So we bring the reserved body of Christ to a simple, dignified place where individuals who wish may remain in prayer until midnight. During the procession to the place of repose it is traditional to sing the "Pange, Lingua, Gloriosi"
Easter Journey • Triduum, the Great Paschal Feast

Musicians should note that it is also traditional that the last two verses not be sung until the priest is kneeling to incense the reserved sacrament. This requires some work and creativity at co-ordinating the choreography and timing.

Following the Evening Mass of the Lord’s Supper, the altar table is stripped and, if possible, crosses are removed from the worship space. These are more pragmatic acts than symbolic rituals, and they need not be public actions.

Because the liturgy of the word dominates the Celebration of the Lord’s Passion, the ambo or lectern will be the stronger focal point on Friday afternoon. It will not be a celebration of eucharist. The table will be used only briefly for the communion rite. Following an ancient custom of the Church, the table will be dressed only at that time. The stripping of the altar is not ritually associated with the stripping of Jesus in preparation for his scourging and crucifixion. It is not a liturgical act; the liturgy ends with the transfer of the eucharist to the altar of repose.

Crosses are removed, or covered, so that they do not compete with the cross that will be carried in, or unveiled, during the Friday afternoon liturgy. The centrality of the cross to this celebration demands that only one cross be visible to the assembly.

Celebrating the Lord’s Passion
The second major liturgy of Good Friday is the Celebration of the Lord’s Passion on Friday afternoon. There is no entrance procession or opening song to begin the Celebration of the Lord’s Passion. The community gathers simply. After a humble acknowledgement of the all-holy God, the community stands for the opening prayer. This celebration is essentially a liturgy of the word; it is not a celebration of eucharist. For the first thousand years of the Church's history a communion rite was not part of this liturgy. The focus was, and still is, on the proclamation of the passion according to John and the veneration of the cross, a practice that developed out of the Jerusalem community.

The Liturgy of the Word
The proclamation of the passion reading is another of the high points of the Triduum feast. It’s strange, but true, how long people are able to stand in theatre line-ups and grocery store lineups; how long they are able to stay on their feet in shopping malls and at tourist attractions; yet in many parishes, “for pastoral reasons,” these same perfectly healthy people are invited to sit for this most momentous reading. In some places the passion story is acted out or even mimed (complete with costumes and other theatrical trappings) rather than putting energy and time into a well-practiced proclamation of the brilliant portrayal of the passion of our Lord Jesus Christ according to John—who more than all others expresses the glorious nature of the moment. In John’s passion, the victory of Christ shines through at every step. Especially in John’s gospel, Jesus lays down his life: it is not taken from him.

In some parishes acclamations are sung during the passion reading. If you do so, use extreme caution; these can be problematic. Do the people know the acclamation before they arrive? Are the people clearly and succinctly cued in? These are the people’s acclamations; they are meant to heighten people’s involvement. A weak acclamation by the people will drag down the whole celebration. Does the acclamation express the glory of the moment? Does it acknowledge Christ’s ultimate victory? Does it give praise? “Jesus Remember Me” (CBW III #380) won’t do. It is meditative and supplicant rather than acclamatory; and it is specific to a moment that is not part of this passion narrative. The scenario from which the quote is taken does not appear in John’s gospel.

The Veneration of the Cross
The fourth-century Jerusalem community held in their possession what they believed to be a large piece of the true cross. During their celebration of the Lord’s passion, the bishop would hold the unique and trea-
sured relic on a table, one hand at each end, and the faithful would approach and kiss it. The deacons were gathered around the bishop throughout the action. One of the tasks of the deacons was to ensure that no one bit it (instead of kissing it) in a bid to nab their own private relic of the true cross. Pilgrims took stories of this practice back home. And so, to this day, Christian communities venerate the wood of the cross. “This is the wood of the cross, on which hung the Saviour of the world.” “Come let us worship.”

Since this ritual is so essential to this liturgy it is important that the whole assembly is allowed to venerate the cross before the communion rite, and that this be carried out with the dignity it deserves. Making the people wait until after communion disrupts the flow of the celebration, disrupts the integrity of celebration, and relegates the community’s veneration of the cross to a secondary status it most certainly does not deserve.

A single cross—a cross, not a crucifix—is venerated. If a large enough cross is used, more than one person may venerate at once. But we should not be afraid to give this ritual the time it deserves. The cross, the sign of Christ’s victory, our sign of victory, is at the centre of the feast. Why can it not be at the centre of this celebration?

Music for the veneration of the cross must carry forward John’s insistence on the glory of the cross. This is not a moment of mourning. We come forward to honour the blood soaked, yet radiant cross. We come as those who have been made radiant in that same blood. We and the empty cross are both signs of the victory of Christ and power of God.

“The Lord is Now Exalted” (CBW III #377), “Sing My Tongue the Ageless Story” (CBW III #381) and “Sing My Tongue, The Song of Triumph” (CBW III #69) take us much closer to the heart of this moment than do “O Sacred Head Surrounded” (CBW III #378, CBW II #491) or “Were You There When They Crucified My Lord” (CBW II #493). The use of “Lift High the Cross”—with its well-known refrain—will make it easier for people to sing as they process forward to venerate the cross.

Communion Rite
Music for the communion rite will work best when it echoes the Evening Mass of the Lord’s Supper. Alternatively, a well-known setting of Psalm 34, “Taste and see the goodness of the Lord,” sung responsorially, is also a fitting choice for this moment. Make it easy for the people to participate.

Departing
Again on Friday afternoon, there is no dismissal, simply a blessing. Then, the ministers depart. (But, the feast has not ended.) Some may linger today as they did last night. All eventually depart in silence to carry on the paschal fast.

Other Liturgies of the Day
Celebrations of the liturgy of the hours are fitfully celebrated on Good Friday. Devotions such as the Way of the Cross should not take place during the afternoon following the Celebration of the Lord’s Passion, when the community is encouraged to meditate before the cross itself. Nor are they appropriate in the evening, when we have already moved into Saturday, the day of the Lord’s entombment.

Day Two: The Day of the Lord’s Entombment (Holy Saturday)
Day two of the Triduum is the “Day of the Lord’s Entombment,” Holy Saturday. It runs from Friday evening to Saturday evening. Although the fast is not compulsory on Saturday, this is the day when the paschal fast comes into prominence. It would be good to promote it as a parish activity. The paschal fast has the potential to knit together the community as well as the Triduum.

But temptation is high. It is Saturday. Last minute Easter shopping and other activities of our usual weekend routine call us out of our great retreat. But even if some outside things are unavoidable—Saturday employment obligations, etc.—a suitable form of fast can keep us rooted in the feast. Parishes can support the at-home effort of the fast by scheduling celebrations of the liturgy of the hours on Holy Saturday.

Day Three: the Day of the Lord’s Resurrection (Easter Sunday)

Celebrating the Easter Vigil
The third day of the Triduum is the “Day of the Lord’s Resurrection,” Easter Sunday. The day begins at sundown on Saturday evening, but the liturgy does not begin until “after nightfall.” The first liturgy of this day is the great Easter Vigil. It must begin in darkness.

Solemn Beginning of the Vigil
The special introductory rites of the Easter Vigil lead our thoughts toward and proclaim Christ as the light of the world. A gathering around a strong outdoor fire is called for. The fire is blessed. The paschal candle is lit from the blessed fire. The people’s candles are lit from the flame of the paschal candle. As the community, in procession, acclaims Christ as the light of the world, the indoor space is flooded with the light of the people’s candles. As in days of old, the church building is ablaze with candlelight as the Church community is ablaze with the light of Christ. The great “Exsultet” is proclaimed. We proclaim the light of Christ to the world and call on the whole of the cosmos to join us. Even our modern church building joins in the festival of light as the church lights are turned on immediately following the “Exsultet,” the Easter Proclamation, and we replace the light of the people’s candles with the house lights. This done, we have accomplished what these rites are intended to do. The work of people’s candles is done; they have no role in the liturgy of the word. They are extinguished; the paschal candle remains; the house lights remain.

Some places have adopted a habit of gradually turning on the lights or waiting until the “Glory to God” to do so. However, tradition and the rubrics say otherwise. First, without the house lights, the people will not be able to use their hymnals. Nor can they see the cantor cueing them in on the psalm refrains.

Another very important consideration is that to associate Old Testament texts with darkness is ecumenically insulting. Furthermore, a reversion to darkness for the Old Testament readings conveys the wrong message about the readings. The nine readings together tell the great story of salvation; they are one story. Proclaimed together on this night, in the light—the light of Christ—they are part of his story, graced and life-giving. In God there is no darkness (1 Jn 1.5).

Liturgy of the Word
Each reading has its responsorial psalm. Most of them are used and useful throughout the year. Musicians would do well to build them into the parish repertoire, so that everyone knows them before they arrive on this night.

The third reading, the Exodus reading, goes right into the refrain, which is actually from an Old Testament canticle. This canticle is a continuation of the scripture passage. (Lector: “Moses and the Israelites sang this song to the Lord:” Cantor: “Let us sing to the Lord . . .”) There should be no break between the two, and certainly the dialogue that usually ends a reading is excluded. This most likely requires advanced preparation of the lector, the cantor and the instrumentalist who accompanies the canticle (or provides the starting note).

The “Glory to God” is sung on this night, between the seventh reading and the reading from Romans. The present rubric says, “The church bells are rung according to local custom.” The rubric in the revised sacramentary will say: “The exterior bells of the church may be rung according to local custom.” There is a note of caution needed here whichever bells are
used. If this moment is the only moment during the church year that bells are used, there is a danger of misplaced emphasis. When bells are rung at this moment, inside or out, the “Glory to God” tends to take on more prominence than the resurrection gospel and its triumphant acclamation. If bells are not currently used in the Easter Vigil liturgy in your parish, there is no reason to introduce the practice. If a community has become wedded to the practice of ringing bells during the Easter Vigil liturgy, perhaps it is more fitting to ring them during the gospel procession.

The proclamation of the resurrection gospel is the high point of the liturgy of the word. If any celebration deserves a grand gospel procession, surely it is this one. A rousing, brilliant, festive “Alleluia” accompanies it. You don’t have to use the ancient solemn setting if you find it unhelpful. And don’t use it if you don’t have full command of it, if you haven’t mastered it. All our efforts thus far point to, lead to, and find their culmination in this moment. The gospel must tower over the rest of the liturgy of the word.

After the Liturgy of the Word
Following the homily, the liturgy of baptism begins. Any acclamations used during these rites should be already familiar to the people, and should be easy-to-pick-up for visitors who may come with the elect or with other parishioners. Poor participation by the people in these acclamations will undermine the whole purpose of inserting them.

Despite the novelty of the rites of baptism and confirmation, the liturgy of the eucharist remains the high point of this entire celebration, indeed of the entire feast. The goal of the initiation rites is life at the eucharistic table. Our paschal fast ends with our sharing in communion. We bring the newly baptized (neophytes)—and those received—to the table with us for the first time. As the General Instruction demands for every celebration of the eucharist, the whole community approaches the table in song.

Celebrating Eucharist on Easter Sunday
Masses during the day on Easter Sunday should be celebrated with full solemnity. This is only a problem for music ministers if they “blow the works” at the other liturgies of the Triduum. This is where the wisdom of selecting music for the people shows itself. The people force us to pace ourselves. If we have used assembly-friendly music throughout the Triduum, we shouldn’t be too exhausted to serve well at the Easter masses during the day—with the added bonus that the people will do the singing for us! Music ministers get to have fun adding the sparkle.

Obviously the songs of this day should be filled with alleluias. Speaking of alleluias, we meet at the masses during the day on Easter Sunday that quizzical item called “the sequence.” The sequence is a prelude to the gospel acclamation. It was born out of the gospel acclamation. So, as with the gospel acclamation, all should stand to sing the sequence; and singing by the whole assembly is appropriate. If it is not sung it is omitted.

Closing the Triduum
The final liturgy of the Triduum is evening prayer of Easter Sunday. Gathering the community for this celebration is a worthwhile goal for those who have already introduced the community to evening prayer at other times.

Connecting to the Easter Season
In the epistle at the Easter Vigil, St. Paul sums up the meaning of our paschal observance:

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore

4 The ringing of the bells and the singing of the “Glory to God” at this point in the liturgy is more an artifact of the joining of the vigil of readings to the celebration of the eucharist, than a line of demarcation between the Old and New Testaments.
we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus (Rom 6.3–11).

The community does well to keep these words in mind as it enters the great 50 days, the Easter season. 

---

**SUMMER SCHOOL IN LITURGICAL STUDIES**

Cosponsored by Newman Theological College and the Liturgy Commission, Archdiocese of Edmonton

<table>
<thead>
<tr>
<th>Session I: July 3-14</th>
<th>Session II: July 17-28</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Core Courses:</strong></td>
<td><strong>Core Courses:</strong></td>
</tr>
<tr>
<td>CLS 301</td>
<td>Introduction to Liturgy</td>
</tr>
<tr>
<td>Rev. John Hibbard</td>
<td>Most Rev. Gerald Weisner, omi</td>
</tr>
<tr>
<td>CLS 303</td>
<td>Eucharist</td>
</tr>
<tr>
<td>Rev. John Hibbard</td>
<td>Rev. Leo Hofmann</td>
</tr>
<tr>
<td><strong>Electives:</strong></td>
<td><strong>Electives:</strong></td>
</tr>
<tr>
<td>CLS 410</td>
<td>Developing a Parish Music Repertoire</td>
</tr>
<tr>
<td>Sr. Donna Kelly, cnr</td>
<td>Marilyn Sweet</td>
</tr>
<tr>
<td>CLS 506</td>
<td>Liturgical Art and Environment</td>
</tr>
<tr>
<td>Sr. Zita Maier, osu</td>
<td>Rev. James Ravenscroft</td>
</tr>
<tr>
<td>CLS 512</td>
<td>The Word of God in the Lectionary (Year C)</td>
</tr>
<tr>
<td>Les McKeown</td>
<td>Marilyn Sweet</td>
</tr>
<tr>
<td>CLS 501</td>
<td>Liturgical Spirituality</td>
</tr>
<tr>
<td>Bro. Donatus Vervoort, ndt</td>
<td>Most Rev. Lawrence Huculak, osbm</td>
</tr>
<tr>
<td></td>
<td>CLS 510</td>
</tr>
<tr>
<td></td>
<td>Rev. Leo Hofmann</td>
</tr>
</tbody>
</table>

**For further information contact:**
The Registrar, Summer School in Liturgical Studies, Newman Theological College 15611 St. Albert Trail, Edmonton, AB T6V 1H3 Tel.: (780) 447-2993 Fax: (780) 447-2685 Toll-free: 1-800-386-7231 e-mail: registrar@newman.edu

---

22 • National Bulletin on Liturgy
Easter Season

Christ Jesus, ... though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death, even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil 2.6-11).

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his ... We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus (Rom 6.3-5, 9-11).

These two passages together—the first from Philippians, read every year on Passion Sunday; the second from Romans, read every year at the Easter Vigil—summarize the Easter journey for us and provide a starting point for preparing the celebrations of these great 90 days. We do well to return to these texts over and over again to anchor ourselves and focus our vision.

Problems in Celebrating the Great Sunday

The Easter season has proven perhaps the most difficult part of the Easter journey to celebrate. It's only ten days longer than Lent, but the season tends to disintegrate early and rapidly, and our energy for celebrating it becomes confused and dissipates.

Many valiantly try to carry the season forward, to keep awareness of it alive, by greeting people with “Happy Easter” throughout the seven weeks of the season. It doesn't work!! Not only is that greeting inadequate—it's too strongly associated with chocolate eggs—but also, keeping the season goes much deeper than a greeting.

To keep the season, to celebrate it fully, we must first understand it; and, to a great extent, we have lost that understanding. Sometimes it seems like we have this arbitrary fifty-day rule, as if someone in Rome dug up enough readings to fill the Sundays, and it's up to liturgy committees to figure out how to sustain the celebration energy. However, nothing could be further from the truth.

The Experience

In this article we will explore the spirit of the Easter season. The fifty-day Easter season has been called “the Great Sunday.” We are to view these 50 days as one day, one Sunday, one privileged moment of joy, fellowship and sacred rest.

But consider for a moment your own experience of Easter seasons of the recent past:

1 In this matter, the acclamatory dialogue used in Eastern rite communities, “Christ is risen!” “Christ is risen indeed!” is far superior.
Easter Journey • Easter Season

How great has “the Great Sunday” been? What have been the high points? (The Vigil doesn’t count!) What have been the low points? (The Vigil doesn’t count here either!) If we call the Easter season “the Great Sunday,” is this shape of things we have experienced justified?

Consider further: Was the season a unity all the way through Pentecost? Or did it disintegrate part way through? If it did, when did you begin to sense the disintegration? How closely related to the Triduum was the Fourth Sunday (Good Shepherd), Ascension, Pentecost? Was Pentecost the “50th day of the 50 days”? Or was it a separate “feast of the Holy Spirit”? If we call the Easter season “the Great Sunday” is this shape of things justified?

It’s a common phenomenon in the Catholic Church that we do a much better job of keeping Lent together as a season than we do of keeping Easter. We could easily keep Lent going for an additional ten days, even an additional 50 days!

Reclaiming the Mystery

Why does our observance of Lent surpass our celebration of Easter? Why does the energy dissipate in the Easter season? Don’t we know how to celebrate? Unfortunately, the problem goes much deeper. It goes to what we celebrate and why we celebrate. Before we can reclaim this season as 50 days of joy, fellowship and sacred rest, we have to reclaim our reason for it: the paschal mystery—all of it.

We’ve come a long way in reclaiming the paschal mystery, and placing it back at the centre of the life of the Church; but we still have a very long way to go.

For a great number of Catholics who attend our Sunday celebrations, the paschal mystery has one dimension: Christ’s horrible death. (“Jesus died for our sins.”) From this perspective, Christ’s resurrection is merely an indicator of his divinity, a proof of our wisdom in choosing him as our hero; not a factor in our salva-

It is a cause for some joy that for a significant number of others the paschal mystery has two dimensions: Christ’s death and Christ’s resurrection. This is indeed progress. In God’s greater scheme of things, suffering can lead to greater joy, fuller life. There is some joy in this piety; but it is still greatly inadequate. We might say our joy is not complete. This understanding of the paschal mystery is incomplete and has not been able to sustain celebration through to Pentecost.

Dimensions of the One Paschal Mystery

If we want to reclaim the season we must appreciate the paschal mystery in all its dimensions, and then keep the whole mystery in view and in focus throughout the season.

The Knights of Columbus have taken to sponsoring a billboard in downtown Toronto at Christmas time that says, “Jesus is the reason for the season”—a laudable Christian witness to those who gather to worship and offer sacrifice at what some have called the “Great Consumer Cathedral,” the Eaton Centre. Can we apply the same slogan to the Easter season? The answer is: yes and no. Yes, because Jesus, the Christ, the risen and anointed One is who it’s all about. No, because he’s not alone.

The Passover of Jesus Christ

When we speak of the paschal mystery we speak of passage, passover, pasch. We speak of the mystery of the passover of Christ, his passage through death and resurrection to new life, to ascension in his humanity to Spirit-filled glory and lordship and communion of life in the Triune God. We speak also of his outpouring of the Spirit on the world, to gather the world into his passage and thus transform the world in the shape of the kingdom of God. This is the paschal mystery.
Drawn into the Passage of Christ

We who have been raised from the waters of baptism, who have been anointed into a holy and royal priesthood, who share in the divine life of the Trinity, and who gather and proclaim our shared life around the table of the kingdom feast—we are the people of the passage. Surely this is a cause for profound joy!

The paschal mystery of Christ is also the mystery of ourselves and of our shared life. Christ has made it so. In the face of such mystery, what other stance is possible except joy, praise and thanksgiving? And so we speak of ourselves as a “eucharistic community,” “Eucharist” comes from the Greek for “thanksgiving.”

Christ has drawn us into himself, into the mystery. We are part of him, part of it; we give thanks. This passage—Christ’s and ours—this mystery is the mystery we celebrate. This is the reason for the Easter season. Surely, this mystery is big enough for 50 days!

It is this paschal mystery that defines us and shapes our way of being in the world. This mystery, this story, this fact must become the lens through which we look at every aspect of our life. Only then can we know and appreciate who we are and why we have cause to celebrate.

Once we begin to operate out of this perception, the Easter season can be seen as an opportunity to bask in the mystery, to breathe in the mystery, to drink in the mystery, and to allow it to pervade our being ever more deeply. It is in the Church’s mystagogical activity of the Easter season that we come to this knowledge, this perception.

The Sign of the 50 Days
Living Our Destiny

The simple fact that the Easter season has 50 days is a hint as to who we are and what the season is all about. The 50 days of the Easter season is a temporal symbol of life in a new creation, a genuine new world order, life in the kingdom of God. As Pope John Paul II points out in Chapter V of his letter, *Dies domini*, God has used history to reveal God’s self and God’s will to us; God sent Jesus in the fullness of time to bring the new creation into being. God has made time meaningful. And so we observe times and seasons.

To retrieve the specific meaning of the 50 days of the Easter season, we also have to get in touch with the sacred numerology of the bible. In the sacred numerology of biblical times, seven is the number of perfection, indicating completeness, wholeness. So the seventh day—the Sabbath, the sign of God’s rest upon the completion of the work of creation—is sacred.

Early Christians referred to Sunday, the day after the Sabbath, as the “eighth day” (7 days + 1), the day beyond completion, and the first day of the new creation. Every Sunday is a sign, a temporal symbol and celebration of the passage of Christ, which inaugurates the new creation.

The Easter season is spoken of as “the Great Sunday”—a single day, a single feast—not a series of related feasts or anniversaries. The 50 days of Easter are an extension of this biblical numerology [50 days = (7 weeks x 7 days) + 1]. As a season, these 50 days represent the eschaton, the era of the new creation, the new humanity, the in-broken kingdom of God. Christ has ushered in the reign of God. Eternity has broken into our time. This is the reality under which we stand. These 50 days are, in fact, a sign of the whole of Christian life, and of the spirit (Spirit?) in which it is to be lived. They steep us in the certainty that we are living in the new creation. This great Sunday of 50 days—like its weekly counterpart, Sunday, the eighth day—points us toward our destiny: life in the new Jerusalem.

The New Jerusalem

From this perspective, scripture references to Jerusalem become multi-layered. Jesus set his face steadfastly toward Jerusalem and his hour of glory. Jerusalem: the faithless, where not a stone was left unturned. Jerusalem: the new Jerusalem, the Church of Christ where God lives among us.
Jerusalem: the eternal, holy city where there is no need for a temple, nor sun, nor moon, nor lamps, for the Lord God is its temple and Christ the Lamb is its light.  

"Thy Kingdom Come"

"Already, but not yet" is an inherent quality of the paschal mystery and the reign of God that it actualizes. These 50 days remind us that we are living under the reign of God now—here and now. They remind us that, by our passage with Christ, we touch eternity. These 50 days remind us that now is the springtime of the kingdom.

In C. S. Lewis' children's novel, The Lion, the Witch, and the Wardrobe, one of the characteristics of the reign of the evil White Witch is that in Narnia, under her reign, it is always winter, never spring. As Aslan, the messianic figure, begins to exert his presence, the White Witch is unable to hold back the progress of spring. Ever so gradually but inevitably, the air warms, the snow melts, the flowers bloom. So it is with the progress of the kingdom of God, the reign of God. The "nowness" of the kingdom, the reign of God, is not static. It is ongoing and inevitably progressing. The Easter season celebrates this and opens our eyes to it.

As the Church journeys toward the fullness of the kingdom, the transformation of ourselves—and of the world through us—is ongoing and ever deepening. So our annual celebration is ever fresh, never a mere repetition of last year, for the fullness of the kingdom is that much closer and deeper each time.

As with all springtimes, each journey through Lent and Easter adds to our numbers. Our neophytes are a sign in flesh and blood of the progress of the unfolding of God's kingdom.

The Destiny of the World

As the Great Sunday then, this season is more than a mere activity of the Church. It is a celebration of our very life, the life of the Church. When we examine the season, it's like looking in a mirror. We see who we are. We are an Easter people, we are the people of the passage, a transformed people, a sign for all to see, a sign of what God has in store for the world. Our celebration of the 50 days, the Great Sunday points to the destiny of the world.

The Shape of the Season

To reclaim the season it is also important that we understand the unique shape of the Easter season. The season does not develop in a linear or chronological manner. This season is about mystery, not about history. Each Sunday of the season is celebrated in the light of the Triduum. Each Sunday of the season discovers deeper meanings and implications within the paschal mystery. Easter music and Easter preaching must bring us back to the Triduum, and plunge us progressively deeper into the paschal mystery. This is what the Church calls mystagogy.

Season of Mystagogy

Mystagogy is a guided exploration of mystery. The Easter season is a time, the time of mystagogy. The word "mystagogy" has been revived with the renewal of the rites of initiation. Although it is mandated by
the Rite of Christian Initiation of Adults (RCIA), mystagogy is not to be reserved solely for the neophytes. Mystagogy is the main activity of the whole parish, the whole Church, during the Easter season, particularly during the Sunday masses of the season.4

Within each Sunday's gathering, we journey deeper into the mystery we touched in our Triduum celebrations—the readings and the special rites. We peel back a layer of the mystery, only to discover, in the process, that the mystery is even bigger, deeper, richer, and more enticing than we had ever before understood. And in this process we tend to restart the cycle of evangelization, catechesis and enlightenment, discovering ever-new dimensions of the good news. Thus we set up the cycle of continuing conversion.

How the Season Unfolds
In order to understand how and why the season develops the way it does, we have to examine the readings of the season.

First Readings
On each of the Sundays, in every cycle of the lectionary, the first reading is from Acts. This is our first clue that the season is not meant to provide us with, or to gradually enact a chronology of the events after the resurrection, like a series of anniversaries. Acts is the story of the post-Ascension and post-Pentecost Church. If we were doing chronology—a history walk—we shouldn't hear any of this stuff until after Pentecost. No, the purpose of this design is to assist the 2000-year-old Church in reflecting on, understanding, and celebrating its own present life by re-examining its birth and early life:

- **lifestyle**
  “All who believed were together and had all things in common ...” (Acts 2.44, 2nd Sunday of Easter, Year A)

- **kerygmatic preaching**
  “Peter, standing with the eleven, raised his voice and addressed the crowd ...” (Acts 2.14, 3rd Sunday of Easter, Year A)

- **missionary successes**
  “The crowds with one accord listened eagerly to what was said by Philip ... Samaria accepted the word of God.” (Acts 8.6, 14, 6th Sunday of Easter, Year A)

- **signs and wonders**
  “A great number of people would also gather from the towns around Jerusalem, bringing the sick and those tormented by unclean spirits, and they were all cured.” (Acts 5.16, 2nd Sunday of Easter, Year C)

- **persecutions**
  “A severe persecution began against the church in Jerusalem, and all except the apostles were scattered.” (Acts 8.5, 6th Sunday of Easter, Year A)

  “While Peter and John were speaking to the people about the resurrection of Jesus, the captain of the temple arrested them and placed them in custody.” (Acts 4.7, 4th Sunday of Easter, Year B)

- **community problems and controversies, new concerns, discernment and solutions**
  “The Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution of food ...” (Acts 6.1–7, 5th Sunday of Easter, Year A)

- **new ministries and unexpected ministers.**
  (Acts 6.1–7, 5th Sunday of Easter, Year A and Acts 8.5–8, 14–17)

Second Readings
The texts for the second reading on each of the Sundays of the Easter season in year A (the preferred readings for communities celebrating the Masses for neophytes—the Sunday masses of the Easter season) are taken from the First Letter of Peter. This letter reads rather like a classic baptismal homily:

- **By his great mercy he has given us a new birth ...”** (1 Pet 1.3)

---

4 *Rite of Christian Initiation of Adults*, 234 and 237.
• “You were ransomed ... with the precious blood of Christ ...” (1 Pet 1.18-19)
• “You have returned to the shepherd and guardian of your souls” (1 Pet 2.25)
• “Let yourselves be built into a spiritual house ...” (1 Pet 2.5).

Another clue to the shape of the season!

Clearly this is not chronology, but invitation to mystagogy, to explore the meaning of life in Christ, as are the second readings of the other cycles.

The Gospels

We have inherited four accounts of the Church’s experience of the Risen Lord: Luke/Acts, Matthew, Mark and John.

Luke and Acts

In the account of Luke and Acts, which has provided the pattern for our observance of days in our liturgical year, the Risen Lord appears several times to different ones; then, on the 40th day, he commissions the Church and ascends to glory. The outpouring of the Spirit follows 10 days later.

Matthew

In Matthew, the Risen Lord makes one brief appearance, leaving instructions to meet him in Galilee; he ascends to glory from there. Time elapsed is not recorded. No sending of the Spirit is promised or recorded.

Mark

In Mark’s account, Jesus appears to Mary Magdalene, to two who are out walking in the country, and finally to the eleven, whom he scolds for their lack of faith and immediately commissions before he ascends. Again, no elapsed time is suggested. Again, no Spirit is promised or sent.

John

In John, the Spirit, promised solemnly in a lengthy discourse during the last meal before Jesus’ crucifixion, is given on the evening of the day of the resurrection. Other appearances follow this encounter. The Ascension is foretold in John’s account of the apparition to Mary Magdalene, but no ascension event is actually reported.

Making Sense of it All

The Church, in its wisdom, refuses both to choose among these accounts. It refuses to attempt to harmonize them. (Hollywood has kindly filled this gap, so we tend to think they are all one and the same.) The Church honours the accounts of Luke/Acts by our observance of days—Ascension 40 days after Easter; Pentecost, ten days later. But we honour John’s account—in which Jesus is raised and bestows the Spirit on the same day—by insisting on its proclamation on both the Second Sunday of Easter and on Pentecost every year. The nature of the mystery demands it. The mystagogical character of the season demands it.

In many communities we are accustomed to thinking of the Second Sunday of Easter, when this passage from John is proclaimed, as the Sunday of poor “Doubting Thomas.” But to do so is to miss the point. For one thing, only the women who first went to the tomb believed without seeing, and even they saw physical evidence: an empty tomb! The rest had the advantage of seeing Christ himself! Thomas has no monopoly on doubt. And certainly his experience has something to say to us at the beginning of this season. But more importantly, this text is John’s account of the bestowal of the Spirit. If we look carefully at the Sunday readings, the Easter season begins and ends with the bestowal of the Spirit. And it does so in every cycle: A, B, and C!

Surely this must tell us something! This season is not a walk through ancient history. Each moment of the season celebrates the whole mystery: the Spirit is present and at work throughout; the Church, which abides in God, carries out its prophetic mission in all the readings throughout the season. The lens changes with each Sunday, and the perception deepens as the season progresses, but the paschal perspective never wavers.
Resurrection Stories
and Farewell Speeches

Yet another signal of the real shape and nature of this season is the shift, on the Fourth Sunday, away from post-resurrection stories, in favour of excerpts from Jesus’ farewell discourse in John’s gospel. If, in our parish celebrations, we embarked on a history walk, the road turns into a garden path here. Suddenly we are transported back in time to the night of the Last Supper.

Remember now, Jesus used his actions and words on that night to explain the meaning of the cross to his disciples. These excerpts from Jesus’ farewell speech guide us ever deeper into Christ’s new post-Ascension relationship with the Church and the world, and into the nature of the Church as human and divinized community. They are always to be read in the light of the cross, in the light of our experience of the Triduum.

What Happens
in Easter Mystagogy

Easter mystagogy is like a tapestry that, in each act of unravelling, is rewoven anew. St. Paul writes to us, “I pray that ... you may know what is the hope to which [God] has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe ...” (Eph 1.17–23, 2nd Reading, Ascension, Year A). It is in the act of unravelling the gospel tapestry that we come to the knowledge to which Paul refers. Throughout this season, as the community gathers for the Sunday celebration, the mystagogue—the homilist—draws on the appearance stories and the excerpts from Jesus’ farewell discourse to gradually unfold before the gathered community significant aspects of their shared passage in Christ through death to glorious, Spirit-filled life in the new creation:

- the meaning of Christ’s death and resurrection
  “Was it not necessary that the Messiah should suffer these things and then enter into his glory?” (Lk 24.26, 3rd Sunday of Easter, Year A)
  “No one takes [my life] from me, but I lay it down of my own accord.” (Jn 10.18, 4th Sunday of Easter, Year B)

- the mystery of our salvation through participation in Christ’s passage
  “I am the way, and the truth, and the life. No one comes to the Father except through me.” (Jn 14.6, 5th Sunday of Easter, Year A)

- Christ’s revelation of his presence in the life of the Church
  “I am the gate.” (Jn 10.9, 4th Sunday of Easter, Year A)
  “I am the good shepherd.” (Jn 10.14, 4th Sunday of Easter, Year B)
  “I am with you always, to the end of the age.” (Mt 28.20, Ascension, Year A)

- the nature of the Church as Spirit-filled community of disciples
  “There will be one flock, one shepherd.” (Jn 10.16, 4th Sunday of Easter, Year B)
  “By this everyone will know that you are my disciples, if you have love for one another.” (Jn 13.35, 5th Sunday of Easter, Year C)
  “The Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you.” (Jn 14.26, 6th Sunday of Easter, Year C)

- the mission of the Church in the world
  “Go therefore and make disciples of all nations.” (Mt. 28.19, Ascension, Year A)
  “As the Father has sent me, so I send you.” (Jn 20.21, 2nd Sunday of Easter ABC, Pentecost Year A)
  “Feed my lambs.” “Tend my sheep.” “Follow me.” (Jn 21.15,16,19, 3rd Sunday of Easter, Year C)

Easter Journey • Easter Season

• and the glory whose fullness we await.

“Blessed are those who have not seen and yet have come to believe.” (Jn 20.29, 2nd Sunday of Easter, Year A)

“Those who abide in me and I in them bear much fruit.” (Jn 15.5, 5th Sunday of Easter, Year B)

“I have said these things to you so that my joy may be in you, and that your joy may be complete.” (Jn 15.11, 6th Sunday of Easter, Year B)

“I go to prepare a place for you.” (Jn 14.2, 5th Sunday of Easter, Year A)

Easter, Ascension and Pentecost

Even this most cursory examination of the sequence of gospel readings refutes any attempt at a chronological interpretation of the season. Failure to recognize the shape of the season often leads to an abandonment of it. In this case, the season usually breaks down around the Fourth Sunday, when the appearance stories cease and we turn to other matters. The link between Ascension/Pentecost and the Triduum is thus severed. The unity of the mystery disintegrates and Pentecost becomes an independent feast of the Holy Spirit. Failure to recognize the shape of the season fragments the mystery itself and diminishes our appreciation of it.

We have done well in accepting and working within Paul’s interpretation of baptism as participation in Christ’s death and rising. But to this day, the Western Church only dimly sees our own anointing in the rite of confirmation as configuration to the ascended Christ in his glorious anointing as Spirit-filled Lord, enthroned at the right hand of God, pouring out that Spirit on the world. We treat the Ascension simply as Jesus’ dramatic, unnerving, but not unexpected, exit from the created world to make room for the Holy Spirit. We fail to see the celebration of Ascension as the celebration of Jesus’ exaltation as Lord of the universe. We fail to see our own anointing as a sharing in his royal priesthood. We fail to see the intimate bond between Ascension and Pentecost, between Christ’s exaltation and the sending of the Spirit. And we have difficulty finding a place for Christ in the sacraments of anointing with chrism (confirmation and orders).

One Mystery, One Season

As we have seen in our examination of the readings, the whole paschal mystery is held before us the whole time. The entire season proclaims the entire mystery. We cannot allow ourselves to dissect the mystery, isolating the separate parts, assigning separate aspects to separate days, as though we were on a walking tour through the early history of the Church.

In this time of mystagogy, we contemplate the paschal mystery as a work of art, which, in the contemplation of it, becomes a mirror. And in turn, the mirror reveals the truth of the reality it reflects about ourselves. The transformation of the world is happening in our midst: in us and through us; as we speak, as we watch, as we work. Our sharing and transformation is the cause of our joy. The world’s transformation is the cause of our joy. This fifty-day festival is our victory feast.

This season is like a rose that is beautiful in bud, yet is ever more beautiful in its unfolding; and it never fades. We must reflect this continual blossoming of mystery and opening of meaning in our Sunday celebrations and in our lives.

Preparing to Celebrate the Season

Interpreting a Unique Liturgical Context

In choosing music and preparing homilies and decor for these Sundays, a narrow focus on this or that gospel passage, without regard for its seasonal context—without regard for the unique shape of this season, without regard for the broad cosmic scope of the mystery we celebrate—guarantees the rapid disintegration of the season. These passages have particular significance in this unique liturgical context. Their meaning is nuanced by their place within the whole complex of readings of the season. Our preaching, decor, and
musical choices can bring this to light and enhance it, or undermine and obscure it. This, of course, means that homilists and musicians—those in charge of the most optional of our liturgical texts—as well as artists and those who care for the worship environment, cannot work in isolation from each other.

Other Strategies
The Easter season is prime time for mystagogy. The Easter season plunges us directly into this mystery by which we live. As the season progresses, the readings peel back the layers of this mystery and mystagogy calls us deeper and deeper into it. Mystagogy in the Great Sunday calls us to joy in fellowship, splendour in celebration, and vigour in eucharistic living. There are several strategies we can use in our parishes to unify this season.

Neophytes
The presence of the newly-baptized, in a special prominent place reserved for them, will be a constant reminder of the focus of the season.

Decor
The church building must remain suitably dressed for the feast throughout the duration of the season. If we rely solely on Easter lilies for our decor, the season will fade with the blossoms. White and gold in the environment speak of Easter glory. A touch of red will look forward to Pentecost, and we won't feel the need to redecorate for the last day of the season. Festive banners, without words of course, can be carried in procession and hung throughout the space. Consider surrounding the assembly, rather than amassing all the decor in the sanctuary. The paschal candle and the baptismal font must be given some prominence throughout the season.

Introductory Rites
People may be invited to gather at the font each Sunday for the sprinkling rite, then join in the opening procession. The people should sing an acclamation as they recall their new life in Christ by means of this rite.

Music
Songs that retell the resurrection story and the stories of Christ's various appearances have a short life and limited use over time. Hymns that tell the mystery instead of the history will take us through to the end of the season. There are a few in CBW III: “This is the Feast of Victory” #396, “O God Beyond All Praising” #561, “O Bless the Lord” #562, “Darkness Has Faded” #652, “Church of God” #581, or even “Christ is Alive!” CBW III #384 and CBW II #504.

James Chepponis’ “Eastertime Psalm” (GIA) is useful for uniting the season and is assembly-friendly. There are three sets of words for the one refrain melody: one for Easter (which in a reluctant assembly can be used until the Sixth Sunday), one for Ascension, and one for Pentecost. The recurring tune with changing words gives us the advantage of repeated exposure, without the danger of boredom that might set in from using the same psalm for the whole season.

We need to carry on with our most festive “Glory to God” and “Alleluia” gospel acclamation, as well as a rousing set of eucharistic acclamations.

Pentecost, like Easter Sunday, has its own sequence. Again, the sequence is a prelude to the gospel acclamation. So, as with the gospel acclamation, all should stand to sing the sequence; and singing by the whole assembly is appropriate. Composers take note: we need musical settings that segue naturally into our best gospel acclamations.

Remember to use communion songs for the communion rite. This may seem rather obvious, but it bears saying regardless. Too often, assemblies approach the communion table singing songs specific to the day, instead of to the action in which the assembly is engaged. Psalm 34, “Taste and see the goodness of the Lord,” and Psalm 23, “The Lord is my shepherd,” are always appropriate at communion time.
Easter Journey • Lent

Marian Devotions
Marian devotions in the month of May, in communities where they are popular, must support the community in its celebration of Easter, and not be inserted into the Sunday celebration of eucharist.

Worship in Spirit and in Truth
As ministers and preparers of the liturgy, we do well to keep in mind these words of St. Augustine:

Now it is your unquestioned desire to sing of him whom you love, but you ask me how to sing his praises. You have heard the words: “Sing to the Lord a new song” and you wish to know what praises to sing. The answer is: “His praise is in the assembly of the saints”; it is in the singers themselves. If you desire to praise him, then live what you express. Live good lives, and you yourselves will be God’s praise. 6


S

o far, in this issue of the Bulletin, we have explored the paschal mystery—the mystery of Christ, which Christ himself has made ours. We have seen how this mystery is celebrated on every Sunday, throughout every year’s Triduum, and on into the Easter season. We have seen these times as times of festivity for the Church: times of remembering the great deeds of the almighty God, times for pouring out our praise and thanks to the God who raised Jesus to new life, so that he could pour out that new life on the world. Each year’s Easter journey is a privileged moment for manifesting the gathering of the world into communion of life in and with God, by celebrating the sacraments of initiation, which draw ever more people into kingdom life. In the present article, we explore how the Church prepares for its great feast.

The Easter Journey Begins
How does the Easter journey begin? We call the first portion of the journey—the season of preparation—“Lent.” Certainly, readers of the Bulletin have a certain experience of Lent. Most have experienced several Lents. Take a minute to bring to mind the various images, phrases, feelings and ideas you have about Lent. With these in the background, we will examine Lent from the perspective of the liturgical books.

Lent in the Sunday Lectionary
Let us suppose that all we had to help us understand Lent was the Sunday lectionary. What would emerge?

• From the stories of Abraham, Moses, Noah: covenant and covenant keeping.
• From the writings of Ezekiel, Jeremiah, Isaiah: a promise of wholeness, a promise

32 • National Bulletin on Liturgy
of being raised to new life, a vision of our destiny.

"I am going to open your graves, and bring you up from your graves, O my people ... I will put my spirit within you, and you shall live ..." (Ezek 37.12, 14, 1st Reading, 5th Sunday of Lent, Year A)

"I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. No longer shall they teach one another, or say to each other, 'Know the Lord,' for they shall all know me ..." (Jer 31.33–34, 1st Reading, 5th Sunday of Lent, Year B)

"I am about to do a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert ... for I give water in the wilderness, rivers in the desert, to give drink to my chosen people, ... so that they might declare my praise." (Is 43.19–21, 1st Reading, 5th Sunday of Lent, Year C)

From the letters of Paul: unearned salvation through Christ in baptism, and the call from God to remember and respond.

"If anyone is in Christ, there is a new creation." (2 Cor 5.17, 2nd Reading, 4th Sunday of Lent, Year C)

"God, who is rich in mercy, out of the great love with which he loved us even when we were dead through our trespasses, made us alive together with Christ—for it is by grace you have been saved." (Eph 2.4–5, 2nd Reading, 4th Sunday of Lent, Year B)

"[B]y the obedience of one person, the many will be made righteous." (Rom 5.19, 2nd Reading, 1st Sunday of Lent, Year A)

"Once you were darkness, but now in the Lord you are light. Live as children of light." (Eph 5.8, 2nd Reading, 4th Sunday of Lent, Year A)

"God proves his love for us in that while we still were sinners Christ died for us." (Rom 5.8, 2nd Reading, 3rd Sunday of Lent, Year A)

"Therefore, my brothers and sisters, whom I love and long for, my crown and joy, stand firm, my beloved, in the Lord ..." (Phil 4.1, 2nd Reading, 2nd Sunday of Lent, Year C)

"I press on ... because Christ Jesus has made me his own." (Phil 3.12, 2nd Reading, 2nd Sunday of Lent, Year C)

Lent in the Sacramentary

Let us suppose now that all we had to help us understand Lent was the prayers of the Sunday sacramentary. What would emerge?

• a joyful season of preparation (Preface, Lent I)
• a time for understanding the meaning of Christ’s death and resurrection (Opening Prayer, 1st Sunday of Lent)
• enlightenment by the gospel (Opening Prayer, 2nd Sunday of Lent)
• a journey to Easter joy (Opening Prayer, 4th Sunday of Lent)
• renewal and conformity of ourselves to Christ who poured out his life for others and set this as the example for us. (Opening Prayer, 5th Sunday of Lent and Opening Prayer, Passion Sunday)

A Clash of Imagery

Not all of us come to Lent with these images. Many of us come with other psychological and spiritual baggage. In the past, many Catholics were raised with a skewed vision of the above. Many of the images preached, even today, miss the mark altogether. Stories and memories abound of being taught Lenten penance as suffering in solidarity with the suffering Jesus—as if, during each Lent, Jesus suffers anew. Then there are the images of suffering to pay Jesus back for suffering for me—as if this were possible. Some even carry around the notion that one’s Lenten penitential suffering is somehow one’s gift to God on Easter morning—as if God likes people’s suffering the way a child likes chocolate eggs. From this perspective, it is only natural that at the end of Lent we carry on our lives as usual. But none of these notions is evident in the liturgical texts for the Sundays of Lent. It also seems that even when the words of the lectionary and sacramentary—
“renewal,” “following Christ,” “preparation”—are used nowadays, it is obvious that they have taken on a meaning other than that intended in the lectionary.

What's going on here? Let’s examine how the season unfolds.

**Tuning in to Ash Wednesday**

Lent begins on a weekday: Ash Wednesday. The first reading of Ash Wednesday calls us to rend our hearts, not our clothing. This is a call to conversion—to renewal, to change—not simply to prescribed activities. This kind of conversion means that life will never be quite the same.

The reading from Joel also tells us something quite special—and to a great extent today, quite forgotten—about how we are to go about this process of conversion: we are to do it together. “Blow the trumpet … sanctify a fast; call a solemn assembly; gather the people” (vs.15-16). Joel makes it plain that no one is to be left out or exempted; and it is a community thing, a communal thing, a “we’re all in this together” thing. The call is addressed to communities, not just to individuals in the community. We are a people after all, not simply a collection of individuals plodding through our own private Lents.

In the second reading of Ash Wednesday, Paul declares this time to be especially graced, a season of God's favour, “See, now is the acceptable time; see, now is the day of salvation!” And in the gospel passage, Jesus provides an authentic spirituality of fasting, prayer and almsgiving. This renewal process is not to be a piety contest. Although this conversion is a communal action, no one needs to know what we are doing in private, in order to further the community's process of renewal in our own lives.

**Weekdays and Sundays of Lent**

The readings for the weekdays of Lent carry forward Ash Wednesday's call to repentance and its assurance of God's mercy, help and forgiveness. Daily life during Lent is to be spent in answer to this call to repentance and conversion. But close examination shows that the Sundays in Lent are strikingly different from the weekdays of Lent.

First, recalling the principle that every Sunday is the Lord's day, every Sunday is the day of resurrection, we know that Sunday cannot be a penitential day. Although eucharist is a primary sacrament of reconciliation, the Sunday eucharist is not primarily penitential. Confession of sin, and begging for mercy and forgiveness, are no more a priority on the Sundays in Lent than they are on any other Sunday. Such themes should not dominate our music and preaching on the Sundays in Lent.

Nor do we, on the Sundays in Lent, sing of keeping the fast or taking up the cross. These are the stuff of other Lenten moments, but not of the Sunday eucharist. The Sundays in Lent, like all other Sundays, are predominantly moments of praise and thanksgiving. To a great extent the Sundays in Lent focus on the baptismal aspects of the paschal mystery, while the weekdays are more penitential.

**The Character of Lent**

*Learning from the Rite of Christian Initiation of Adults*

To understand how the two—the Sundays and the weekdays—are different, and how they fit together and work together, we have to visit the *Rite of Christian Initiation of Adults*. There, Lent is called “the period of purification and enlightenment.” These are not “in” words here in North American society as we enter the third millennium; so some explanation is called

---

1 See Joel 2.13.
2 2 Cor 6.2
3 RCIA, 125 and 126.
for. The *Rite of Christian Initiation of Adults* tells us that Lent—this time of purification and enlightenment—is a time for the renewal of the whole community along with the "elect," those who will be initiated at the Easter Vigil. It seems, then, that during Lent, the Church prepares to make Easter passage through enlightenment (by the light of the Lent gospels), and purification (by certain spiritual exercises). Individually and communally, we examine our lives and more deeply conform them to that of Christ who poured out his life for others.

**Putting on the Mind of Christ**

At this point it is appropriate to expand on a scripture quote used in the preceding articles. The words with which St. Paul actually begins this passage touch on our understanding of Lent.

> Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death, even death on a cross ... (Phil 2.5–8)

This is what Lent is about: Christians taking on the mind of Christ, who emptied himself for the life of the world. We do this so that we may enter ever more deeply into the pasch we prepare to celebrate. We are each to take on the mind of Christ. Our parish, as a corporate entity, is to take on the mind of Christ.

Do our personal efforts during Lent lead us to this? Do parish meetings, gatherings and activities during Lent lead us to do this? Which ones do? Which do not? If there are few that do, maybe the ones that don't should be set aside until another time. If we and our parishes are not taking on the mind of Christ during Lent, what is the point of what we are doing?

Lent is about emptying ourselves for the life of the world. It is about me emptying myself; it is about this parish pouring out itself; it is about the worldwide Church preparing to bring new life to the world.

Part (admittedly, not all) of Lenten fasting is about being empty: emptying ourselves for others, as Christ emptied himself for us; becoming a servant of others, as Christ became our servant. Almsgiving is about pouring out ourselves to others in a life-giving way, for a life-giving purpose, in a life-giving sharing of our very being. Lenten prayer is not spiritual currency stored up for the purpose of buying our way to heaven or out of hell or purgatory. Lenten prayer is part of the discernment of the will of God, the mind of Christ, the voice of the Holy Spirit.

Prayer, fasting and almsgiving, and other forms of penance during Lent are a means to an end, not the goal of the season. We don't do them for their own sake. We don't do them to fulfill a rule. They are our weekday preparation for the liturgy, not the theme of it. They heighten our awareness of what it means to stand at the font and say "Yes, I believe in God the Father. Yes, I believe in Jesus Christ his Son, our Lord. Yes I believe in the Holy Spirit." They heighten our awareness of what it means to set our feet under the table of the household of God and say "Amen" to the body of Christ.

When we were initiated into the Christian life, we were conformed to Christ: we were moulded and transformed, like clay in the potter's hands—through entry into his passage to new life. Lent is the time to assess how that conformity, that passage, is progressing in us—in each of us and in our life together as parish, as Church. Lent is the time to intensify that conformity and to take it to the next level.

**Enlightenment and Purification**

During the week, we fast, pray, give alms...
and do other penance, in order to open ourselves to hear the word of God proclaimed on Sunday, to open ourselves to hear of the great deeds that God is doing in and among us—the good news of Jesus Christ, which will enlighten us and guide the progress of our renewal.

During the week we pray, fast and give alms to practice the life-giving ways of the kingdom of God, to mould our lives according to the model of Christ. We use the word of the Sunday scriptures as fodder for further growth.

Lenten penance and fasting are suspended on Sunday. Lenten Sundays are Sundays first, Lent second. We may celebrate in a different key, but we indeed celebrate. It is still the Lord’s day, the day of resurrection, the day of light, the day of the new creation. We do not celebrate penitential masses. In fact, the sacrament of penance is the only one never celebrated within eucharist. (And though strictly speaking it is legal under the law, it is not in keeping with the spirit of the day to celebrate the sacrament of penance on Sunday.)

Though Sunday takes on a certain austerity between Ash Wednesday and Easter—no “Glory to God,” no “alleluia”—an atmosphere of joy is still most fitting. “Hosanna” remains; “Praise to you, Lord” remains; “All glory and honour are yours” remains. “Father, all-powerful and ever-living God, we do well always and everywhere to give you thanks . . .” (Preface for Lent, all)

This Lenten joy is a joy rooted in the Church’s restored life and in its expectation of the great feast. The presence of the elect is a particular source of joy; they are a sign of Christ’s continuing work of drawing the world to communion of life with and in God.

What is the role of Sunday in the Lenten portion of the Easter journey? The Sunday eucharist is the cornerstone of Lent. The Sunday eucharist is the fundamental place where we prepare, together with the elect, for the celebration of the great feast. Here we find, proclaim, and celebrate enlightenment. Enlightenment comes from Christ himself, who speaks in the scriptures proclaimed; it comes from the risen Christ, who brings light to the world and sheds the light by which the Church journeys toward Easter.

Enlightenment in the Liturgical Texts

The alternative opening prayer of Ash Wednesday introduces the motif of enlightenment that so characterizes the season of Lent. It begins: “Father in heaven, the light of your truth bestows sight to the darkness of sinful eyes.”

The words for the imposition of ashes point to the source of that light: “Turn away from sin and be faithful to the gospel.”

The Lent Sunday gospels proclaim the mighty work that God is doing in our midst. The light of the gospels opens our eyes—revealing the goodness of God, revealing all that God has done for us, revealing our weakness—and purifies our hearts.

On the first Sunday, when the stories of Jesus’ temptation in the desert are told again, Christ reminds us that it is we who live by the word of God, and we who are borne out of the mouth of death and destruction; it is we who serve God alone.

On the second Sunday, we receive the vision of transfiguration, the vision of the reality of Christ, the vision of our destiny. With the woman at the well and her townsfolk, we say “He told me everything I have ever done,” and “We know that this is truly the Saviour of the world.” (See Jn 4.39, 42, 4th Sunday of Lent, Year A.)

And with the man born blind, we cry out “I was blind, now I see.” “Do you want to

5 The focus in this article is on the readings for Lent, Year A, based on an assumption that most communities routinely use them every Lent due to the presence of the elect.
become his disciples?” “Lord, I believe.” (See Jn 9.25, 27, 38, 4th Sunday of Lent, Year A.)

With Lazarus, we are called out of toms, and with the crowd we are called to unbind the world and set it free. (See Jn 11.1-45, 5th Sunday of Lent, Year A.)

With the crowds in the streets of Jerusalem, we cry out “Hosanna to the son of David” (Mt 21.9, Palm Gospel, Year A).

On the Sundays throughout Lent, we respond to the good news of salvation in Christ by joining in the praise of all the angels and saints with hearts uplifted. We share the body of the one who is the living Word of God, and we go forth to continue and deepen the process of renewal of ourselves and of the world.

Throughout the week, the Sunday gospels shine a healing light in the darkened corners of our lives, and bring into focus those attitudes and deeds that are in need of cleansing and purification. Through the weekday observance of the disciplines of prayer, fasting and almsgiving, we strengthen ourselves against the temptations that haunt us and lure us back into darkness; we fortify ourselves against the temptation to be less than we are.

Guided by the light of the Sunday gospels, our Lenten observance helps us to name and claim our thirsts, to name and claim everything we have ever done, to open our eyes to the blindness that lies within, and to free ourselves from all that binds us to the ways that lead to death. So, the Preface of Lent I proclaims “As we recall the great events that gave us new life in Christ, you bring the image of your Son to perfection within us.”

By the Lenten portion of our Easter journey, we prepare to celebrate the great feast with heart and mind renewed. By our Lenten journey, the Church prepares to more authentically be Christ in the world: emptied of self, pouring out its life for the life of the world, that all may be drawn to Christ—drawn to communion of life, drawn into the feast of the kingdom, drawn to kingdom life. Lenten enlightenment prepares us to hear Paul’s exhortation in the epistle of the Easter Vigil.

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus (Rom 6.3–11).

**Celebrating Sunday in Lent**

Throughout the Sundays of Lent, our eucharistic celebrations must help the assembly to stay focused on the paschal feast.

**Decor**

Violet reflects the penitential character of the season, but it also is a mark of the baptismal renewal of God’s royal and priestly people. In keeping with Lent’s spirit of austerity, we do not use flowers during Lent. And, except for its use in funerals, the paschal candle is placed out of sight. A new one is blessed and lit at the beginning of the Easter Vigil.

---

6 See the Preface for Lent I in the sacramentary.
Music

Hymns

Lenten Sunday celebrations call for hymns in praise of God for his mercy and salvation, for the free gifts of faith, love and life. Suitable selections for this season include: “Lift High the Cross” CBW III #435 and CBW II #545, “Tree of Life” CBW III #373 “No Greater Love” CBW III #599, and even “Spirit Blowing Through Creation” CBW III #415. Or if your community’s repertoire is limited, a general song of joyful praise is quite appropriate: “God Who Gives to Life its Goodness” CBW III #559 and CBW II #643, “God Is Love! The Heavens Are Telling” CBW III #560. Instead of looking under “Lent” in the hymnal index for Sunday music try “Praise,” or “God’s Reign” or “Trinity.” Since the entrance hymns and the hymns at the preparation of the gifts and altar accompany processions, try to make sure they are set to melodies that will support the action of the procession; simply avoid the “A” word.8

And remember to make sure that the song for the communion procession is a communion hymn.

Penitential Rite

Penitential Rite III, now called the “Litany of Praise,” is most appropriate for the Sundays throughout Lent. Notice that these are always acclamations in praise of Christ.10 There are copious samples in the sacramentary, and they never take the form of an apology or examination of conscience. They always begin “Lord Jesus, you …” never “Lord Jesus, we …” or “For the times we …” Save both the “I confess” and the simple “Lord, have mercy” for weekdays.

Responsorial Psalms

Some of the responsorial psalms of the season hold us in the penitential mode; but a carefully chosen refrain can sound a note of confident trust and hope. If you are looking for a seasonal psalm, CBW III’s best psalm for Sundays in Lent is #56, “With the Lord there is mercy and fullness of redemption.”

With regard to the responsorial psalm, it is important to point out that some psalm refrains appear in CBW III both in the section reserved for the Sunday responsorial psalms and among the hymns. This occurs when the composer has altered the translation of the verses to fit on a melody. An example of this is Marty Haugen’s “Be With Me Lord,” CBW III #46 and #357. In order to remain faithful to the spirit of the liturgy of the word, we are obligated to use only an approved translation of the verses (#46) when proclaiming the responsorial psalm. The composer’s text (#357) may be used at any other time, but not for the responsorial psalm.

Gospel Acclamation

We use special texts for the gospel acclamation during Lent. This does not mean we cannot honour the gospel with a procession, nor does it mean the acclamation cannot be strong and regal. If we look at the texts for this acclamation in the lectionary, we notice that certain words are prominent. “Lord” and “glory” are most prominent. “Praise” and “king” come a close second. We do well to keep this in mind when choosing or composing one for our parishes.

Eucharistic Acclamations

During Lent the acclamations during the eucharistic prayer may be less flamboyant than those used for the Triduum and the Easter season, but this is no reason to turn these shouts of praise into dirges or laments.

Instrumental Music

No instrumental music is allowed during Lent unless it accompanies singing.

---

7 Hymns listed in italics have refrains that may promote assembly participation.
8 The word “alleluia” is not used in the liturgies of Lent.
9 See CBW III #6A.
10 See examples on pp. 418–420 of the sacramentary.
Passion Sunday:
A Recapitulation of Lent

Passion (Palm) Sunday, the final Sunday of Lent, recapitulates the journey since Ash Wednesday and looks forward to the great feast.

The double gospels of this day come from the same community that gave us the Good Friday liturgy of the word and veneration of the cross. The fourth-century Jerusalem community had access to the very places where the events at the end of Christ's earthly existence took place. They often celebrated word liturgies on the very spots where things happened; and often they processed from one place to the next in succession. This is called stational liturgy, liturgy linked to a given location or series of locations.

After the proclamation of the palm gospel, which should take place outside the main worship space, we process into the church imitating the processions of fourth-century Christians who processed from place to place through the streets of Jerusalem. We, as they did, sing an eager acclamation acknowledging Christ as the holy one, the messiah of God, and king of glory.

The opening prayer for Passion Sunday asks God to "guide our minds by [Christ's] truth and strengthen our lives by the example of his death, that we may live in union with you in the kingdom of your promise." A new translation proposed for this prayer focuses the celebration even more clearly in these words: "Keep before our eyes the splendour of the paschal mystery of Christ, and, by our sharing in the passion and resurrection, seal our lives with the victorious sign of his obedience and exaltation."

The first reading, psalm and second reading for Passion Sunday are the same every year. The passion reading is taken from the gospel of the particular year: Matthew, Mark or Luke.

The Isaiah reading (50.4–7) establishes Jesus as the one foretold by the prophets: the teacher, the faithful, obedient one, rejected by sinners, uplifted by God.

The psalmist echoes Christ's steadfastness in the face of rejection and condemnation, "All who see me deride me. Many dogs have surrounded me. I will tell of your name to my people and praise you where they are assembled" (Ps 22.7, 16, 22). The cantor's declaration of trust in the final verse must tower over the text of this rather despondent refrain.

We have visited the second reading of Passion Sunday (Phil 2.6–11) in this and earlier articles: "Let the same mind be in you that was in Christ Jesus who, though he was in the form of God ..." Passion Sunday heralds the immanent end of Lent. On Passion Sunday, we face Paul's challenge head on. In our baptism we were clothed in Christ. We put on Christ, who shared our life so that we may share his. We put on Christ, who became like us so that we may become like him, who took on human weakness so that we might be divinized in him. How fruitful has this Lent been?

On Passion Sunday, we proclaim the death of the Lord in the triumphal spirit in which he endured it. This passion reading must be of high quality, well-prepared and well-rehearsed. It is an insult to the assembly, to the Church's liturgy, and to the story itself to undertake this proclamation without a rehearsal.

On Passion Sunday, we proclaim the death of the Lord today in word and sacrament. "When we eat this bread and drink this cup we proclaim your death Lord Jesus until you come in glory."

11 An excerpt from the Opening Prayer for Passion Sunday in the proposed revision of the sacramentary for use in Canada.
13 Eucharistic acclamation based on 1 Cor 11.26.
Where the Journey Takes Us

Pentecost and Harvest
In this article we take a step back and look at the Easter journey as a whole; we look at the 90 days and discover where it is they are intended to take us.

The first, most basic, and most obvious answer is that these days take us to Pentecost. Pentecost is the last day of the 50 days of the Easter season. Christian Pentecost is rooted in the Jewish spring harvest festival, Shavuot. Here in Canada it's a little hard to connect harvest time with May and June, when Pentecost usually falls, but in the lands around the Mediterranean, apricots, cherries, strawberries and grain crops are ripening. The spiritual meaning of the Jewish feast is connected with God's covenant with Moses on Mount Sinai, when God gave Moses the law. It is celebrated 50 days after Passover.

It is, however, no coincidence that we celebrate Christ's outpouring of the Spirit upon the Church at the time of a harvest festival. It is no coincidence that the ninety-day Easter journey ends with a harvest festival. Our Pentecost also celebrates a harvest. This is made clear by the presence of the elect/neophytes among us all along the way. They are the harvest of the Church. The prayer over the elect in the rite of election makes this connection: “Bless all your adopted children and add these chosen ones to the harvest of your new covenant.” Even if our local parish has no elect, our bond with the universal Church makes all the elect/neophytes around the world our concern. They are the fruit of the Church's labour of transforming the world one person at a time. Seeds planted by the Church's witness in local communities bear fruit in the neophytes now gathered around the kingdom table to celebrate the feast of eternal life.

Pentecost and Initiation
The Lenten process of putting on the mind of Christ (renewal, purification and enlightenment) is preparation for Easter initiation, the ritual entry into the passover of Christ. Plunged into a process of renewal by means of prayer, fasting and almsgiving, the community takes on the mind of Christ and prepares to journey to the font with the elect. Touched by the living word of God and mentored by the community's example, the elect are moulded for kingdom life.

Easter mystagogy leads to a deeper understanding of our shared life in Christ: its glories and its demands. The community and the neophytes together, explore how the power of Christ's resurrection has touched them, what this means for life together, and where the Spirit of Christ is leading.

But Christian initiation, like Lent, is not an end itself, but the means to an end. We who bear the name “Christian” are made Christian for a purpose; that purpose is to carry on Christ's mission in the world: to gather the world back to God, to transform the world for kingdom life. Listen to the Preface for Pentecost: “Today you sent the Holy Spirit on those marked out to be your children by sharing the life of your Son, and so you brought the paschal mystery to its completion. Today we celebrate the great beginnings of your Church when the Holy Spirit made known to all peoples the one true God, and created from the many languages ... one voice to profess one faith.”

1 RCIA, 122A.
Pentecost and Life in the Eucharistic Community

Lenten renewal and Easter mystagogy necessarily include an examination and renewal of the parish’s presence in the world. Each year the Easter journey gives parish leaders the opportunity to re-examine priorities regarding how parish resources are spent: time, energy and money. Consequently, during the season of reaping this year’s “harvest of souls,” the community finds direction for how the seed for the future—the word of God—can best be sewn in this community in the coming year and beyond.

As Ray Kemp says in an article for preachers, “Without this vision of these 90 days to Pentecost, the Church will stay in the upper room, focusing exclusively on the best way to set the table, prepare and distribute the food, teach our young their manners, and constantly rearrange the furniture.”

The temptation to stay in the upper room is enormous. But the Easter journey to Pentecost is for mission in the world. And our mission in the world is for the feast. It is an ever-growing cycle. It is the mustard seed flourishing as a tree, in whose branches the flocks of the world take rest and roost.

This is why the first readings of the Easter season are from Acts. Acts is the story of the Church moving from the upper room to the world. Whether it is from the upper room or from the pews of the Church of St. Euphoria in suburban Utopiaville, the move to Main Street and beyond is most challenging.

The Mission of the Eucharistic Community

Don’t ever think it was easier for Peter, James and Paul, two thousand years ago, than for a modern local parish. Ancient Jerusalem was one of the most multicultural cities of the time, no less than the cities, towns and villages of Canada today. These early evangelists probably had less training and in-service, certainly over a shorter period of time, than active Catholics today. But we share the same Spirit. We are heirs of the same promise. We do not gather on Pentecost to ask an absent Holy Spirit to come. The Spirit has been present all along. How else is Lenten renewal possible? We gather only by the power of that Spirit, to celebrate our life in that Spirit, to be transformed by that Spirit, to bring that Spirit to the world so that the world may be transformed.

What is being a member of the body of Christ all about? What is being conformed to Christ all about? What is sharing his new life all about? What is putting our feet under the table of Christ’s victory feast all about, if we do not take up Christ’s work in the world?

Pentecost is both the end of the Easter journey and the beginning of the renewal of the world in Christ, through the action of the Spirit at work in the Church. If a community has no elect, what evidence does it have of its engagement of the world? How do we carry this vision through the 90 days of the Easter Journey?

The Church’s Mission in the Readings of the 90 Days

Lent

The rite of election on the First Sunday of Lent is about being called, chosen: called to the font, called to the table chosen for the royal priesthood, set apart for the work of the kingdom of God. This is true of the baptized and the elect alike. Can the people of the community join the prayers for the elect on this day without feeling the tug to lead by example?

At the end of the gospel reading on the Second Sunday, Jesus indicates that the Church is not intended to take up his mission until after the resurrection. It is not yet Pentecost. The hour has not yet come.

---

But the hour will indeed come. They, and we, will need the abiding power of the risen Lord to take on such a task. But eventually the tale will be told from one generation to the next.

On the Third Sunday we are presented with the example of the woman at the well whose evangelization efforts bring her neighbours and all the folks of the town to faith in Christ.

On the Fourth Sunday it is the example of the man born blind, who confronts the religious leaders, "Do you also want to become his disciples?" (Jn 9.27). And then he proceeds with a theological argument for the authenticity of Jesus' messiahship. The work of bringing the word to the world flows from the encounter with the Lord.

The opening prayer for the Fifth Sunday cries out for God's help to "change our selfishness into self-giving" that we "may embrace the world" and "transform the darkness of its pain into the life and joy of Easter." The same prayer in the proposed new sacramentary, written to more strongly reflect the day's gospel passage, reads: "Call us forth from sin's dark tomb. Break the bonds which hold us, that we may believe and proclaim Christ, the cause of our freedom and the source of life."

The prayer of exorcism for the Fifth Scrutiny, celebrated with the elect on this day, clearly orients the community to the goal of enlightenment, purification and initiation. "Place them under the reign of your beloved Son, that they may share in the power of his resurrection and give witness to your glory before all." 3

**Liturgy for the 90 Days**

The 90 days of Lent and Easter send us forth. The destination of this Easter journey is the world. The task of those who prepare the liturgies of the 90 days is to make it possible for the parish community to hear and take up the call.

**Preaching**

to a great extent this rests in the hands of the preachers. The same is true of the whole 90 days, as was said of preaching during the Easter season: a narrow focus that sees Sundays isolated from one another will never reveal the nature of the season.

**Music**

Next in line are the keepers of the other most optional and creative liturgical texts, the community's songs: the musicians. How can the musicians bring this vision...
into focus? The right song can help carry the community through the 90 days.

“Spirit Blowing Though Creation” (CBW III #415) takes on different colourings in the Lent and Easter seasons. In Lent, it speaks of renewal by the power of the Spirit. In the Easter season, it looks to a fresh commitment to mission by the power of the same Spirit. Though it may not have a strong enough rhythm to carry an entrance procession, it certainly fits well at the preparation of the gifts. “As We Gather At Your Table” (CBW III #583) and “God, Whose Love in Jesus Found Us” (CBW III #501) will do the same. Rory Cooney’s “Jerusalem, My Destiny” (GIA) takes an interesting twist when we move it from Lent to Easter. During Lent, we hear the voice of Jesus who does not flinch from the passage he is about to undertake. During the Easter season, the Church, as his body, looks to the new Jerusalem.

The translation of “Ubi Caritas” at CBW III #376 at communion time can also recur throughout both Lent and Easter. “Now Let Us from This Table Rise” (CBW III #521) is an excellent choice for the recessional throughout the 90 days, if we want to sing at that time. “Jubilate, Servite” (CBW III #572) will work for the Easter season, possibly taking over from “No Greater Love” (CBW III #599), which is perhaps more suited to Lent, but is by no means to be ruled out for the Easter season as well.

When considering new music for the parish Sunday assembly, look for texts that speak of the renewal of the world, that point us beyond ourselves and beyond saving our own personal souls. Look for texts that praise God for what God is doing among us and in the world now. Avoid songs that invoke the Spirit as if the Spirit were otherwise completely absent, or as if the Spirit’s indwelling were a static thing to be clung to as an end in itself. Avoid songs that fail to express the purpose of the Spirit’s indwelling and songs that suggest that simple personal private possession of the Spirit is the end of the matter.

Key Words

Perhaps the best way to conclude this exploration of the Easter journey is with some of God’s words.

In the days to come the mountain of the Lord’s house shall be established as the highest of the mountains, and shall be raised above the hills; all the nations shall stream to it. Many peoples shall come and say, “Come let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths” (Is 2.2-3a).

On this mountain the Lord of hosts will make for all peoples a feast of rich food, a feast of well-aged wines, of rich food filled with marrow, of well-aged wines strained clear (Is 25.6).

I, John, saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, “See, the home of God is among mortals. He will dwell with them as their God; they will be his peoples, and God himself will be with them; he will wipe away every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away.” And the one on the throne said, “See, I am making all things new” (Rev 21.1-5).

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in

5 Re: Latin texts, like “Ubi Caritas” and “Jubilate, Servite”—loss of meaning is not the only problem with Latin texts in the 90s. Please verify the pronunciation before you teach Latin song texts to your parish. “You be carry toss” and “Jewbey latte” will not do!
newness of life. For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus (Rom 6.3-11).

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death, even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil 2.5–11).

All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age (Mt 28.18–20).
Related Reading

Church Documents


All the above are available in:


See also:


National Bulletin on Liturgy


Books


Notre Dame Center for Pastoral Liturgy  
Pastoral Liturgy Conference  
June 19-22, 2000  

Eucharist without Walls:  
Eucharistic Communities bringing Christ’s presence to others in daily life  

Are our approaches to Eucharist too small, too narrow?  
What if, in the Jubilee Year, we were to –  

- Declare Christian unity at the table of God’s word?  
- Celebrate Eucharist as the great sacrament of forgiveness?  
- Commit our churches to deeds of justice?  
- Embrace ecumenism as the joyful action of the Spirit?  
- Become the body of Christ – blessed, broken and given to a hungry world?  

What will the world be like, when we celebrate Eucharist without walls?  

PRESENTERS INCLUDE:  
Ray Kemp • Helen Prejean, csj  
Bishop Robert Rimbo (ELCA, Detroit, Michigan)  
Bishop Richard Sklba (Milwaukee) • Catherine Vincie, rshm  
Michael Begolly • Sheila Browne, rsm • Marianne Dunn • Mary Ann Fallon  
Charles Gardner • Donna Kelly, cnd • Gordon Lathrop  
John Allyn Melloh, sm • Gail Ramshaw • Karen Sue Smith  
Rod Stephens • Karen Westerfield Tucker  

FOR INFORMATION:  
www.nd.edu/~ndcpl/  
or e-mail ndcpl.l@nd.edu
Canadian Realities
Rediscovering, Recognizing and Celebrating the Spiritual Heritage of Canada's Aboriginal Peoples

A Pastoral Message to the Native Peoples of Canada

As members of the Canadian Conference of Catholic Bishops and its Commission for the Evangelization of Peoples, we rejoice with you, the Aboriginal people of Canada, in the rediscovery, recognition and celebration of your spiritual heritage. The Holy Father, Pope John Paul II, invites us to join in this celebration, praising what he calls "that marvellous rebirth of your culture and traditions." In this rebirth, we witness the Spirit of God working through you and among you, bringing about healing for individuals and communities. We also see in this the action of the Spirit contributing to justice and reconciliation among all the peoples of Canada.

As pastors, we have seen how, for many among you, the rediscovery of the spiritual riches of your traditions is an integral part of your own restoration. You are finding new strength in an ever-deepening embrace of the seven spiritual gifts of respect, wisdom, courage, love, humility, honesty, and truth, as expressed in the teachings of the Medicine Wheel. In this way, you reflect ever more clearly your true dignity as Children of God.

We Experience Christ Anew

Our message is addressed particularly to you, our Catholic brothers and sisters. In a unique way, you welcomed the Gospel of Jesus and continue to live as faithful witnesses to your baptism. You are a blessing for the whole Church as you develop a deeper appreciation and understanding of the richness of your own cultures and traditions. Thus, you continue to challenge all Christians at the deepest level of their understanding of the mystery of Christ and their reality as the Body of Christ. Pope John Paul II reminded the Church of its profound debt to Aboriginal Catholics and their ancestors in the faith who since the middle of the seventeenth century have maintained a steadfast love for the Church. Speaking at Sainte-Anne-de-Beaupré in 1984, he said:

"Your encounter with the Gospel has not only enriched you, it has enriched the Church. We are well aware that this has not been without difficulties and, occasionally, blunders. However, and you are experiencing this today, the Gospel does not destroy what is best in you. On the contrary, it enriches as it were from within the spiritual qualities and gifts that are distinctive to your cultures. In addition your Amerindian and Inuit traditions permit the development of new ways of expressing the message of salvation and they help us to better understand what point Jesus is the Saviour and how universal his salvation."

We rejoice, not only because you have received Christ but also because many

---

1 Pope John Paul II, Homily to the Native People at Fort Simpson, delivered at Yellowknife, NWT, September 18, 1984.
Catholics experience Christ anew through you. So it is, at the threshold of the third millennium, we find ourselves in a dialogue that although at times is controversial always offers tremendous opportunities.

A Sign to This Generation

In each generation there have arisen among you men and women who exemplify values that are deeply held in your traditions, values which humanity and all creation seriously need. Even in our own time, many are greatly encouraged in their faith through the heroic life of Blessed Kateri Tekakwitha. Indeed, that Child of God, who died so young in the latter part of the seventeenth century, remains an enduring witness for all Catholics of the great love of God for the poor.

Today, as you experience a steady growth in your population, a stronger sense of solidarity among your nations, renewed opportunities for the just settlement of your land claims, and a greater measure of self-government, you have not abandoned the path of peace.

In defending your identity, your nationhood, your land and our common environment, you challenge all Canadians. A challenge, first of all, to be faithful to the treaties that have been made. A challenge also to be faithful to the truth, rooted in the original creation covenant, commanding all humanity to be stewards of the land and everything that belongs to it.

In holding fast to your commitment to family and community, in resisting the individualism and materialism of today's society, and in insisting, despite years of suffering, on reconciliation and restorative justice, you are giving courageous witness to a true understanding of healing, based on harmony and balance.

Your actions are evidence of a deep spiritual well that has sustained life and the promise of new life even in tragic conditions. At the threshold of the Great Jubilee of the Year 2000, you stand out as a sign of hope for all of God's Creation.

We can hear in your best efforts the voice of the prophet, calling humanity to prepare for the "Year of God's Favour" through acts of restoration and renewal.

The Legacy of a Deeply Damaged Relationship

Having lived with and among you for generations, as pastors we are aware that the romantic view of your way of life that is embraced by popular culture often does not respect the reality you are living. As the recent Royal Commission on Aboriginal Peoples has made clear once again, you carry a grossly unequal burden and legacy of the deeply damaged relationship that exists between Aboriginal and non-Aboriginal people.

We recognize in each spiritual tradition there is a mixture of shadow and light. However, we wish to reaffirm that the Catholic Church rejects nothing that is true and holy in Aboriginal traditions. Moreover, the Church encourages all its members to recognize, preserve and promote the spiritual, moral and cultural values found within your traditions and to work together with you in a spirit of prudent and charitable dialogue and collaboration.

We remember as well, with profound regret, those dimensions of Catholic mis-

---

3 Cf. Archbishop Peter Sutton, OMI, Intervention at the Special Assembly of the Synod of Bishops for America, November 24, 1997.

4 In his apostolic letter Tertio Millennio Adveniente, 46, Pope John Paul II identifies signs of hope, not as isolated events or phenomena but as part of a cosmic tension leading to new birth. He encourages the Church to prepare for the Jubilee of the Year 2000 by seeking these signs of hope.


6 Second Vatican Council, Declaration on the Relationship of the Church to Non-Christian Religions, Nostra Aetate, 2.
mission history that were too closely identified with the European forces of expansion and assimilation, and so contributed to your suffering. 7 Many times in this final decade of the twentieth century, the pastors of the Church have spoken about this concern. While we remain grateful to those who have come before us—especially those many bishops, priests, religious and lay workers who gave their lives in loving service—we also recognize the faults, failings, and sinfulness within the Church that have blocked access to the fullness of the freedom that the Gospel brings. 8 During this examination of conscience, the Catholic Church has been accompanied by other Christian denominations. In profound ways, all Canadian Christians have expressed apologies, which they are now endeavouring to live in acts of reconciliation and justice.

Commitment to Dialogue
Within the Church and the broader human community, people share each other's joys and hopes, griefs and anxieties. 9 As it has for generations, this bond provides solid ground for all humanity to build on together.

As bishops, we respect your ancestral customs and spiritual heritage. We also respect those among you who have found in contemporary expressions of these traditions ways to revere the power of God present in all of Creation. We renew our commitment to the dialogue that has begun between our respective spiritual heritages. Following the example of Christ our Elder and Teacher, we do this in union with the whole Church, which “regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many respects, from the ones she holds and sets forth, nonetheless reflect a ray of the Truth which enlightens everyone.” 10

Through dialogue, persons with solid conviction in their traditions can share with others who are equally grounded in their own spiritual riches their ways of prayer and their means of searching for God. This dialogue, however, requires trust,

---

7 Permanent Council of the Canadian Conference of Catholic Bishops, Let Justice Flow Like a Mighty River: Brief to the Royal Commission on Aboriginal Peoples, November 8, 1993. The Permanent Council spoke in particular of the role of the Church in the Indian residential school system. Here and elsewhere, Catholic Church leadership has apologized for the dimensions of missionary work that reflected a Eurocentric mentality and promoted assimilation.

8 For example, Canadian Conference of Bishops, 1975 Labour Day Message, Northern Development: At What Cost!, paragraph 25: “We readily acknowledge that the Catholic Church must also take a critical look at itself. We now see that coming from another culture, the Church may have contributed to the disruptive changes in Northern culture....”

Also, the Permanent Council of the Canadian Conference of Catholic Bishops, 1992 pastoral message, Towards a New Evangelization: On the Occasion of the 500th Anniversary of the Evangelization of the Americas: “if there were bishops and missionaries championing Aboriginal rights, there were also theologians and Church leaders defending colonial exploitation. While some missionaries attempted to protect and understand Native cultures, others failed to value Native beliefs and customs as seeds of the Word of God.”

As well, Let Justice Flow Like a Mighty River: “There is much in the relationship between the Catholic Church and Aboriginal Peoples to celebrate and build on. However, we are currently very aware of what was lost and this is of great importance to us. What was lost or nearly so, was the free expression and celebration of the spirituality of the First Peoples of this land.”

9 This list of passions opens Gaudium et Spes, the Pastoral Constitution on the Church in the Modern World, issued in 1961 by the Second Vatican Council, linking the journey of the Church in the world with the journey of all people, especially the poor. The same solidarity is described in the reflection put forth in the 1991 reflection Dialogue and Proclamation by the Pontifical Council on Interreligious Dialogue and the Congregation for the Evangelization of Peoples. This stresses the importance of the “dialogue of life” “where people strive to live in an open and neighbourly spirit, sharing their joys and sorrows, their human problems and preoccupations.”

10 Second Vatican Council, Nostra Aetate, 2.
confidence, utmost understanding and sensitivity toward differences.\textsuperscript{11}

\textbf{Yearning to Be Whole}

For yourselves, the need to dialogue comes from deep within you and your communities. It wells up from a yearning to be whole and to bring into harmony those elements of religious traditions that exist, side by side, within you. This attitude is especially true for those of you who for years have had to work out in practical ways the answer to the questions, "Can I be both Christian and Indian? or must I choose?" In your own contexts you have led the way in the universal challenge issued by Pope John Paul II: "Each member of the faithful and all Christian communities are called to practise dialogue."\textsuperscript{12}

The Church needs your leadership in this dialogue, if it is to bear fruit in deeper mutual understanding, broader comprehension of the Spirit of God, and fuller inculturation\textsuperscript{13} of the Catholic faith. In all of this, the Spirit of God is building among us a Church that never ceases to proclaim salvation in Christ, while also demonstrating in its liturgy, education, pastoral ministry and in the very life of Christians deep reverence and respect for the cultures and spiritualities of Aboriginal peoples.\textsuperscript{14}

Spiritual dialogue is, finally, more than knowledge and discussion. The end of the spiritual journey is beyond the limits of human understanding, and even beyond that broadened understanding which results from sharing all we know. The point of arrival for every spiritual quest is to share in the holiness of God. As Scripture says, "Be holy, for I the Lord your God am holy."\textsuperscript{15} Inspired by the memory of Our Lady who appeared as an Aztec at Guadalupe almost 470 years ago, and invoking the intercession of the young Mohawk woman, Blessed Kateri Tekakwitha, let us journey together as faithful pilgrims toward the fulfilment of God's promise in humanity.

\textbf{Members of the Episcopal Commission for the Evangelization of Peoples}

Canadian Conference of Catholic Bishops

+ Most Reverend André Gaumond (Chair)
+ Most Reverend Vincent Cadieux, OMI
+ Most Reverend Denis Croteau, OMI
+ Most Reverend J. Faber MacDonald

\textbf{May 1999}

\textit{Reprinted with permission. Copies of Rediscovering, Recognizing and Celebrating the Spiritual Heritage of Canada’s Aboriginal Peoples are also available in English and French through the Office for the Evangelization of Peoples, Canadian Conference of Catholic Bishops, 90 Parent Avenue, Ottawa, Ontario, Canada, KIN 7B1, (613) 241-9461, Fax (613) 241-8117. A donation to cover production would be welcomed. [1]}

\textsuperscript{11} Pope John Paul II, Address to the participants in the 1995 Plenary Assembly of the Pontifical Council for Interreligious Dialogue.


\textsuperscript{13} "Given that in America, popular piety is a mode of inculturation of the Catholic faith and that it has often assumed indigenous religious forms, we must not underestimate the fact that, prudently considered, it too can provide valid cues for a more complete inculturation of the Gospel. This is especially important among the indigenous peoples, in order that 'the seeds of the Word' found in their culture may come to their fullness in Christ." Pope John Paul II, \textit{Post-Synodal Apostolic Exhortation Ecclesia in America}, January 22, 1999, 16.


\textsuperscript{15} Lev 11.44.
Introduction

On November 10, 1999, the Congregation for Divine Worship and the Discipline of the Sacraments granted the request of the Canadian Conference of Catholic Bishops for a National Calendar for Canada (Prot. N. 2238/95/L).

<table>
<thead>
<tr>
<th>JANUARY</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>6.</td>
<td>Bl. Brother André, religious*</td>
</tr>
<tr>
<td>12.</td>
<td>St. Marguerite Bourgeoys, religious</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>MARCH</th>
<th></th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>APRIL</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>17.</td>
<td>Bl. Kateri Tekakwitha, virgin</td>
</tr>
<tr>
<td>30.</td>
<td>Bl. Marie of the Incarnation, religious</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>MAY</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>4.</td>
<td>Bl. Marie-Léonis Paradis, religious</td>
</tr>
<tr>
<td>6.</td>
<td>Bl. François de Laval, bishop</td>
</tr>
<tr>
<td>8.</td>
<td>Bl. Catherine of Saint Augustine, religious</td>
</tr>
<tr>
<td>21.</td>
<td>St. Eugène de Mazenod, bishop</td>
</tr>
<tr>
<td>24.</td>
<td>Bl. Louis-Zéphirin Moreau, bishop</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>JULY</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>25.</td>
<td>St. Anne, patron of the province of Quebec, and St. Joachim, parents of the Blessed Virgin Mary</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>AUGUST</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>5.</td>
<td>Bl. Frédéric Janssoone, priest</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SEPTEMBER</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>26.</td>
<td>Ss. Jean de Brébeuf, Isaac Jogues, priests, and companions, martyrs, secondary patrons of Canada</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>OCTOBER</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>6.</td>
<td>Bl. Marie-Durocher, religious</td>
</tr>
<tr>
<td>17.</td>
<td>St. Marguerite d'Youville, religious</td>
</tr>
<tr>
<td>22.</td>
<td>Dedication of Consecrated Churches whose date of consecration is unknown</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DECEMBER</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>12.</td>
<td>Our Lady of Guadalupe</td>
</tr>
</tbody>
</table>

* When no rank is given for a celebration, it is an optional memorial.
Publications
Liturgie, Foi et Culture
The Bulletin national de liturgie, entitled Liturgie, Foi et Culture is published four times a year. A ten-member planning committee, which includes a bishop from the Commission épiscopale de liturgie, determines the themes to be studied in each issue. The writing, editing and layout of the documents and commentaries for each issue are managed by fifteen collaborators.

In 1998-1999, two editions (155 and 156) focused on the “Great Jubilee of the Year 2000”, the first offered a series of reflections, while the second contained suggestions and references to aid in the planning of celebrations in different settings. It was also with this jubilee perspective in mind that an edition entitled “Reconciliation” (157 - Spring 1999) was published. Finally, two other editions addressed the formation of liturgy committee members: “The Liturgy Team” (158 - Summer 1999) and “Participation and Liturgy” (159 - Fall 1999).

Ordo 2000
The liturgical Ordo, published annually under the jurisdiction of the Office national de liturgie (ONL), continues to be a valuable resource for persons preparing liturgical celebrations. The new edition takes into consideration the request by the Congregation for Divine Worship and Discipline of the Sacraments that a common liturgical calendar be established for the English and French sectors of the Conference.

Current Studies
The Liturgical Ministry of the Deacon
After almost thirty years since the restoration of the permanent diaconate by Pope Paul VI (following the wishes of the Fathers of the Second Vatican Council), it was deemed opportune to re-examine the liturgical role of the deacon. This review is the goal of an extensive study undertaken at the request of the Commission. Its findings will form guidelines for formation on the liturgical role of the deacon in the eucharistic celebration.

Christian Funerals
The realities related to death and mourning have changed over the past twenty years. The pastoral approach to funerals must take into account new socio-ecclesial situations. At the request of the Commission, the ONL formed a working group to develop a pastoral guide to accompany a new edition of the Rituel des funérailles. The pastoral guide would present theological and pastoral orientations, liturgical material for celebrations outside the church, and new guidelines to support the planning and presiding by laity at funeral rites.

The Liturgical Role of a Bishop
The Cæromoniale episcoporum was published in December 1998. A presentation for bishops and their staff (masters of ceremony, liturgy personnel, etc.) was held January 4, 1999, at Cap-de-la-Madeleine, followed by the annual retreat for bishops on the theme “The Liturgical Ministry of the Bishop, Source of Spiritual Life.” The study session was prepared by the ONL, and the retreat by the Episcopal Committee for Ministry of the AEQ (Assemblée des évêques du Québec) and the Episcopal Commission for Liturgy (CCCB). The minutes of the symposium and the presentations of Father Ghislain Pinckers, the retreat master, were published in Études canadiennes en liturgie (no. 9).
Reference Points for Liturgical and Sacramental Ministry

Over the last months, the ONL held two consultations in Quebec City and in Montreal, to better understand the needs in the different areas of pastoral life. Given the situations and problems facing clergy and laity involved in ministry, the members of the commission wish to propose orientations and resources for those involved in the ministries of sacraments and liturgy.

A French Manual for Liturgical Song

On the eve of the third millennium, the bishops of the International French Commission for Translations and Liturgy (CIFTL) are involved in the preparation of a hymnal for French-speaking countries, entitled Livret de chants liturgiques, in the belief that the time has come to encourage new compositions and to take stock of, guide, and to standardize the liturgical repertory. As a result of this project, the liturgical assemblies of several countries—including Belgium, France, Luxembourg, and Switzerland—can look forward to a hymnal that will provide a needed support in the communal expression of their faith.

A notated edition for the faithful and for choir directors is planned, as well as a polyphonic volume for choirs, an organ accompaniment workbook (with guitar chords), a pastoral guide and an audio CD. The Canadian edition will have, in addition to a common repertory of Belgian, Canadian, French, and Swiss works, a selection of important Canadian works. In order to finalize the repertoire of songs proper to Canada, the ONL has set up a study group that has been meeting regularly since December 1997.

Activities

Marriage: Ritual and Pastoral Guide

The second edition of the marriage ritual was promulgated by the Congregation for Divine Worship and Discipline of the Sacraments on March 19, 1990. The CIFTL produced a translation and adaptation of this second edition and submitted it in May 1999 for approval by each diocesan bishop in French-speaking countries. The episcopal conferences are now being invited to collegially accept the document at their plenary assemblies (Canada - Fall 1999). The document, duly approved by the episcopal conferences, will then be submitted for recognition by the Holy See. The Canadian edition of the ritual could be available in 2000–2001. Concerning the pastoral guide to accompany the publication of the new ritual, a working group has been constituted by the ONL.

National Liturgy Congress

The congress, held May 24–26, 1999, in Cap-de-la-Madeleine addressed the theme “Presiding at Liturgy as a Theological Fact and as an Act of Communication.” More than 60 people attended. The resource persons were: Gaétan Baillargeon (Université de Québec à Trois-Rivières), Norman Pagé (Université d'Ottawa), and André Raymond (émission Le Jour du Seigneur, SRC/CBC TV).

During the congress, the Prix André-Gignac for liturgy, under the patronage of the Episcopal Commission for Liturgy, was presented by Bishop Paul-André Durocher. The 1999 award, courtesy of Desmarais and Robitaille, was presented to: Brother Daniel Dupont, OSB, of the Saint-Benoit-du-Lac Monastery for his Master's thesis The Temple which God Built (Université de Québec à Trois-Rivières), and Father Jérôme Thibault of the Diocese of Baie-Comeau for his Master's thesis The Homily and Public Communication (Université Laval).

For further information about the work of the Office national de liturgie contact:

Benoit Marineau or Paul Boily
Phone: (514) 522-4930
Fax: (514) 522-1557
E-mail: onl@videotron.ca
Index to Volume 32
(Numbers 156-159)

General

Note: The text of the apostolic letter Dies domini is indexed separately. (See p. 57)

Numerals
2000 A.D. 157:127-128
   see also Holy Year, 2000

A
adaptation
   see liturgical adaptation
altar 158:164
American Sign Language
   (ASL) 159:233-235
Antigonish Diocese
   “Mass for Shut-ins” 157:104-106
Atlantic Liturgy Conference (ALC)
   159:252

B
bible
   liturgical use 157:80; 158:139-140
   bishops 156:59, 64
books
   reviews 156:60-63; 157:126-127;
      159:253-255

C
Canadian Churches Coordinating Group
   on Worship (CCCGOW)
   157:124-125
Canadian Conference of Catholic Bishops (CCCB)
   156:59, 64
cantors 158:135, 167; 159:208, 210-213
catechumens 159:241-243
Catholic Book of Worship (CBW)
   158:131
   used in liturgy of the hours
   158:157-161
   music cassettes 156:57-58
Catholic Church
   statistics 156:55
   celiac disease 159:248-251
   children’s liturgies 158:179-181
   children’s mass 159:225-228, 241
   Christmas mass 158:185-188
Church
   see ecclesiology
Church music 156:57-58; 158:158-159;
   159:202, 210-213
   ecumenical cooperation 157:124-125
Church year 156:38; 157:116-119;
   158:151, 159-161
clergy 159:198, 207, 220-224
co-consecration 159:219
concelebration 159:218-220
confession see reconciliation
Consultation on Common Texts (CCT)
   157:124
cremation 156:57

D
Daily Praise: A Study of Morning, Evening
   and Night Prayer 158:131-151
dacons 159:220-224
Deaf
   religious life 159:229-232
disabled
   see handicapped
Divine Office
   see liturgy of the hours

E
Easter Vigil 159:242-245
ecclesiology 156:52-53; 159:197
ecumenical liturgical organizations
   157:124-125
English Language Liturgical Consultation (ELLCC) 157:124
Episcopal Commission for Liturgy (ECL) 156:64
eucharistic prayer 157:80–81
evening prayer 156:10–11; 158:190–192
see also liturgy of the hours

F
families, celebrating Sunday with
see Sunday
forgiveness of sin 158:172–174; 159:255–256
funeral rites and ceremonies 156:57

G
General Instruction of the Liturgy of the Hours (GILH) 158:131–149
gluten enteropathy
see celiac disease
guitars
liturgical use 159:212

H
handicapped
religious life 159:236–240
Holy Year, 2000 156:3; 159:201
see also 2000 A.D.
hymns 158:149–151; 159:210–212
texts 159:212–213

L
lay ministers 158:134–136; 162–171
lay presiders
see leaders of prayer
lay readers 158:135, 167, 169
leaders of prayer 158:163–166, 168
see also lay ministers, priests
lectors
see lay readers
liturgical adaptation 158:147; 159:229–235
liturgical congresses 159:252
liturgical objects 159:223–224
liturgical posture 158:165
see also liturgy of the hours
liturgical prayer 158:163–164
liturgical vestments 158:166
liturgical year
see Church year

liturgy
participation 159:194–255
see also Lord's Supper—participation
planning 159:201
evaluation 159:201, 204–209
principles of 158:162–166
liturgy and architecture 159:206
Liturgy Education Committee (Toronto) 159:201–209
liturgy of the hours 158:131–151, 157–161, 172–184, 190–192
psalms in 158:137–139, 153–156
music in 158:143–144, 177
liturgical posture in 158:146–147
adaptation of 158:147, 172–180
hymns in 158:149–151
clerical obligation 158:182–184
bibliography 158:184
Lord's Supper
and mission 158:182–183
and Sunday 157:80–87
obligation 157:83
participation 157:84; 159:202, 203
see also liturgy—participation
bread and wine 159:203
without a priest 157:85–86
televised 157:86
for shut-ins 157:104–106
in prison 157:107–109

M
Maier, Zita 156:3
mass see Lord's Supper
microphones
liturgical use 159:211
ministers of music 158:169; 159:210–213
see also cantors
ministers of the word
see lay readers
morning prayer 158:179–181, 190–192
see also liturgy of the hours
musical instruments
liturgical use 159:212–213
Index to Volume 32 • Numbers 156-159

N
National Council for Liturgy (NCL) 156:64
National Liturgy Office (NLO) 156:56-58; 157:124-125

O
O'Donnell, Monsignor John Bernard obituary 158:152
Ontario Liturgical Conference (OLC) 157:125
Order of Christian Funerals 156:57; 158:157
organs 159:212, 214-217

P
participation
  see liturgy—participation
pastoral care
  of the Deaf 159:229-235
  of the developmentally disabled 159:236-240
  of the handicapped 157:86;
  159:236-240
Pentecost 156:41
Pope John Paul II. Dies domini 156:3-54;
  157:68-123
Pope Pius X. Vehementer nos 159:197
preaching 158:169; 159:221
priests
  as ministers of music 159:213
  concelebration 159:218-220
  celebrating Sunday without 157:85-86
prison, Lord's Supper in
  see Lord's Supper
psalm prayers 158:153-156
psalms
  liturgical use 158:137-139, 153-156
  music for 158:158-159

R
reconciliation 158:172-174; 159:255-256
rest 156:23, 26-27
ritual 159:200

S
Sacramentary 156:56-57
Saturday evening mass 156:10-11
school graduation liturgy 158:175-178
shut-ins, Lord's Supper for
  see Lord's Supper
Signed English 159:233-235
silence in the liturgy 158:166
Sullivan, Father Leonard Louis
  obituary 158:152
  funeral sermon 159:246-248
Summer School for Liturgical Musicians (Ontario) 157:125
Sunday 156:3-54; 157:68-123
  history 156:38-40
  with families 157:101-103
  in prison 157:107-109
Sunday Celebration of the Word and Hours (SCWH) 158:131, 157-161
Sunday mass
  see Lord's Supper

T
time, theology of 157:116-119;
  158:133-134

V
Vatican Council II. Constitution on the
  Sacred Liturgy 159:198
vespers
  see evening prayer

W
week 156:22-23; 38-39
  see also, time, theology of
  Western Conference for Liturgy (WCL) 158:189

Y
Year 2000 157:127-128  

56 • National Bulletin on Liturgy
## Index to Apostolic Letter

**Dies Domini**


<table>
<thead>
<tr>
<th>Topic</th>
<th>Paragraphs</th>
</tr>
</thead>
<tbody>
<tr>
<td>baptism</td>
<td>20, 25, 29, 41, 51, 76</td>
</tr>
<tr>
<td>celebration <em>(see also joy)</em></td>
<td>1, 4, 40, 50, 56, 76</td>
</tr>
<tr>
<td>Christ and time</td>
<td>74–75</td>
</tr>
<tr>
<td>Church <em>(see community)</em></td>
<td></td>
</tr>
<tr>
<td>communion, holy</td>
<td>44, 51, 54</td>
</tr>
<tr>
<td>community</td>
<td>5, 31–36, 40–45, 50, 54, 69–73, 81–83</td>
</tr>
<tr>
<td>creation <em>(see also new creation)</em></td>
<td>8–10, 16, 24, 42, 59, 60, 74</td>
</tr>
<tr>
<td>days of obligation</td>
<td>79</td>
</tr>
<tr>
<td>duty <em>(see also Sabbath commandment, Sunday Mass obligation)</em></td>
<td>5, 7</td>
</tr>
<tr>
<td>Easter day <em>(see also Paschal Mystery, Resurrection)</em></td>
<td>1, 8, 18–21, 28, 33, 58, 76</td>
</tr>
<tr>
<td>Easter liturgy</td>
<td>2, 41, 74</td>
</tr>
<tr>
<td>Eucharist</td>
<td>5–7, 29, 31–35, 42, 44, 51, 81</td>
</tr>
<tr>
<td>Exodus (event)</td>
<td>12, 16–17, 59, 62, 63</td>
</tr>
<tr>
<td>faith</td>
<td>29, 81</td>
</tr>
<tr>
<td>families</td>
<td>36, 52</td>
</tr>
<tr>
<td>feast days of martyrs and other saints</td>
<td>78</td>
</tr>
<tr>
<td>history <em>(see also time)</em></td>
<td>2–3, 15</td>
</tr>
<tr>
<td>holiness as remembering</td>
<td>16–17, 25, 43, 62</td>
</tr>
<tr>
<td>holy communion</td>
<td>44, 51, 54</td>
</tr>
<tr>
<td>holy days of obligation</td>
<td>79</td>
</tr>
<tr>
<td>Holy Spirit</td>
<td>28, 43, 52, 56, 76, 85</td>
</tr>
<tr>
<td>hope</td>
<td>1, 6, 37</td>
</tr>
<tr>
<td>joy <em>(see also celebration)</em></td>
<td></td>
</tr>
<tr>
<td>Christ’s</td>
<td>55–58</td>
</tr>
<tr>
<td>God’s</td>
<td>17–18</td>
</tr>
<tr>
<td>ours</td>
<td>1, 4, 50, 55–58, 71–72</td>
</tr>
<tr>
<td>liturgical year</td>
<td>76–80</td>
</tr>
<tr>
<td>liturgy <em>(see Sunday Mass)</em></td>
<td></td>
</tr>
<tr>
<td>liturgy of the word</td>
<td>6, 39, 41, 86</td>
</tr>
<tr>
<td>Lord’s Day <em>(see Sabbath, Sunday)</em></td>
<td></td>
</tr>
<tr>
<td>Mary</td>
<td>78, 86</td>
</tr>
<tr>
<td>ministry to the sick</td>
<td>54</td>
</tr>
<tr>
<td>new creation <em>(see also creation)</em></td>
<td>1, 8, 24, 59</td>
</tr>
<tr>
<td>nuptial relationship between God and man</td>
<td>11–12, 14, 37–38, 85</td>
</tr>
<tr>
<td>obligation, holy days of</td>
<td>79</td>
</tr>
<tr>
<td>Paschal Mystery</td>
<td>1, 8, 18, 22, 28, 39, 59, 76</td>
</tr>
<tr>
<td>pastoral considerations</td>
<td>35, 36, 40, 49, 50, 53, 80</td>
</tr>
<tr>
<td>Pentecost</td>
<td>20, 28, 76</td>
</tr>
<tr>
<td>pilgrimages</td>
<td>52</td>
</tr>
<tr>
<td>poor people</td>
<td>70–71</td>
</tr>
<tr>
<td>priesthood of the faithful</td>
<td>51</td>
</tr>
<tr>
<td>remembrance</td>
<td>16–17, 25, 43, 62</td>
</tr>
<tr>
<td>rest</td>
<td>11–14, 23, 48, 55, 60–68, 82</td>
</tr>
<tr>
<td>Resurrection</td>
<td>1–2, 18–24, 31–32, 43, 74–75, 86</td>
</tr>
</tbody>
</table>
Sabbath (Jewish) 11–17
   commandment 12–18, 23, 61–62
   in creation account 8
   holiness 14, 16
   meaning 60–61
   Sunday as fulfillment 18, 23, 59–63
   saints and martyrs 78
Second Vatican Ecumenical Council
   (quoted or referred to) 3, 6, 10, 30, 34, 35, 36, 37, 38, 39, 77, 78
   shut-ins 54
   solidarity 69–73
   Spirit 28, 43, 52, 56, 76, 85
Sunday
   civil legislation 4, 64–67
   day of faith 29
   day of rest (see also rest) 64–68
   day of solidarity 69–73
   eschatological significance 1, 8, 18, 26, 37–38, 42, 74–75
   first day of the week 21–24
   fulfillment of the Sabbath 18, 23, 59–63
   gift of the Holy Spirit 28
   history of 19
   images of light 27
   keeping holy 4, 7, 14–16
   legislation, civil 4, 64–67
   meanings of 19–30
   new creation 24–25
   pastoral considerations 35, 36, 40, 49, 50, 53, 80
   prayer 52
   Vespers 49, 52
   weekly Easter 19–20
   works of charity and apostolate 69–73
Sunday Mass 31–45, 81
   broadcasting on radio and television 54
for children 36
   Dismissal 45
   eucharistic communion 44, 51, 54
   handicapped people 54
   homily 39
   inability to attend 54
   involvement of all 51
   music 50
   obligation 5, 7, 15, 30, 34, 36, 46–49
   history 46–47, 81
   pastoral considerations 35, 36, 40, 49, 50, 53, 80
   Prayer of the Faithful 38
   preparation for 40, 50, 52
   priestly ministry 51, 53
   radio and television broadcasts 54
   sick people 54
   Sign of Peace 44
   songs 50
   for small groups 36
   television and radio broadcasts 54
   without a priest 5, 53
time (see also Christ and time, history) 2, 7, 8, 18, 60, 74–75
Vatican Ecumenical Council, Second (see Second Vatican Ecumenical Council)
   weekends 4, 67
   word, liturgy of the 6, 39, 41, 86
   work (see rest)
year, liturgical 76–80
<table>
<thead>
<tr>
<th>Contributors</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brockerville, Kevin and Michael Gauthier. &quot;Signed Masses and Participation.&quot; 159:233</td>
</tr>
<tr>
<td>Burke, Bill. &quot;A Celebration of the Easter Vigil.&quot; 159:244</td>
</tr>
<tr>
<td>Corcoran, Bill. &quot;Kindly Dismissed.&quot; 159:241</td>
</tr>
<tr>
<td>Dunn, Coletta. &quot;An Inclusive Worship Community.&quot; 159:236</td>
</tr>
<tr>
<td>Ecker, Catherine. &quot;The Children at Our Table.&quot; 159:225</td>
</tr>
<tr>
<td>Gasslein, Bernadette and Heather Reid. &quot;Praise God and Celebrate Reconciliation.&quot; 158:173</td>
</tr>
<tr>
<td>Gervais, Marcel. &quot;Millennium Fever or Jubilee Joy?&quot; 157:127</td>
</tr>
<tr>
<td>Hayes, James. [Homily at the Funeral Mass of Len Sullivan]. 159:246</td>
</tr>
<tr>
<td>Hibbard, John. &quot;Dies Christi.&quot; 156:37</td>
</tr>
<tr>
<td>________. &quot;The Role of the Deacon at the Eucharist.&quot; 159:220</td>
</tr>
<tr>
<td>Huels, John M. &quot;Communal Celebrations and the Clerical Obligation to Recite the Liturgy of the Hours.&quot; 158:182</td>
</tr>
<tr>
<td>John Paul II. Dies domini. 156:5–157:123</td>
</tr>
<tr>
<td>Kelly, Donna. &quot;From Keyboard to Organ: The Antigonish Method.&quot; 159:214</td>
</tr>
<tr>
<td>________. &quot;From the National Office.&quot; 156:56; 157:124</td>
</tr>
<tr>
<td>Kroetsch, Murray. [Book reviews]. 157:126; 159:253</td>
</tr>
<tr>
<td>Liturgy Education Committee (Toronto). &quot;A 'Hands-on' Parish Formation Strategy.&quot; 159:201</td>
</tr>
<tr>
<td>Liturgy Education Committee (Toronto). &quot;Breaking Down Barriers, Building for Success: A Liturgical Audit.&quot; 159:206</td>
</tr>
<tr>
<td>Liturgy Education Committee (Toronto). &quot;Getting in Touch with the Assembly: Assessing Participation.&quot; 159:204</td>
</tr>
<tr>
<td>Maier, Zita. [Book reviews]. 156:61</td>
</tr>
<tr>
<td>Monty, Peter. &quot;Visual Liturgy and Accessibility for the Deaf Person.&quot; 159:229</td>
</tr>
<tr>
<td>Morgan, Susan. &quot;When Sunday Cannot Be a Day of Rest.&quot; 156:26</td>
</tr>
</tbody>
</table>
Index to Volume 32 • Books Reviewed

Novecosky, Peter. “The Church’s Lost Treasure.” 159:235


Reid, Heather and Bernadette Gasslein. “Praise God and Celebrate Reconciliation.” 158:173

Sweet, Marilyn. “Sunday Musings of a Wife and Mother with Grown Children.” 157:101

Targett, Bill. “Leading So the People Will Sing.” 159:210

Tratnyek, Paul. “Liturigés for High School Graduations.” 158:175


Wanner, Kim. “A Brief History and Theology of Participation.” 159:197

Weinstein, Patricia. “Preparing Grade 8 Students for Morning Prayer.” 158:179

---

Books Reviewed

The Breaking of the Bread: The Development of the Eucharist According to Acts, by Eugene LaVerdiere. 156:62

The Changing Face of the Church, edited by Timothy Fitzgerald and Martin F. Connell. 156:61

The Conversion Experience: A Reflective Process for RCIA Participants and Others, by Donald L. Gelpi. 157:126

Eucharist Sourcebook, compiled by Robert J. Baker. 159:254

Facing Death Together: Parish Funerals, by Margaret Smith. 159:253

God’s Word Is Alive! by Alice L. Camille. 157:126

Guidelines for Multicultural Celebrations, by Mark R. Francis. 157:127

I Will Lie Down This Night, by Melissa Musick Nussbaum. 159:254


Saying Amen: A Mystagogy of Sacrament, by Kathleen Hughes. 159:254

A Time for Embracing: Reclaiming Reconciliation, by Julia Upton. 159:253

Traditions & Transitions: Notre Dame Pastoral Liturgy Conference, edited by Eleanor Bernstein and Martin F. Connell. 156:62

Wine and Bread, by Photina Rech. 159:254
Brief Book Reviews

Murray Kroetsch

Our Place of Worship, Canadian Conference of Catholic Bishops (Ottawa: Conccan Inc., 1999) 87 pp., $12.95 CAN.

The long awaited Canadian guidelines for the building and renovation of worship spaces is now available. This book will undoubtedly prove to be an invaluable tool for the liturgical formation of parish communities who plan to build or renovate a worship space.

The document wisely begins with a consideration of the nature of the Christian community and its faith practice as foundational to the building of a structure for liturgical prayer. In Part I the document provides an overview of theological, liturgical, and design issues to be considered in the initial stages of planning for a new church building. Part II includes specific notes on the various "liturgical centres" in the worship space and the necessary furnishings. The text is firmly rooted in the pastoral notes found in our current liturgical books and in the experience of worshipping communities in Canada. Of particular significance is the section on signs and symbols, which invites the reader to consider the entire worship space as a symbolic embodiment of the faith of the assembly. Part III outlines the various stages of the building process, identifies the persons who need to be involved, and highlights the theological principles that ought to guide the participants in the process. Finally, Part IV provides a commentary on the Rites of Dedication.

Several appendices are included at the end of the book. Most notable is the first appendix, which offers a history of space for worship. Other appendices deal with the skills of project specialists and the phases of the process. It is regrettable that appendices 2 and 3 were not included in the main body of the text, specifically in Part III, where the process of building and renovation is discussed in detail.

Pictures of liturgical spaces and furnishings, which have been gathered from Canadian churches, are found throughout the text. Many of these pictures will provide inspiration to local building committees. Unfortunately, a few of the pictures illustrate the liturgical principles in a less than satisfactory way.

In general, this book is one of the most comprehensive resources available to local Christian communities faced with the challenge of building or renovating their worship space. It clearly presents the underlying liturgical principles and identifies the issues that must be dealt with by building committees, in a way that invites local pastoral decision making. Our Place of Worship is highly recommended for parish liturgical committees and those who care about the space in which they celebrate. It was worth the wait!


This book is the first in a three-volume series of daily reflections on the weekday and Sunday gospels for Ordinary Time. This first volume covers Ordinary Time, weeks 1-9. The author provides excellent exegetical background for the daily gospels and points out the distinctive features of the gospel in relation to other parallel synoptic accounts. He also offers insights relative to the application of the scriptural word to daily life and prayer. This commentary will prove valuable to anyone whose daily prayer is rooted in gospels proclaimed at Mass. Priests and deacons who preach regularly at weekday liturgies will find in this commentary a rich source of homiletic material. This volume and the

Murray Kroetsch, pastor of St. Dominic’s Parish in Oakville, ON, also works in the Office of Liturgy of the diocese of Hamilton. He is currently chair of the Ontario Liturgical Conference.
subsequent volumes in the series (see below) are highly recommended. They are the best commentaries on the daily readings that I have seen to date.


This book is a welcome new edition of a previously out-of-print classic. Odo Casel’s mystery theology has greatly influenced contemporary ecclesiology, as well as liturgical and sacramental theology. Casel’s thought is well summarized by Aidan Kavanagh in his introduction to this edition: “in the liturgy, as in the Church more generally, Christ is present not just as the object of our pious memory but present in his saving acts—he dies not again but still, rises not again, but still—in us, by us, and through us for the life of the world.”

Casel’s theology is refreshingly simple yet profound. This small volume is highly recommended to liturgical scholars who have not previously had access to this work and to all who wish to deepen their liturgical spirituality.


The author of this book, an experienced liturgical music minister, offers helpful insights on the nature of music ministry, the role of music ministers, basic liturgical principles, and a variety of pastoral issues related to music in the liturgy. Using the framework of 101 frequently asked questions, she offers responses that both identify the issues and provide good pastoral suggestions. Readers who like black and white answers to their liturgical questions will be disappointed. However, those who are able to make pastoral applications based on sound liturgical principles will find this book useful.

*Catholics in Crisis? The Church Confronts Contemporary Challenges,* by William J. Bausch (Mystic, CT: Twenty-Third Publications, 1999) 229 pp., $14.95 US.

Despite the title, this book is certainly not a pessimistic consideration of the Church at the end of the second millennium. With his usual clarity and pastoral insight William Bausch offers thoughtful reflections on the state of the contemporary Church in North America. Assembling a wealth of statistical and anecdotal information, he offers an assessment of the issues facing the Church at the present time. His treatment of the New Age movement, fundamentalism and apocalypticism will be especially helpful to those in positions of pastoral leadership. Throughout the book, Bausch maintains an optimistic attitude as he suggests ways the Church (as individuals and as an institution) can make its contribution to the world. Recommended especially for pastors and religious educators.
Cultural Expression in Liturgy: A Reason to Celebrate Jubilee 2000

Douglas Crosby

During the preparation for this jubilee year, and throughout the year itself, Pope John Paul II encourages us to make every effort to be reconciled with God, self, and others. We make this graced year special by seeking opportunities for reconciliation and understanding.

On the Feast of the Ascension, 1999, the bishops of the Episcopal Commission for the Evangelization of Peoples published a notable letter entitled: Rediscovering, Recognizing and Celebrating the Spiritual Heritage of Canada’s Aboriginal Peoples. The letter acknowledges the damaged relationship that exists between Aboriginal and non-Aboriginal peoples. In particular, the bishops note, “with profound regret, those dimensions of Catholic mission history that were too closely identified with the European forces of expansion and assimilation and so contributed to your suffering.”

However, the bishops also note that spiritual traditions value the mixture of shadow and light in life. In that context, they identify the action of God’s Spirit at work in Native communities across the country in the rebirth of their cultures and traditions, and in the many healing efforts which have been effective in bringing justice and reconciliation. The bishops name those spiritual gifts apparent in the traditions of the people, that can be used to preserve and promote the spiritual, moral and cultural values in their traditions, as they work “in a spirit of prudent and charitable dialogue and collaboration.”

Drawing on teachings of the medicine wheel, which in many ways echo Saint Paul’s description of the fruits of the Holy Spirit (Gal 5.22-23), as well as the gifts of the Spirit (Is 11.1-3), the bishops recognize the spiritual gifts of respect, wisdom, courage, love, humility, honesty and truth, to be present in Aboriginal spiritual traditions. They reiterate their respect for Aboriginal ancestral customs and spiritual heritage, and renew their “commitment to the dialogue that has begun between our respective spiritual heritages.”

There was a marked response to this letter across the country. Thousands of copies were ordered necessitating several printings. In some Native communities the letter has been translated into the local language making it broadly accessible. In several parishes, pastoral councils and parish teams have been reflecting on its implications for their faith communities.

Liturgists in dioceses (parishes/missions) where there is a significant Aboriginal population are well-advised to study this document. While Native spiritual traditions and expression vary across the country, non-Aboriginals are encouraged to recognize the spiritual heritage of our Aboriginal brothers and sisters, and to celebrate with them. In some places this will affect liturgical expression as certain Aboriginal traditions are renewed and sen-

Douglas Crosby, OMI, bishop of Labrador City-Schefferville is currently chairman of the Episcopal Commission for Liturgy.
The Last Word • Cultural Expression in Liturgy

positively incorporated into “the work of the people.”

As the Second Vatican Council reminded us in its Constitution on the Sacred Liturgy, “Even in the liturgy, the Church has no wish to impose a rigid uniformity in matters which do not involve the faith or the good of the whole community. Rather she respects and fosters the spiritual adornments and gifts of the various races and peoples” (Constitution on the Sacred Liturgy, 37).

This “inculturation” of Aboriginal rites and symbols is already well-advanced in parts of the country. Pilgrimages on the Feast of St. Anne in July, evolving from the respect of the Native people for the elders and in particular “grandmother” are becoming ever more popular in Aboriginal communities from sea to sea. One has only to visit Lac Ste-Anne in northern Alberta and Ste-Anne-de-Beaupré in Quebec during the novena in July to experience the strength of faith and pious practice among the people. It happens in smaller communities as well. So much so that my calendar is booked a few years in advance, responding to invitations from communities in the diocese to celebrate this feast with them.

Over the past few years, in liturgies in one community or another, I have experienced the use of the eagle feather, sweetgrass for purification, the talking stick, the sacred drum, and honour songs. These practices have been incorporated more and more into liturgies in several parishes. They help some people communicate with God, who knows and loves them in their unique cultural context.

In other places, understandably, there is resistance. The customs of one people are not those of another. However, the renewed commitment to dialogue, which surrounds these efforts, is evidence of the work of the Spirit across the country and in particular in those communities where Aboriginals and non-Aboriginals are neighbours. This dialogue, the effort to understand and appreciate, is a healthy sign of respect and a recognition of the importance of culture in liturgical expression. It is something we can celebrate during this jubilee year.
Responding to the needs of liturgy committee members, ministers, musicians, parents, parish catechists, directors of religious education, sacramental team members, leaders and facilitators of adult faith, RCIA teams and teachers of religion in Catholic schools, the Faculty of Theology at Saint Paul University is proud to offer

Two Sister Institutes in Pastoral Liturgy – Religious Education
July 10-21, 2000

These two Institutes share resources and some core courses. Elective courses may be taken from either Institute. With additional assignments, courses may also be followed for credit from the Faculty of Theology in Liturgy or Catechesis.

COURSES

Summer Institute in Pastoral Liturgy
- Introduction to Liturgy
- Reconciliation: Continuing the Spirit of Jubilee
- Ritual and Symbol
- Liturgical Music and Sacraments
- The Sunday Eucharist and Reconciliation
- Justice-Making and Managing Conflict in Faith Communities
- Practicum/Synthesis for Graduates

Barry Glendinning
Murray Kroetsch
Gerald Whitty
Heather Reid
William Marrevee
Tony Byrne
Patty Fowler & Miriam Martin

Summer Institute in Religious Education
- Introduction to Liturgy
- Adult Faith: Spirituality for a New Millennium
- Foundations in Religious Education
- Fostering Faith: Catholic Education
- Catechesis: Processes and Programs
- The Development of Catechesis and the General Directory

Barry Glendinning
Barbara A. Paleczny
Miriam Martin & Carole Murphy
Marg Shea Lawrence & John van den Hengel
Myrtle Power
Joanne Chafe & Don McLellan

UNIVERSITÉ SAINT-PAUL
SAINT PAUL UNIVERSITY
223 Main Street, Ottawa, Ontario K1S 1C4
Tel: (613) 236-1393, Ext. 2247 • Fax: (613) 751-4016
Email: fquesnel@ustpaul.uottawa.ca