Celebrating the Canadian Liturgical Books
Part One
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.

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Celebrating the Canadian Liturgical Books Part One
Dedication
This issue of the National Bulletin on Liturgy is dedicated to Dorothy Riopelle, secretary to the National Liturgy Office (1975-2002) on the occasion of her retirement.

I am very happy at this time to congratulate and thank Dorothy Riopelle on the occasion of her retirement from the National Liturgy Office. It is with great sadness, however, that I see her leave, as this will be a vacancy impossible to fill. Her many years of experience made it possible for me to move into the position of Director with confidence in the midst of my fear and trembling. She gently guided me through responsibilities as they came up at the office—prayer services for the Permanent Council Meetings, liturgies at the Conference, liturgies at the Plenary, meetings with the Episcopal Commission for Liturgy, etc. The list goes on and on.

I also had the pleasure of working with Dot as she assisted me in organizing two National Meetings during my time as Director. There were so very many details required in the carrying out of these meetings and Dot did them with the greatest of ease thanks to her experience of National Meetings in the past (as Pat said she organized eight of those in all). I never had to worry about the details as Dot had those well in hand.

My prayer for Dot at this time is that she and Ken are able to spend quality time together at their beautiful property in Navan and possibly to take that extra trip they did not have time to take while Dot was working. May God bless both Dot and Ken for their generosity to the Church in Canada and may they have many happy years of retirement together and with their daughters, son-in-laws and grandchildren.

Thanks, Dot, I'll miss you!!!

Donna Kelly
Director, (1996-present)

Acknowledgements


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About This Issue

One of the most serious responsibilities of the conferences of bishops is to provide ritual books for use in the liturgy. To this purpose the Canadian Conference of Catholic Bishops (CCCB) joined with the bishops of other English-speaking countries of the world to form the International Committee on English in the Liturgy (ICEL) in order to apply linguistic, theological and other valuable expertise from around the world to the task of bringing the Latin editio typica texts to life in the language of the people.

The CCCB, like the other members of ICEL, takes the basic text from ICEL and shapes it for use in the liturgy in their own locale. For this reason, liturgical books in the various English-speaking countries are not identical; local culture and local need feed into the decisions made by the conferences in shaping the liturgical books that will guide celebration in communities throughout their countries.

In this (and the next) issue of the Bulletin we celebrate the treasure of our liturgical books and hereby acknowledge the work of the unnamed individuals who worked so hard to shape them for the Church, for the English-speaking world, and for Canada.

The presentations about the books are offered from the perspective of those whose ministries require familiarity with the particular books in order to open up some of the hidden treasures within, and thus enrich the ministries of those who care for God's people across Canada.

In addition we continue our commitment to provide music suggestions for the Sunday assembly until such time as a companion to the Catholic Book of Worship III becomes available. Predictably, the index to the 2001 Bulletins (Vol. 34) is also included.

Nationwide Networking

Every now and then, the National Liturgy Office become aware of materials dealing with liturgical topics, which have been developed by various dioceses across the country. In an effort to raise awareness of the existence of these materials we plan to announce their availability in the National Bulletin on Liturgy.

If you have any such materials that you would like to make available please send us:

- the name of the resource
- a brief description if its contents
- price, if any
- contact information for those who wish to place an order by phone, fax, and/or e-mail

Once we receive your announcement we will announce its availability.

Sample copies can be forwarded to the
National Liturgy Office,
90 Parent Avenue, Ottawa, Ontario K1N 7B1
The Canadian liturgical books are easily identifiable:

- Without exception, the words "Approved by the National Liturgical Office for use in Canada" appear on the back of the title page.
- They are published by the Publications Service of the Canadian Conference of Catholic Bishops.

Can You Find These on Your Shelf?

Masses with Children (1975)
A Supplement to the Sacramentary* (1991)
  new optional memorials, memorials and votive masses for the diocese of Canada (for study and comment)
Eucharistic Prayer for Masses for Various Occasions (1996)

Lectionary: Sundays and Solemnities (1992)¹
  Ambo, Chapel and Study Editions

Lectionary: Weekday A and B (1994)
  Ambo and Study Editions

Weekday Lectionary (1974)
  Ambo and Study Editions
  source for readings for ritual and votive masses and masses for various occasions

New Introductions to the Sacramentary and Lectionary (1983)

Rite of Christian Initiation of Adults (1987)

Rite of Baptism for Children (1989)

Rite of Confirmation (1987)
  Hardcover and Softcover editions

Marriage: Ritual and Pastoral Notes (1979)*†
  Also available: Pastoral Guidelines for Interchurch Marriages between Anglicans and Roman Catholics in Canada (bilingual) (1987)

Pastoral Care of the Sick (1983)
  Communion of the Sick: Ritual and Pastoral Notes for Lay Ministers (1988)
  Communion of the Sick – Participation Aid

Order of Christian Funerals (1990) †
  Vigils and Related Rites from the Order of Christian Funerals – Participation Aid

Liturgical Calendar: Guidelines for Pastoral Liturgy (annual)

Sunday Celebration of the Word and Hours (1995)
  Large Edition and Study Edition
  Pastoral Notes (Canadian Studies in Liturgy, No. 6)

A Book of Blessings (1981)
  A Canadian publication that predates the Latin editio typica (1984).

Catholic Book of Worship III (1994)
  Choir, Pew and Instrumental Editions
  Cassette Series


¹ The General Instruction of the Roman Missal (2000) envisions two books of readings: the lectionary and the book of the gospels. It is clear that in this vision the lectionary does not contain any gospel passages.

The current Canadian lectionary is both lectionary and book of the gospels; therefore, in the absence of a book of the gospels, our lectionary may be carried in the entrance procession.
Check Your Liturgical Library

Time.” Also available from the CCCB is Penance Celebrations (1981), which includes 15 celebration outlines, 15 forms for community examination of conscience, and 23 pages of prayer for use in celebrations.

Published Outside Canada, Approved for Use in Canada
A Canadian edition of the Liturgy of the Hours was never published. The four-volume set published by Catholic Book Publishing Company (1975) is approved for use in Canada.

The Canadian Conference of Catholic Bishops has not published the Roman Pontifical (prayer texts) or the Ceremonial of Bishops (instructions). The ICEL translation of the Ceremonial of Bishops is available from The Liturgical Press (1989). The ordination ritual is currently under revision. *

* Currently out-of-print
† For location of NRSV readings for these rites in the Sunday and Weekday lectionaries, see the material available from the National Liturgy Office.

Liturgical Books of an Earlier Church

Rituals
liber sacramentorum (or sacramentarium) = “book of the sacraments” (or “sacramentary”)
The president’s book (bishop or presbyter) containing the variable prayers and prefaces for the eucharist and the other sacraments. The unchanging parts (the ordinary of the Mass and the remaining part of the canon of the Mass, for example) were not included, since it was presumed that these had been committed to memory.

ordines = “[the] orders” meaning the orderly manner of celebrating the rites; thus “ordinal”
The Roman ordines or ordinals, meaning “service books,” set down the regulations for the external ceremonies for Roman liturgical celebrations. Each book is an ordo; thus Ordo Romanus I.

Readings
apostolus = “[the] apostle” (Later, epistolarium = [the] book of epistles or letters) This was the book for the first reader, the book of epistles, sometimes called the apostolicum.
evangelium (or evangeliarum) = “[the] gospel” (or “the book of the gospels”) This was a separate book for the gospel reading (used by the deacon).
lectionarium = a book of lections or readings, whether from the epistles or from the gospels†
There was a lectionarium epistolarum, or, more briefly, an epistolarium, and a lectionarium evangelorum, or, more briefly, an evangeliarum. We are speaking, then, of an “epistle lectionary” and a “gospel lectionary.”

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† The General Instruction of the Roman Missal (2000) envisions two books of scriptural texts for liturgical use: the lectionary and the book of the gospels. It is clear that in this vision the lectionary does not contain any gospel passages. The current Canadian lectionary is both lectionary and book of the gospels.
Generally speaking a book that contained the readings themselves was called a lectionarium while a book that contained only the instructions for the selection of readings was called a comes. The word comes simply means "companion." We may add to this, however, a legal meaning to the word, by which comes is understood as a book containing instructions. In reference to liturgical readings, a comes is a book that contains only the list of readings appointed to be read throughout the year. Each item would carry the scriptural reference and the opening and closing words; thus we have a liber comitis or a liber cubicus. A book of this sort was also called a capitulare, since it provided the headings (caput = head) for the readings; thus one could speak of a capitulare epistolarii and a capitulare evangeliorum. (The current document from the National Liturgy Office, which offers the references and location of readings for weddings and funerals in the Sundays and Weekday lectionaries, is a modern example of a comes.)

Music

cantatorium = "the book of chants," the book used by the cantor for the responsorial psalm, the alleluia chant, and the tract

 Whereas the gradual is the earlier term for the responsorial psalm, the tract is the name that was given to the psalm that replaced the alleluia during Lent and at masses for the dead. It was rendered in high solo fashion by the cantor and, of course, has been replaced by today's Lenten gospel acclamation.

liber antiphonarius or antiphonale = "antiphonary" or "antiphonal"

This book was used by the schola cantorum and contained the psalm texts (sung in antiphonal style at that time) for use during the three processions: entrance, presentation of the gifts, communion, as well for use in the liturgy of the hours. No melodies are given until about the tenth century (and the early use of neums). Before this time the melodies were handed down by oral tradition. When the tones became too cumbersome, the antiphonale missarum came on the scene; the music for the liturgy of the hours was then placed in the antiphonale officii.

Although the antiphonale did sometimes include all of the mass chants, it was, in its more pristine form, restricted to antiphonal chants (particularly the processional chants), while the music for the cantor at the lectern (the gradual, alleluia and tract) was placed in a separate book. Eventually, the single-volume pattern won out, and this antiphonale became known as the graduale.

Later Liturgical Books

datale plenum = "the complete missal," missale meaning "of or pertaining to the Mass"

The missal displaced the sacramentary in the thirteenth century. As early as the seventh century, but more commonly from the ninth and tenth centuries onwards, some readings were included in the sacramentary (often in an appendix of votive masses). Sometimes the antiphonary was bound together with the sacramentary, and sometimes the antiphonal texts were inserted within the sacramentary itself. The final result was that the missale plenum, which had gained increased usage in the monasteries, displaced the simple sacramentary as the book for the celebration of mass. Thus the Missale Romanum or Roman Missal.

Rituale Romanum = "[the] Roman Ritual"

With the demise of the sacramentary, the material for the sacraments other than the eucharist were eventually bound together in this book.
Finding Your Way Around a Liturgical Book

Marilyn Sweet

Scenario 1

"An emergency has come up. I don't have time to take communion to the hospital right now, but you can do it. Just follow 'Communion in Ordinary Circumstances' in the blue book and you'll be fine." Because I was a communion minister on Sunday morning, the pastor assumed I could provide for those in hospital. And so, my adventures with the ritual books of our tradition began.

That Sunday morning, I hurried out to the hospital, carefully carrying the pyx and the Pastoral Care of the Sick book. Before I left my car, I found the “Communion in Ordinary Circumstances” pages. When I arrived in the hospital room, I visited for a while with the patient, and after making sure she wanted to receive communion, I carefully read the pages I had selected. I was afraid to miss something important, so I didn’t make any choices—I just read out all the prayers. Apparently, the person I was visiting didn’t know very much about the ritual either. If she realized we had used three different prayers after communion, she didn’t mention it to me.

I wish I could tell you that I quickly learned how to use the ritual for “Communion in Ordinary Circumstances” properly, but the truth is that each time I visited the hospital that winter I continued to read aloud everything on every page. I did see the instruction saying “one of the following may be used” but I really did not trust myself to make a choice. Fortunately, I took a summer course on the ritual for the pastoral care of the sick and finally began to understand what it was all about.

Scenario 2

Then there was the time the same confident pastor sent me off with another “blue book” to a weekend institute. When the presenter spoke about number 75 in the rite, I carefully turned to page 75, and then I found out once again that I had a lot to learn. Numbers are not always about pages.

Learning on the Job

I suspect my story is not unique. True, the ritual books can best fulfill their role of aiding the prayer of the community, guiding those who lead prayer, and providing the traditional ritual of the Roman tradition, when those who use the book are well versed in the ritual prayer of the Church. But there are situations where people are poorly prepared and still must try to respond to pastoral needs in their community. And there are probably a few people like me who hesitate to make choices, just in case they leave out something important. These guidelines may be helpful for people who are learning “on the job.”

It is good to remember that all these books are intended to help all members of the community join in the prayer of the Church. They are not meant to be mysterious or impenetrable. Actually, our ritual books for use in the Church in Canada are very easy to use. We just have to start by realizing that our common sense and communication skills are gifts God has given us for serving our brothers and sisters.

Marilyn Sweet is director of programs and liturgy director for the Archdiocese of Halifax.
Don't Skip the Table of Contents
An obvious step we often overlook is to open the book to the "Table of Contents." Here we find the first clue to the scope of the ritual book—there is much more than just the bare bones of a sacramental celebration. In addition a close examination helps us to realize that the way the book is organized tells us something about how things are to be done. The Order of Christian Funerals is a good example of both these points. There is a section with funeral rites for adults, and a separate one for children, and there are sections with prayers for special occasions. It is a comfort to find that there is a section of the book with language referring to the death of a child so that ministers can make a choice of the appropriate section. The funeral rites are divided into three sections: vigils and related rites, the funeral liturgy and the rite of committal. This schema tells us that the Church offers rituals for the various steps and stages along the journey of grief.

An examination of the "Table of Contents" of the Rite of Christian Initiation of Adults, the Rite of Baptism for Children, and the Rite of Confirmation tells us that they all share a common "General Introduction"; this is a testimony to their essential unity.

Check the Outline
One of the best tools in our ritual books is the "Outline of the Rite." (See, for example, Pastoral Care of the Sick, p. 54.) This guide tells us what parts to use and in what order, and it also shows us what is basic and what is optional. The outline is found at the beginning of each section of ritual prayer, so we can quickly see what is included.

It's All There in Black and White—and Red
When we look at a page in any of our ritual books, we see some text in red print. All lectors know this little chant: "If it is written in red, it is not read (aloud)." The red print passages are instructions called "rubrics."

Sometimes rubrics prescribe what is to be done, and sometimes they provide alternatives or make recommendations. When the rubric prescribes an action (e.g., "The priest anoints," or "The minister makes the sign of the cross.") the ritual must be followed as it is given. The following rubrics allow the rite to suit the particular situation, and they may require us to make choices: "The minister may ...", "in these or similar words," "a gesture may be made." This kind of rubric does not mean "be creative, make up something original here." There is a tempo and a balance imbedded in the ritual that can be disturbed by inappropriate vocabulary, too many words, or too much flourish. Most often, the recommended text or gesture will meet the needs of the situation adequately.

Options, Alternatives and Recommendations
Throughout the books we find options, alternatives and recommendations, including choices for scriptures, hymns, psalms, and prayers. The texts that are in place have been carefully chosen to provide a model to guide our own selection on those occasions when we wish to make another choice to suit specific circumstances. For example, in Catholic Book of Worship III, "O God of Light" (13-C) is the hymn in place for morning prayer. There are many other choices we could make for a morning hymn but something like "As We Gather at Your Table" (583) would not fit. It is clearly a hymn about eucharist, not about praising God first thing in the morning.

There may be several alternatives for the words of a greeting or a prayer. When the choices are marked A, B, C, D, etc., and the rubrics say "one of the following may be used," it is necessary to make a choice. Choose the one best suited to the situation or the season, or the one that feels most familiar, but do make a choice. Then don't worry about it; you won't be leaving out any important parts.

Some choices will be in place in the ritual; others may be included in another supple-
mentary section. Look for such sections when preparing specific celebrations. For example, Part V of the *Order of Christian Funerals* offers a great variety of "Prayers for the Dead," intended for specific situations. Make a careful selection before the liturgy begins.

**Who is Presiding?**
Sometimes the choice of text depends on whether the one presiding is ordained or not. For instance, there is a very helpful editorial note in the *Pastoral Care of the Sick* (page viii). It explains that where only a priest or deacon can preside, the rubric will indicate "priest or deacon," and when another minister may preside, the rubric will say "minister." This is clearly seen on page 64 of the rite in the rubric for the closing blessing.

Other ritual books may speak of "a minister who is a priest or a deacon," "the priest and assisting ministers," "a priest or another suitable minister." These differences in wording indicate who may carry out specific roles within the liturgy. (For further information about who does what you may refer to the paragraphs in the introductory notes titled "Offices and Ministries").

**Readings from Scripture**
When the rite calls for the proclamation of sacred scripture, the ritual book will usually include suitable texts. Sometimes there are selections in place, while other options are found in a section at the back of the book. The texts are recommendations, not prescriptions. Other choices may be made.

Note that for the readings in place in the ritual books, which have been prepared over several years, the scripture translation varies according to which scripture translation was approved for liturgical use when the book was published. Consult an NRSV bible for equivalent passages for use within the rites in older books.

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1 For user convenience, notes regarding specific rites (and, with regard to the *Rite of Christian Initiation of Adults*, notes regarding the periods) are usually placed just before the ritual texts.
numbered pages and each set of readings also has a number. When looking up readings for weekday masses, be sure to clarify if the weekday readings are from Year I or Year II.

The General Introduction and the Pastoral Notes are numbered by paragraph. The numbering system usually begins again at “1” following the General Introduction. (This separate freestanding General Introduction usually ends with notes about adaptations to be made by the conference of bishops.) The Pastoral Note numbers continue into the rubrics and ritual texts. You can ignore all those numbers when you are carefully trying to follow the ritual as you first bring communion to the sick. However, when you bring the ritual to your summer school course in liturgy, you will find those numbered paragraphs are very helpful signposts that help everyone to converse about the rites.

A Concluding Remark
Our ritual books help our Christian community raise its voice to God in prayers of praise, thanksgiving, repentance and petition. They also help us to appreciate the depth and the complexity of our tradition. They are a rich and valuable resource for us. Let us treasure them, using them wisely and gratefully.

The Sunday readings follow a three-year cycle; the weekday readings follow a two-year cycle.

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2 The Sunday readings follow a three-year cycle; the weekday readings follow a two-year cycle.

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Treasures of the Sacramentary
John G. Hibbard

This article will deal with some of the little known or used elements of the sacramentary and will suggest other resources that may be within the celebration of the eucharist.

Introductory Rites

Rite of Blessing and Sprinkling Holy Water
When planning the penitential or opening rite it is easy to overlook the Rite of Blessing and Sprinkling Holy Water. While this is part of the Roman Missal, it was a late addition and was put into the appendix of the Latin edition and before the Order of Mass in the Canadian editions of the sacramentary (p. 412ff). This rite can be used on Sundays and when used it replaces the penitential rite. It is especially appropriate on the Sundays of the Easter Season. It might also be appreciated on the hot Sundays of the summer season as well.

This Rite of Blessing and Sprinkling of Holy Water continues the tradition of the Asperges, which once preceded the

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principal parish mass on Sunday. There are a number of options within the rite. Like the Asgerges of old, it is the intention of the rite that the priest sprinkle the people with holy water in remembrance of baptism. After sprinkling the ministers, it is recommended that the priest move through the church to sprinkle the people. A suitable acclamation or hymn that refers to water is sung, for example CBW III #236 and #237.

Penitential Rite
Most priests know the first introduction (“As we prepare to celebrate the mystery of Christ’s love...”) and third introduction (“My brothers and sisters, to prepare ourselves to celebrate the sacred mysteries...”) to the penitential rite, but I rarely hear the second form used (“Coming together as God’s family, with confidence let us ask the Father’s forgiveness, for he is full of mercy and compassion”).

While the rubric allows the priest to adapt these introductions in a brief manner, and most do, the thoughts of gathering as God’s family or the fullness of God’s mercy and forgiveness are usually underdeveloped themes. Of late there seems to be an over emphasis on what we do in the liturgy to the detriment of realizing God’s action among us. Of course both are important elements, but there needs to be a balance between the two. Often we prepare the liturgy from the point of view that it is only what we do. Imagine if we prepared the liturgy asking the question, “What will enable God’s action among us?” or “What will facilitate the assembly’s encounter with God?” Thus it would be a positive move if the presiding priest emphasized God’s action and mercy at the beginning of the celebration. This second introduction strikes a good balance between the mercy of God and our preparation, as well as reminding us that we have come together as a faith community.

The introductory remarks of the priest might serve to focus the assembly’s attention to God’s mercy and move it to the action of praising God. The elements of the penitential rite are meant to promote the praise of God’s compassion rather than to provide an opportunity for examining our consciences. Too often we end up focusing only on ourselves, even if it is to recall our sins.

Another underused element of the penitential rite is the second form:

Lord, we have sinned against you;
Lord, have mercy.
R. Lord, have mercy.

Lord, show us your mercy and love.
R. And grant us your salvation.

The most popular form of the penitential rite is the third form. One of its strengths is its adaptability. What is provided in the sacramentary are models or examples. The invocations can be fashioned to any season. Alas, their strength is also their weakness. What should be truly acclamatory in recalling the saving deeds of Christ often is transformed into an examination of conscience for the ways we have offended God and neighbour.

Of itself, an examination of conscience is not a bad thing, but as mentioned above, the intent of the penitential rite and the liturgy is to evoke a spirit of praise and thanksgiving. The liturgy invites us to recall our sinfulness in order that we may see how great God’s love is. I think of the words of St. Paul in the letter to the Romans, “But God proves his love for us in that while we still were sinners Christ died for us” (Romans 5.8). To focus exclusively on our sinfulness at this point might be a hindrance to the spirit of praise, because an examination of conscience tends to focus our attention inward.

The intent of the penitential rite is to direct our focus outward to God’s action in our salvation through Christ Jesus. This may be why the upcoming revised edition of the General Instruction of the Roman Missal (GIRM) reminds us that the penitential rite lacks the efficacy of the sacrament of penance. In other words we are not going to confession in this rite, nor is the purpose of the penitential rite to replace the sacrament of reconciliation.
I invite priests and those who prepare the liturgy to look closely at the models provided in the sacramentary. They all focus on the ministry or saving deeds of Christ. Our own compositions or adaptations should do the same.

Lord Jesus you were sent to heal the contrite: Lord, have mercy.
You came to call sinners: Christ, have mercy.
You plead for us at the right hand of the Father: Lord, have mercy.

Or:

Lord Jesus, you came to reconcile us to one another and to the Father: Lord, have mercy.
Lord Jesus, you heal the wounds of sin and division: Christ, have mercy.
Lord Jesus, you intercede for us at the throne of grace: Lord, have mercy.

A Helpful Resource for the Penitential Rite

Above I mentioned that the adaptability of this form of the penitential rite is one of its strengths. My theory is that we in Canada (and the United States) are more Gallican in liturgical spirit than Roman. The Gallican Rite was used in what is now Spain, France and Germany. It's main characteristic was its highly variable forms. While the Roman Rite was satisfied with 42 prefaces, the Gallican Rite had a different one for each day of the liturgical year; it also had at least five variable parts in the eucharistic prayer. The Gallican Rite died out as it was gradually integrated into and tamed by the Roman Rite, but its spirit continues to live. For those who like adaptability, I refer you to the Sunday Celebration of the Word. It contains models of the third penitential rite for each liturgical season. These are located on the pages before the opening prayers for each season.

Presidential Prayers

Alternative Opening Prayers
A new (1974) feature of the sacramentary in many countries was the introduction of original texts. These are not translations of a Roman text, but new compositions. The most popular of these in many languages were additional or alternative opening prayers. The sacramentaries published in English contained these as well.

These alternative prayers begin with an expansion of the invitation: “Let us pray.” For example,

- Thirty-third Sunday in Ordinary Time: Let us pray with hearts that long for peace.
- First Sunday of Advent: Let us pray in Advent time with longing and waiting for the coming of the Lord.
- Baptism of the Lord: Let us pray as we listen to the voice of God’s Spirit.

(These invitations to prayer might also be adapted to form the invitation to prayer of the general intercessions.)

In some editions the alternative prayers are printed side-by-side with the Roman collect. In the Canadian editions they are printed on the page opposite (in most cases), after the prayer after communion. How many priests use them? If you don’t, they might be useful models or texts for the concluding prayer of the general or universal intercessions. An example is:

Fourteenth Sunday in Ordinary Time:

Father,
in the rising of your Son
death gives birth to new life.
The suffering he endured restored hope to a fallen world.
Let sin never ensnare us with empty promises of passing joy.
Make us one with you always, so that our joy may be holy, and our love may give life.

Supplement to the Sacramentary
In 1993, the National Liturgical Office published its first Supplement to the Sacramentary. This can be inserted into the cover of the sacramentary and contains the texts for some newly beatified and canonized saints. Some of these
Treasures of the Sacramentary

include: texts for Thanksgiving Day (including a preface) and Canada Day; Blessed (Brother) André Bessette, St. Marguerite Bourgeoys, Blessed Kateri Tekakwitha, St Marguerite d'Youville, St Andrew Kim, St Maximilian Kolbe, St Lawrence Ruiz, St Andrew Dung-Luc, Our Lady of Guadalupe, to mention only a few. The Supplement also contains texts for Various Needs and Occasion that are related to the sea: for fishers, for protection at seas, thanksgiving for a safe return. Prayers regarding the sea and fishing are totally absent from the sacramentary. In addition to the mass for Our Lady of Guadalupe there is one for Our Lady of Good Counsel.

General Intercessions
The sacramentary also contains sample or models for the general intercessions for each liturgical season and masses of the dead. These are found in the appendix on pp. 1040–1052.

Prefaces
Another sign of the Gallican spirit concerns the prefaces of the Roman Missal. Now there are 81 prefaces in the 1983 edition of the sacramentary. There are 4 others in the appendix (for anointing of the sick, p. 1054, and three for Dedication of a Church and Altar, pp. 1093, 1096, 1098; and one in the Supplement to the Sacramentary (1993) for Thanksgiving Day. Obviously some prefaces are used more often than others, but there are a lot of beautiful texts that are rarely proclaimed. It is possible to use some of these on the weekdays of Ordinary Time. Paragraph 322 of GIRM states:

On the weekdays in Ordinary Time, the prayers may be taken from the preceding Sunday, from another Sunday in Ordinary Time, or from the prayers for various needs and occasions listed in the Missal. It is always permissible even to use the opening prayer from these masses.

This provides a rich collection of texts that create an opportunity continually to rephrase the themes of prayer for the liturgical assembly and also to adapt the prayer to the needs of the people, the Church, and the world. During the more important seasons of the year, however, the proper seasonal prayers appointed for each day in the Missal already make this adaptation.

As you can see from the above reference, the priest and community are not restricted to the 34 formularies for Ordinary Time or the six prefaces for the weekdays of Ordinary Time. Some suggested prefaces are:

- Holy Eucharist I and II: These might even be used on the Sundays of Ordinary Time in Year B when we read from the eucharistic discourse in John 6 from the 19th to the 23rd Sundays.

- Holy Spirit I and II: in addition to weekdays, these are also ideal for confirmation. Holy Spirit I is especially appropriate during the Easter Season and fits well into that time between the Ascension and Pentecost, especially if you add the Easter introduction to the preface. They can also be used during Ordinary Time to highlight the role of the Spirit. Holy Spirit II might fill that need when you are looking for a preface in times of difficulty.

  "You give us your Holy Spirit to help us always by his power, so that with loving trust we may turn to you in all our troubles, and give you thanks in all our joys, through Jesus Christ our Lord."

- If you celebrate baptisms during the Sunday eucharist, the following prefaces may be helpful: Sunday I, Holy Spirit I, Christian Unity.

- On the weekdays of the 33rd and 34th weeks of Ordinary Time, when the readings contain an eschatological theme, I would suggest looking at the prefaces for Christian Death II, III, IV and V. These are so seldom used at funerals, yet they are wonderful statements of the paschal mystery. Perhaps they state the paschal mystery in too sober a style for funerals.
Eucharistic Prayers
I often hear the complaint from priests that there are not enough eucharistic prayers, yet parishioners often comment that the pastor uses only two eucharistic prayers. Each eucharistic prayer contains different emphases; to use them all gives a more rounded theology of the thanksgiving and the liturgical action. Of special mention is Eucharistic Prayer I, which uses a style of language that is majestic. The people usually like the two pauses to remember the living and the dead. In addition, the Holy See has approved a new Eucharistic Prayer for Various Needs and Occasions with four variations. These are published in the second supplement to the sacramentary issued by the National Liturgical Office, entitled, *Eucharistic Prayer for Various Needs and Occasions*, CCCB, 1996.

Try the Appendix!
The appendix contains many other undiscovered treasures.
• Mass texts for Anointing of the Sick during mass, including the preface, p. 1053;
• Prayers for St Maximilian Kolbe, p. 1059;
• Mass for Canada Day, p. 1061;
• Music for the Order of Mass: sign of the cross, greeting, collects, general intercessions, rite of peace, dismissal, p. 1068; Eucharistic Prayer II, p. 1060;
• Mass prayers for the Rite of Election or Enrollment of Names, p. 1049;
• Anniversary of Religious Profession, p. 1080;
• Blessing of a Chalice and Paten, p. 1088;
• Dedication of a Church and Altar, including prefaces, p. 1092ff.

Baptism of Children at Sunday Mass
The *Rite of Baptism for Children* (CCCB, 1989) provides 2 chapters for parishes who celebrate baptisms at the Sunday eucharist. The chapters are for baptizing one child (p. 93) or several children (p. 41). This ritual makes it easy for priest presiders to celebrate baptism during mass without wondering or trying to memorize the proper order or what comes next. The ritual book also provides petitions for the universal prayer that include the needs of the Church and poor, which are added to those for baptism (p. 211).

Only in Canada
Speaking of ritual books, I should mention that US editions, as well as those of other countries, differ from the Canadian editions and from each other. While they contain essentially the same prayers, it is the prerogative of each episcopal conference to adapt the lay out of the material, as well as to include pastoral notes in addition to those provided in the Roman Rite. For example, the Canadian edition of the Order of Christian Funerals contains many vigil or wake services.

Another example of the adaptations that can be made by episcopal conferences concerns the ritual book for Christian Initiation of Adults. Different decisions and approaches were made by the US and Canadian bishops. To name one difference, the US edition contains a rite for sending catechumens to a diocesan celebration of election. Furthermore, the US edition does not provide for combining the reception of candidates for full communion with those celebrating the sacraments of initiation at the Easter Vigil. The Canadian edition, on the other hand, contains a chapter in the appendix for combining these two rites (p. 241).

The Canadian edition also provides for a parallel rite to the rite of election for those to be received into full communion (to be celebrated at a different time than the rite of election). It is entitled “Calling Candidates to Lenten Renewal” (p. 285).

The General Instruction of each ritual lists the adaptations that each episcopal conference can make. It stands to reason that each country or region faces different pastoral questions. Thus only the ritual book published by an episcopal conference can be used within that country or territory.
All in all these ritual books supplement the sacramentary when sacraments are celebrated during the Sunday eucharist, and they provide needed resources for the parish priest.

At a time when many people are wondering when the newly revised sacramentary will be printed, the present sacramentary offers many resources that are yet untapped or unused. It would not be a bad idea to thumb through the sacramentary, especially the Order of Mass and the appendices. Who knows what you may find?

The Deacon and the Liturgical Books

Kenneth Pearce

A survey of the role of the deacon as presented in the liturgical books is itself an interesting reflection on the growth and development of a ministry. The initial statement of the Vatican Council was that the deacon was to "administer baptism solemnly, to reserve and distribute the eucharist, to assist at and bless marriages in the name of the Church, to take viaticum to the dying, to read sacred scripture to the faithful, to instruct and exhort the people, to preside at the worship and prayer of the faithful, to administer sacraments, and to preside at funerals and burials" (Lumen gentium, 29). This has been considerably expanded in the Basic Norms for the Formation of Permanent Deacons and the Directory for the Ministry and Life of Permanent Deacons of 1998.

The earlier liturgical books, for example, the 1969 marriage rite, make little or only passing reference to his ministry; the later publications, including the 1990 revision, clearly set out his role as presider. In between, the presentation of the place of the deacon is set out more clearly in growing appreciation of his ministry. What this means, in one sense, is that the direction given in later texts has virtually to be "read into" earlier ones, pending their revision and publication. Some of the current liturgical books simply do not take clear account of the deacon's proper (and even historical) liturgical role.

The Sacramentary

The Ceremonial of Bishops summarizes the deacon's liturgical role as follows: "In liturgical celebrations it belongs to the deacon to assist the celebrant, to minister at the

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altar with the book and the cup, to guide the assembly of the faithful with suitable directions, to announce the intentions of the general intercessions" (25).

The Sacramentary is not primarily the deacon's book, but he should certainly know its layout and what it contains, in order to be able to assist with it. This does not mean that the deacon becomes a book-bearer or even less a page-turner for the presider; rather it indicates his place as director and guide for the celebration. He needs to know what is coming next, both in terms of the ritual books and the other ministers and ministries. In the case of a visiting presider, the deacon will be the one to point out any specific notes (for example, with regard to music) that are the habit of this parish assembly.

The deacon is the primary director of the posture of the assembly. When (and, hopefully, if) stage directions are necessary, it is his role. This is reflected in the fact that he is the one who dismisses the assembly, invites it to stand or kneel on the occasions noted in the sacramentary (and thus on other occasions), begins the procession in any solemn entrance, and so on. Thus, for example, should there be a formal dismissal for any children's liturgy, it is his role (remembering that it is a simple dismissal, not an exhortation or blessing).

The deacon announces the petitions in the prayer of the faithful because he is the Church's minister of charity (thus of outreach), the one who knows the needs of this community because of his work within it.

As minister of the cup, the deacon assists at the altar. He assists the presider in receiving the gifts or may receive them himself in preparing the table and gifts for eucharist. (Again, in the case of a visiting priest, the deacon, as the "local" minister, a member of the parish staff, is perhaps the proper one to receive the gifts of the community.) It is his place to assist with the breaking of bread (preparation of the plates and cups) and to cleanse the vessels after communion (after the celebration or unobtrusively at the altar during the final moments of the communion rite).

**General Instruction of the Roman Missal**

The details of the ministry of the deacon are set out in the General Instruction of the Roman Missal. The current text (1975) will be replaced by a new Instruction (2000) when promulgated. While there are minimal real differences between the two, the new text gives new prominence to the deacon's role at eucharist.

The current General Instruction sets out the role of the deacon within the section "mass with a Congregation” (127–141). The “functions” of the deacon are given in a section preceding the functions of the acolyte and the reader. As such, the deacon appears as simply another (though an important) minister. The new Instruction changes the approach to "Mass without a Deacon" and "Mass with a Deacon" (171–186) and underlines that he may exercise his function “in any celebration of Mass” at which he is present (116). Thus deacon, acolyte, reader and cantor become essential ministers at any eucharist, with the deacon performing the offices of other ministers when none of them are present (171, f).

It should by now be clear that the ritual actions clearly assigned to the deacon in the course of the celebration are, simply, non-negotiable. For example, the deacon proclaims the gospel even if another besides the presiding priest will give the homily; he, rather then the reader, should read the intercessions of the prayer of the faithful. He should also read (sing) the invocations in the penitential rite (unless it is necessary for the cantor to do so) and (rather than the presiding priest or reader) briefly make any necessary announcements, unless these are done before the celebration.

**Book of the Gospels**

The Book of Gospels (evangeliarum) is the book proper to the deacon. It is presented...
to him at ordination: “Receive the Gospel of Christ, whose herald you have become. Believe what you read, teach what you believe, and practice what you teach” (210); it is held by two deacons over the head of the bishop-elect at his ordination, and carried by the deacon during the opening procession at eucharist, after which he lays it flat on the altar until the gospel procession (GIRM 2000: 172–173).

Much is sometimes made of the “restoration” of this book in the new Instruction. Actually it is clearly called for in the current document (128) and in the Introduction to the Roman Lectionary (36). The only real difference between the two General Instructions is that now only the Book of Gospels is to be carried (by the reader, if no deacon is present) and never the Lectionary (120, d).

Sunday Celebration of the Word and Hours (CCCB, 1995)

This Canadian publication is based on the Directory for Sunday Celebrations in the Absence of a Priest (Congregation for Divine Worship, 1988) and is “primarily intended for laypersons or deacons” who lead Sunday prayer when there is no priest to preside at eucharist (Editorial note, p. iv). It is also a useful resource for other occasions both in terms of the rituals provided and its pastoral notes.

The deacon will have to do little more than become acquainted with the ritual, since it is clearly laid out. However, it also gives some background for the role of the deacon that is applicable to other ritual books and other celebrations, especially those published earlier.

What is clear is the role of the deacon as presider. As the primary assistants of priests, deacons are called in a special way to lead these Sunday assemblies. Since a deacon has been ordained for the nurture and increase of the people of God, it belongs to him to lead the prayers, to proclaim the gospel, to preach the homily, and to give communion (Directory, 29).

Laypersons are entrusted with these celebrations only when both priest and deacon are absent (30).

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

The Canadian pastoral notes to the Sunday Celebration of the Word and Hours (pp. xiv–xx) support the ministry of the deacon as presider. It is “his liturgical ministry to proclaim the Gospel and to direct the Church’s prayer” (20) and “it is in consequence of the ministry given him by ordination” (20) that he presides. A deacon fulfills this function “not by delegation but in virtue of his own ministry” (39).

In practical terms, and these points are applicable to other times when the deacon presides (for example, weddings, funerals, word liturgies and blessings), some matters will be constant. The deacon presides from the area used by the ordained minister (laypersons lead “from another place” [40]). In fact, he uses the chair normally his on the right of the priest’s presidential chair (44), that chair remaining empty. (Chairs for servers do not belong beside the presidential chair at any time.)

Lay presiders greet the assembly and invoke God’s blessing using “the first
person plural” (41). The deacon greets the assembly with “The Lord be with you” inviting its proper response and blesses it with the Trinitarian formula “May almighty God…” (126).

In reading the gospel, the deacon uses the invitation as at mass (88).

The deacon preaches a homily (20).

The notes suggest that deacons “wear the vestments proper to their ministry—the alb and stole” (45). On careful reading, the General Instruction (and the new editio typica of the marriage rite) invites a more generous use of the dalmatic. The Instruction (both 1975 and 2000) would have the deacon vest in “the alb, stole and the dalmatic” noting that the dalmatic may be omitted “either out of necessity or for less solemnity” (2000: 119, b). The new marriage rite (see below) is more specific. Rather than the deacon adding the dalmatic for a reason, it would seem that he wears it unless there is a reason not to do so (for example, one is not available or it is a quieter celebration). The Ceremonial of Bishops also indicates that when a deacon acts as master of ceremonies at a celebration, he “may wear a dalmatic and the other diaconal vestments” rather than a surplice (36). The dalmatic is the diaconal vestment. It would seem to be part of, let alone enhance, his ministry as presider.

Rite of Baptism for Children

The role of the deacon in baptism is as old as the early Church (see Acts 8.26–40). In practice, his role as presider usually will be limited to the baptism of infants, since the baptism of adults and older children will properly include confirmation (and eucharist) as part of the celebration. His role is respected in the General Introduction to Christian Initiation: “Therefore it is most important that catechists and other laypersons should work with priests and deacons in the preparation for baptism” (7); and further, “The ordinary ministers of baptism are bishops, priests, and deacons” (11); and finally, the rite for baptism by a catechist is used “when no priest or deacon is available,” making it clear that he presides as an ordinary minister of the sacrament.

When presiding at baptism, the deacon uses the same ritual as a priest. He may be assisted by other deacons and ministers in the celebration (though would not properly be “assisted” by a priest), especially when there are several or a large number of children.

A deacon who has responsibility for the preparation of parents for the baptism of their children should certainly assist in the celebration. Even when he does not preside, he should help with some of the rites: reading the gospel (giving the homily) and intercessions, assisting with the anointing(s), dismissing (and perhaps informally welcoming) the gathering and (although not indicated) inviting the assembly to “bow their heads” for the final blessings. In any case, it is always the role of the deacon to act as the bearer of hospitality and support to the gathering, and of guide to the presider.

The deacon should especially be aware of the layout of the Canadian ritual and of the resources that it provides:

- General Introduction to Christian Initiation (p. xi)
- Rite of Baptism (p. 3)
- Instruction on Infant Baptism (p. 239)
- Canadian Pastoral Notes (p. 254).

He should also be aware of those adaptations that are specific to Canada in the celebration, namely the Anointing before Baptism (50), which may be omitted “when the minister of baptism judges the omission to be pastorally desirable” (51). (Such a reason might be the close proximity of the two anointings.) In addition, the Epiphetha Rite “according to custom … is retained in Canada” (66).

When baptism is celebrated during mass, the deacon adds his supportive role above to those that he usually exercises at eucharist.
Rite of Christian Initiation of Adults (CCC, 1987)

This 1987 edition is based on the editio typica of 1972. Accordingly, the role of the deacon in these rites is far less set out, let alone creatively incorporated than we might expect today. The initiation of adults belongs to the bishop, who “in person or through his delegate, sets up, regulates, and promotes the program of pastoral formation for catechumens and admits the candidates to their election and to the sacraments” (Introduction: 12).

In one sense, the role of the deacon is restricted, since, “[t]he priest who baptizes an adult or child of catechetical age should, when the bishop is absent, also confer confirmation ...” (14).

However, the deacon’s historical role as minister of evangelization, clearly noted and reaffirmed in the 1998 Directory for the Ministry and Life of Permanent Deacons (see: New evangelization, 26), invites us to reconsider how it may be reflected, perhaps even supplied, in this rite. The Introduction to Christian Initiation further states: “Deacons should be ready to assist in the ministry to catechumens. Conferences of bishops that have decided in favour of the permanent diaconate should ensure that the number and distribution of permanent deacons are adequate for the carrying out of the steps, periods, and formation programs of the catechumenate wherever pastoral needs require” (15).

The role of the deacon as presider is especially important when he is the one who is in charge of the initiation process. When it is the deacon who is responsible for initiation at the parish level, there are moments in the ritual celebration that, while not spelled out, are reflective of his ministry. While not exhaustive, these would include some or all of the following, even if they take place at mass.

Rite of Acceptance into the Order of Catechumens
The deacon appropriately calls the candidates forward. He reads the intercessions for the catechumens. He dismisses the catechumens. (Only a truly “serious” reason will dispense from this dismissal; hospitality or the desire for inclusion is not one such reason.)

Rites belonging to the Period of the Catechumenate

Celebrations of the Word (81–89) are important aspects of the time of the catechumenate. Since they centre on the word, the deacon is a proper presider for these events, especially if he has a central role in parish initiation. One role for these celebrations is that they may be held “in connection with catechetical or instructional meetings ... so that these will occur in a context of prayer” (84). The deacon’s role as leader of prayer may be even more effective if he is not the one doing the instruction.

Minor Exorcisms (90–94) are essentially prayers for the catechumens. The presiding celebrant “is a priest, a deacon, or a qualified catechist appointed by the bishop for this ministry” (91). Not every individual associated with initiation is, in fact, a “qualified” and “appointed” catechist, so the role of the deacon, as one who presides in the name of the Church, is central again.

The Blessings (95–97), which are “a sign of God’s love and of the Church’s tender care,” (95) are likewise a responsibility for the deacon.

The Anointing of the Catechumens (98–102) is given as one of the optional rites, though it normally takes place at least once in the course of the catechumenate, often on Holy Saturday before the Easter Vigil. “The presiding celebrant for such a first anointing of the catechumens is a priest or deacon (98).” A deacon will use oil already blessed (by the bishop) for the anointing.

The Presentations (103–104) are celebrations that serve to heighten and mark the journey towards baptism. They are most properly celebrated after election, but may be celebrated before if this serves the pastoral good of the catechumens. Cele-
bation by the deacon will likely mean that they will, in fact, take place rather than being omitted entirely.

**Election or Enrollment of Names**
Since the Rite of Election (116–124) takes place during mass, a priest will be the celebrating minister, that is, if the bishop does not preside. This does not mean that the deacon is not to be involved; in fact, the deacon could act as the delegate of the bishop (108) and could preside at the appropriate moments of the enrollment. Usually, however, he will: present the catechumens; read the intercessions (and later the prayer of the faithful); and dismiss the elect.

**Rites belonging to the Period of Purification and Enlightenment**
The Scrutinies (128–132 with the rites that follow) are important moments in the Lenten preparation of the elect. Although they are normally associated with and celebrated on the later Sundays of Lent, during the proper ritual masses, they should not be omitted and so may take place on “convenient days during the week” (133) even without eucharist. The presiding minister at the scrutinies is always a priest or deacon, who is to carry out the celebration “in such a way that the faithful in the assembly will also derive from the liturgy of the Scrutinies and join in the intercessions for the elect” (132).

The Presentations (134–136 with the rites that follow) take place after the scrutinies, “unless, for pastoral reasons, they have been anticipated” during the catechumenate (134). During the scrutinies, the deacon could give the invitation to prayer, reads the intercessions, properly dismisses the elect, continues with the prayer of the faithful. The other scrutinies and presentations (144–197) are celebrated in the same way, with the deacon assisting or presiding with other ministers.

**Celebration of the Sacraments of Initiation**
The culminating celebrations take place at the Easter Vigil. They are outlined here (198–210, 211–233) and include an appendix (p. 238: 418–442A) for initiation and reception at the same celebration. The deacon should be well acquainted with the liturgy in order to assist the presider (as minister of the book) and the candidates (as minister of order).

**Other Rites for Use in Canada**
The section on other rites “for use in Canada” usually uses the simple term “celebrant” to indicate the presider. When the rites take place at mass, that will be the celebrating priest; outside mass, it may be the deacon. Keeping in mind some of the general principles above, the deacon will take the role of “celebrant,” of “another minister,” or of the “catechist” as appropriate to the various celebrations.

Study of this ritual book, with its 1987 publication date, demonstrates the general need for updating some of the older ritual publications in order to clarify and even set out the role of the deacon in the celebrations connected with initiation. In the meantime, he will have to study and “carve out” his place according to the principles of the General Instruction and the more current liturgical books.

The section on rites “for use in Canada” is a fairly substantial one. It serves to bring up the point that there are rubrical options or pastoral notes that are specific to this country (for example, the matter of the first anointing in baptism for children). The use of other English rituals may sometimes seem to be a useful compromise (especially in terms of convenience of layout or even availability) but the liturgical books of one conference of bishops are not immediately transferable to another country, even if the language is the same.

**Marriage (CCCB, 1979)**

Current
The marriage ritual, based on the 1969 edition typica, is, in fact, one of the older Canadian ritual books. As such, it reflects a time when marriage celebrated by a deacon was hardly common. Thus the only
references to the ministry of the deacon come in the Pastoral Notes (24): “A central role is played by the priest-celebrant (or presiding deacon)”; and a reference to the “presiding deacon” in Chapter 2, marriage “outside Mass.”

The situation has evolved considerably since then, as deacons now (after receiving the faculty from the parish priest (pastor) or the local Ordinarily) regularly preside at marriage during a liturgy of the word and including the bestowal of the nuptial blessing. (24).

The deacon using the current ritual follows the form of marriage "outside mass" as it is set out.

Deacons are also regularly the presiders at convalidations, where the note calls attention to “sensitive pastoral situations [that] might indicate the necessity of making some modifications … ” (36). (Certainly, this is not as useful as the suggestion of a model rite might have been.)

Future?
Currently in preparation is a new ritual based on the editio typica altera of 1990. While there are some minor changes in the ritual texts (apart from new translations), more attention should be given to the rubrical guidelines that clearly indicate the place of the deacon as a usual presider at celebrations outside of mass. For example, “The following rite is used when mass is not celebrated, either by reason of necessity or by choice. This rite is also used by a deacon” (79). (There is a separate set of ritual texts used when a lay minister presides.)

Another example of more attention being given to the role of the deacon: “At the appointed time, the priest or deacon who presides, vested in an alb or surplice, a white or festive stole, and, if desired, a cope of the same colour (or a dalmatic for a deacon), goes with the other ministers...

Here is an indication that the dalmatic is now the basic presiding vestment for the deacon.

Another modification in the revised marriage ritual is the inclusion of holy communion as an optional, rather than an extraordinary, part of the celebration (see 108–115). The possibility of holy communion may make the role of the deacon as presider more acceptable in certain instances.

Pastoral Care of the Sick (CCCB, 1983)
The historical/theological connection between anointing of the sick and the sacrament of penance limits the participation of the deacon in certain aspects of the care of the sick. However, the deacon, as minister of charity is in fact actively involved in ministry to the sick; often he is the one in charge of the parish ministry.

The ritual book sets out his role. “Where only a priest may celebrate the rite, the rubric indicates priest. Where a deacon may preside, the rubric says priest or deacon. If another may lead the celebration, minister is stated in the rubrics, even though a priest or deacon will often be leading the celebration (Editorial note, p. viii). This reflects numbers 29, 44, and 162 in the pastoral notes.

The deacon is primarily concerned with:
- Visits to the Sick (p. 29),
- Communion of the Sick (p. 49) and
- Pastoral Care of the Dying (p. 129), especially concerning Viaticum and the Commendation of the Dying.

Where the deacon is the one in charge of ministry to the sick, for example regarding ministers of communion to the sick, he should ensure that those who bring communion to the sick follow the proper ritual.

In celebrating the rites for the dying (namely, when death has occurred), “a

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These quotes are taken from the Order of Celebrating Marriage, provisional text (Washington DC: ICEL, December 1996).
priest or deacon may sprinkle the body with holy water” (222, 231).

Deacons should be acquainted with the section of the book that begins on p. 335, “Other Prayers for Use in Canada,” especially the section For the Dying and For the Dead. Although he cannot include the sacrament of confirmation, he should also be aware of the section “Christian Initiation for the Dying,” beginning on p. 228.

Order of Christian Funerals (CCCB, 1990)
The Introduction (Ordo Exsequiarum, 1969) makes it clear that: “Except for the Mass, a deacon may conduct all the funeral rites” (19). This would include consideration of the notes under “Function of the Priest in Preparing and Planning the Celebrations” (23–25), which encourage the priest (and therefore the deacon) to “make use of the options allowed in the rite, taking into consideration the many different situations and the wishes of the family and the community” (23).

The Canadian general introduction makes clear that the deacon is properly a presiding minister: “When no priest is available, deacons, as ministers of the word, of the altar, and of charity, preside at funeral rites” (14). In other words, except for those notes that touch the celebration of the sacrament of penance (13), the deacon may have full responsibility for the funeral rites, including the important time of preparation with the family.

He should also remember that as presider, he is responsible for carrying out all the appropriate rituals as they are provided. A funeral liturgy outside of mass is not carried out in a vacuum.

The funeral ritual book uses the term “minister” in many of the celebrations (vigils, etc.) to include their celebration by a layperson. When the deacon presides, however, he should adapt the language (greetings, blessings, and so forth) as suggested in the Sunday Celebrations notes. He should also include other “assisting” ministers (readers, musicians) in the celebration.

For the funeral liturgy outside mass: “The minister who is a priest or deacon wears an alb with stole (a cope may be used, if desired) …” (353), and in view of the comments in the new marriage rite, it would seem that the deacon could wear the dalmatic instead of the cope. Consideration should also be given to appropriate vestments at the vigil or committal, when the deacon presides. These are proper liturgical rites within the funeral liturgy; a suit (even with clerical collar) and stole is not appropriate, even if convenient (see 94).

The ritual notes indicate that: “In exceptional circumstances, when the people are deprived of the opportunity to celebrate the eucharist for a long time, for example, when a priest is not available, the celebration may include holy communion” (366). This rite is given in Part V, 612–613. Although holy communion is here recommended as “exceptional,” its inclusion as part of the new marriage ritual may suggest a revisiting of this usage. In any case, it is for the presiding deacon to decide if the distribution of holy communion is the appropriate pastoral decision for the celebration.

One difference between the funeral during mass and the liturgy outside mass is in the matter of words of remembrance. There is no rubrical provision for this at mass; however, outside mass: “A member or a friend of the family may speak in remembrance of the deceased before the final commendation begins” (368). If the presiding deacon includes this, it should be planned carefully beforehand. Neither these remarks nor the homily after the readings is to be a eulogy (see 27). In fact, the most appropriate time for such remarks may still be at the vigil service (90), or after the commit­tal as a gesture of leave-taking.

The Rite of Committal is both the conclusion of the funeral rites and “the final act of the community of faith in caring for the body of its deceased member” (377).
In presiding at the committal, the deacon should take the practical situation into account. "The several alternatives for the prayer over the place of committal take into account whether the grave, tomb or resting place has already been blessed and situations in which the final disposition of the body will actually take place at a later time …" (380). It should be noted that the Short Rite of Committal is provided for use "when burial or internment takes place in inclement weather" (401); it should not be used as a simple alternative to the rite given in paragraph 8.

The deacon should also be aware of the provisions for liturgies that may involve cremated remains, as given in Appendix IV.

A Book of Blessings (CCCB, 1981)

This is a specifically Canadian book. It predates the 1984 De Benedictionibus, the translation of which (with specific American inclusions) was published by the NCCB in 1989. Although it does not reflect the extensive rituals provided in De Benedictionibus, it remains a useful resource. As indicated in its Introduction: "With the help of the material in A Book of Blessings, liturgy committees and others will be able to lead their communities in blessing God for his many blessings" (p. 18).

The book does not specify the ministry of the deacon; it either refers to a priest or layperson, or mentions a priest, or a leader of prayer, or nobody in particular. Because of this, the deacon will have to supply a fuller ritual context, rather than simply using what is provided. However, the material is good and the Introduction (pp. 17–32) provides a solid introduction to the theology of blessing.

Some paragraphs from the General Introduction to De Benedictionibus will be helpful in the use of this publication.

It belongs to the ministry of a deacon to preside at those blessings … because, as the minister of the altar, of the word, and of charity, the deacon is the assistant of the bishop and the college of presbyters (18c).

Whenever a priest or deacon is present, the office of presiding should be left to him (18d).

One consideration that is particularly underlined concerns the signs to be used in any blessing:

The outward signs of blessing, and particularly the sign of the cross, are in themselves forms of preaching the gospel and of expressing faith. But to ensure active participation in the celebration and to guard against any danger of superstition, it is ordinarily not permissible to impart the blessing of any article or place merely through a sign of blessing and without either any word of God or any sort of prayer being spoken (27).

Thus the Blessing of Any Object (p. 155), or of Articles of Devotion (p. 170) should be considered important minimums for general use.

In terms of the ceremony associated with fuller celebrations (and continuing the notes under Sunday Celebrations), three points should be noted:

- A deacon greets those present with "The Lord be with you," or other suitable words taken mainly from scripture.
- He prays the blessing with hands outstretched and makes the sign of the cross over the object.
- He concludes the rite (which may include a form of Solemn Blessing) with the Trinitarian form of the blessing.

The Book of Blessings also contains a section "Eucharistic Exposition and Benediction" (pp. 246–254). It provides an

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accurate and useful summary of the ritual for Benediction as set out in Holy Communion and Worship of the Eucharist Outside Mass (Congregation for Divine Worship, 1973). This is certainly the most readily obtainable—as well as properly up-to-date—source for deacons who are called upon to celebrate this rite. It should also be noted that exposition (benediction) that does not include the other elements (word, song and silence), in other words the pre-Conciliar rite, is no longer an approved ritual.\footnote{Exposition merely for the purpose of giving benediction is prohibited." (Holy Communion and Worship of the Eucharist outside Mass, 89).}

Final comments
The deacon’s role in the liturgical life of the Church is becoming more clear and developed. We are slowly coming to appreciate his place as leader of prayer, as director and presider. The liturgical books reflect that growth, even if the older texts do not express it as clearly as the newer ones. Deacons, therefore, will have to exercise a certain level of creativity and understanding pending the publications of texts that more clearly reflect their ministry. This presents both an invitation and a challenge for all.

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A Teacher’s Guide to Liturgical Books and Documents

Heather Reid

Introduction
You are the grade three teacher at St. Angela’s Catholic School in Josephtown, Alberta. It falls to you to prepare the Advent (or Lent or Easter) liturgy for the school celebration at the nearby parish church of St. Angela. Where do you start?

The Church provides detailed instructions for everyone involved in liturgy planning and execution in a number of official books readily available in most parish sacristies and hopefully even in some Catholic school libraries.

The “Ordo”
For the above-mentioned assignment, the first official book to consult would be the Liturgical Calendar (also known as the “Ordo”) published annually by the Canadian Conference of the Catholic
A Teacher's Guide to Liturgical Books and Documents

Bishops (CCCB). This handy little book contains essential information for each day of the liturgical year: feasts, assigned readings of the day, liturgical colours, sacramentary selections, as well as notes about most liturgical questions the ordinary Catholic might have, e.g. fasting, Lent–Easter. It will refer you to the relevant places in the sacramentary and lectionary for texts for a particular day.

The Sacramentary

General Instruction of the Roman Missal

The over-arching official book about liturgical celebrations, especially the celebration of the eucharist, is the General Instruction of the Roman Missal or GIRM for short. This document is found at the front of the huge red book that the priest uses at eucharist, the sacramentary. The sacramentary is the irreplaceable book for the celebration of the eucharist and every presider needs one during the celebration of mass. The sacramentary contains all the prayers to be said by the presider as well as added rubrics (instructions or rules) that govern the celebration of the eucharist in the Roman Church. So, in it you could find the texts for all the eucharistic prayers, including the ones specifically for use with children, and the opening prayers, prayers over the gifts, post-communion prayers and blessings for the entire liturgical year.

The eucharistic prayers for masses with children and a reduced selection of the other prayers are also contained in a separate thin red version of the sacramentary, along with the eucharistic prayers for masses of reconciliation.

The GIRM also provides the detailed instructions for the celebration of the Sunday eucharist. Because the Sunday celebration is the foundational or primary celebration of Catholic Christians, these instructions apply (with a few exceptions) to any other celebration on a weekday throughout the year, including school masses.

Chapter One of the GIRM outlines the importance and dignity of the eucharistic celebration.

Chapter Two speaks about the structure, elements and parts of the mass. This chapter includes information about singing, movement, gesture, posture and silence (18–23) at mass. Each section of the mass is described along with its accompanying rubrics or rules for celebration.

Chapter Three speaks about the offices or ministries within the eucharistic celebration, e.g., priest, deacon, assembly, cantor, choir, acolytes (servers) reader, commentator. Ministers of communion are discussed in a later chapter.

The remaining chapters deal with the different forms of celebration and regulations for the celebrations, furnishings and environment, what's needed for celebrating mass, the choice of a particular mass, the texts, the specialized masses for different occasions and those for the dead. Teachers would do well to familiarize themselves with the first four chapters of the GIRM if they want to prepare good liturgical celebrations for their students.

Directory for Masses with Children

Overview

The key principle articulated at Vatican II regarding liturgical celebrations is about the participation of the assembly, the people gathered. In the Constitution on the Sacred Liturgy, we read in paragraph 14:

Mother Church earnestly desires that all the faithful should be led to that full, conscious and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people ... is their right and duty by reason of their baptism.

Thus, one of the goals of the official liturgical books is to outline how this "full, conscious and active participation" can occur through good celebrations. Specific to celebrations with school-age children of
4–12 years, the Directory for Masses with Children is an indispensable book for the Catholic teacher to have and follow (parish staff as well). Familiarity with this Directory really is necessary to prepare good liturgical celebrations with children.

The Directory, published in 1973 as a supplement to the GIRM, recognizes that the adult celebration of the eucharist needs adaptation for children if they are to understand and better be able to participate. The primary goal of all liturgical celebration and formation, for children (and adults too, I believe) is “greater and greater conformity to the gospel in daily life” (15).

As we have seen in the Constitution on the Sacred Liturgy and as realized in the instructions of the GIRM, the Directory continues this same emphasis on the importance of enhancing the participation of the assembly, in this case of children:

The principles of active and conscious participation are in a sense even more significant for Masses celebrated with children. Every effort should therefore be made to increase participation and to make it more intense (22).

In the Directory’s three chapters you will find information about celebrations with mostly adults and some children—e.g., the Sunday parish mass (Chapter 2)—and more detailed instructions about celebrations with mostly children and some adults—e.g., Catholic school liturgies (Chapter 3).

In Chapter Three we are told of the importance of music in masses with children (30–32), that the number of readings in masses with children may be reduced or changed (42–43), that the homily may be given by an adult other than the priest (24) and that the presidential prayers—those said aloud by the priest alone—may be adapted for children (51).

The Directory encourages the children’s full, active and authentic participation through participation in the various liturgical ministries as well as through the development of an awareness of their rightful place in the eucharistic assembly.

Singing at Masses with Children

In the Directory we read: “Singing is of great importance in all celebrations, but it is to be especially encouraged in every way for Masses celebrated with children, in view of their special affinity for music” (30).

In Canada we are blessed to have a national Catholic hymnal, the Catholic Book of Worship, now in its third edition (CBW III). The large, choir edition of this book can be especially helpful for teachers looking for music for masses with children. At the back you will find several indices that are of great help when choosing music: locate the biblical index citing all the songs, hymns, etc. related to a particular scripture passage; or you might like to consult the composer index to find out if a composition by a certain composer can be found within. If you are a musician then you will find the metrical and tunes indices quite helpful.

For most teachers the liturgical and topical indices (702) will be the most useful. From here you could choose appropriate music for feast days, sacramental celebrations, or a particular theme, e.g., creation. (Although the primary theme of any eucharistic celebration is the life, death and resurrection of Jesus, it is useful to know which hymns and/or songs favour a particular theme within the scope of the Church’s liturgy.)

Additionally, you will find listed appropriate songs for the parts of a eucharistic celebration, e.g., gathering or communion procession.

When the parish and school liturgies include common music, so much the better for all concerned. Some selections in the CBW III are particularly suited to children: 581 “Church of God,” 562 “O Bless the Lord,” 571 “Praise the Lord with the Sound of Trumpeter,” 545 “Sing Out, Earth and Skies,” or 569 “Sing to the Lord.”
Both priests and Catholic schoolteachers would do well to use both the Directory for Masses with Children and the “Eucharistic Prayers for Masses with Children” when preparing eucharistic liturgies for children. Both of these are found either in the aforementioned large sacramentary or the thin, red edition published in Canada by the Canadian bishops in 1975 entitled: Masses with Children, Masses of Reconciliation. These two documents related to celebrating with children are—unfortunately—well-kept secrets that have emanated from Rome since Vatican II.

Lectionary

Once you have used the “Ordo” to determine the readings assigned for the day, find them in an NRSV (New Revised Standard Version, the translation approved for liturgical use Canada) bible or lectionary and make sure they are “suited to the capacity of the children” (Directory for Masses with Children, 43). If they are not appropriate, it is permissible to shorten them or to choose other readings from the bible or lectionary for celebrations with children.

Currently, in the English-speaking Catholic Church in Canada there are three lectionary volumes: one for Sundays and solemnities and two for the weekdays. All use the NRSV translation of scripture. (Readings for masses on special occasions (votives) are currently found only in the old weekday lectionary. These readings have not been published in the NRSV translation yet; simply look up the reference and locate the appropriate passage in an NRSV bible.) The red-bound Sunday lectionary is spread out through a three-year cycle and the green weekday ones through a two-year cycle. In the Sunday lectionary, Year A features the gospel of Matthew, Year B, the gospel of Mark, Year C, the gospel of Luke and the gospel of John is proclaimed each year during Lent and Easter.

By checking the index at the back of any lectionary, you can find out where a particular text is found and on which day it is

For more information about our national hymnal, see the in-depth article about the Catholic Book of Worship III in the next issue.

Eucharistic Prayers

After the Directory was published, and in response to requests from bishops, three eucharistic prayers for masses with children were composed and sent to the world’s bishops.

Because the principles of active participation are in some respects even more significant for children, the number of acclamations in the eucharistic prayers for Masses with children has been increased in order to enlarge this kind of participation and make it more effective. This has been done without obscuring the nature of the eucharistic prayer as a presidential prayer (“Introduction to the Eucharistic Prayers for Masses with Children,” 7).

In addition to the simplified vocabulary, the numerous acclamations added throughout the prayers, especially the second one, are the significant feature of these children’s prayers. The children or the assembly can truly enter into a dialogue with the presider and thus the children can know this prayer as their own, and not just a lot of words the priest says.

For most priests and school assemblies, using these prayers for the first few times is not smooth because neither the presider, nor the children are used to the added acclamations. But after using them for a while, and with a good musical setting you will be pleased with the energy and participation of all assembled in this great prayer of thanksgiving. See, for example, the setting of these acclamations found as part of Marty Haugen’s well-known “Mass of Creation,” CBW III 279-B; another good musical setting by Canada’s own Michel Guimont, is found in the Born of the Spirit catechetical series of the Canadian Bishops, Years 3 and 6.
assigned. For example: the beatitudes text from Matthew's gospel is proclaimed four times in Year A and once in each of Years B and C. You will also be able to find out what the accompanying readings are for a particular day.

Be aware that the readings of the Sundays, with the exception of the "high" seasons of Lent-Easter and Advent-Christmas, are not all related. The first reading, psalm and gospel are loosely related, but the second reading is usually unrelated. In the Easter season a reading from the Acts of the Apostles replaces the first Old Testament reading. The gospel and the second reading in Ordinary Time (between Christmas and Lent and Easter to Advent) are a semi-continuous reading of a particular New Testament book or gospel.

In the green-bound weekday lectionary, the gospel passage for the day remains the same in both years, while the first readings differ; Old and New Testament books are read through a piece at a time over several days. Do not look for a relationship between the reading and gospel here either—except in the high seasons.

Often teachers are tempted to use a missalette for the proclamation of the word at school liturgies. This should be avoided. The missalette is meant for private study and sometimes for those with hearing problems to follow the readings at a celebration. A real lectionary or the bible should be used for proclamation at any liturgy.

For more information about the lectionary and the ministry of reader see the in-depth article about the lectionary in the next issue.

The Church's Liturgy

Using the official documents and publications of the Church would be of great help for the teacher of St. Angela's School charged with preparing a good liturgical celebration. Of course, other things are also necessary: practice, the judicious choice of music and use of scripture, the children's familiarity with the music, setting the environment, the appropriate timing of the celebration, the use of strong, worthy symbols, consultation with the presider etc. This whole enterprise becomes easier with practice and repetition.

The DMC (21) reminds us: "It is always necessary to keep in mind that such eucharistic celebrations must lead children toward the celebrations of Mass with adults, especially the Masses at which the Christian community must come together on Sundays." With so many of our students not connected to a parish community, celebrating well in the school becomes crucial. And drawing on the Church's wisdom developed over years and tradition, as recorded in the official books, can only be productive and beneficial.

In Music in Catholic Worship, a document of the American bishops about liturgical music, it was stated, "Good celebrations foster and nourish faith. Poor celebrations may weaken and destroy it" (6). There is no doubt that our common goal is to enhance the children's spiritual development and foster their growth in faith. Preparing good, liturgical celebrations is one means towards this end. ⬤
A Guide to Pastoral Care for Ministers of Care to the Sick and Dying

James Richards

A Resource for Ministry
Among the many ways Christians are called to ministry today, one of the most fulfilling is that of pastoral/spiritual care for the sick and dying. Related to this is the ministry of consolation in the care for family members and friends of one who has died. All who are called to these ministries know that they first need the strength of God's grace and the support of the Church. As well, pastoral resources are very important so that these ministries are carried out with care within the ritual tradition of the Catholic Church. In Canada, we have a great resource in the book titled Pastoral Care: Rites of Anointing and Viaticum.

Published in 1983, Pastoral Care is the officially approved ritual book for this ministry to the sick and dying for use in Canada. Like many other rituals it was an answer to the call of the Constitution on the Sacred Liturgy, a call to allow all God's people to celebrate in the spirit of full, conscious and active participation. Archbishop James Hayes writes these words in the foreword:

It represents years of diligent research and pastoral practice brought together in a ritual that keeps in mind the needs of the sick persons, and the ministers of the sacraments and sacramentals, as well as the families and other persons who will participate in these sacred rites to heal, strengthen, reconcile and console the sick, the weak and the suffering” (p. v).

Let us take a walk through this book and discover anew the treasure that it can be in the ministry to the sick and their families.

Overview
Following the 23 pages of introductory material, there are three main sections in the ritual:
- Pastoral Care of the Sick
- Pastoral Care of the Dying, and
- Readings, Responses and Verses from Sacred Scripture.

Finding Your Way Around
Beginning on page 10 of the book, the paragraphs are numbered. This feature, common in all official liturgical books, follows the original Latin edition and helps us to easily cross reference with the same books published by the bishops' conferences of other nations. In Pastoral Care, when there are no paragraph numbers (see especially p. 337ff.), this indicates that these are additions particular to the Canadian edition.

Introductory Matter, Required Reading

Editorial Note
It is helpful to look at the editorial note on page viii in the paragraph titled “Ministers.” There are many moments of ritual prayer with the sick and dying when a lay minister may lead; these are easily found by noting the use of the word “minister.” When the rite calls specifically for an ordained minister, it is so stated; when

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the term “minister” is used, this ritual prayer may be led by a priest, deacon or other pastoral minister.

Under the section, “Ideals and Emergencies,” we note that each of the ritual prayers has a full form, which is the preference, and a shorter and/or emergency form, which may be used when circumstances require it.

A Christian Understanding of Illness and Death
The introductory pages that follow are essential reading for all who wish to use this ritual book effectively. Both the “Apostolic Constitution” and the “General Introduction,” give a concise and sound overview of how Christians view illness and death. They show how the roots of our ministry to the sick are firmly based on the life and ministry of Jesus as well as in the key text of James 5.14-16, which describes the basis of the rite of anointing the sick. In all, there are 18 pages of both solid theology and practical application of ministry to all who suffer illness.

Rites with the Sick
Pastoral Care of the Sick
Now we can take a look at the different rituals and prayers. In paragraphs 57–61, following the introduction, there is a suggested prayer form for a visit to a sick person. Note that it begins not with a prayer but with a reading. Therefore it supposes an informal beginning to the visit, a time to speak to the sick person and other family members and to assure them of the Christian community’s concern for them.

Praying the Lord’s Prayer during this visit (59) is strongly recommended because it is most familiar and known to all Christians.

Note that there are two forms for the closing blessing, one for use by the ordained and the other for use by one who is not ordained. The tangible gesture of making the sign of the cross on the forehead of the sick person is simple yet important when judged appropriate to the needs of the sick person. The gentle touch of a caring person can help the healing process in ways that are not always obvious but are very real.

The special but similar form for a visit to a sick child (66–70) calls for pastoral sensitivity: for example, the telling of the scripture story in a simpler way or re-telling it so that the child can hear the message of Jesus’ love and care in this moment.

Communion of the Sick
Perhaps the section of this book most often used by lay pastoral care ministers is “Communion of the Sick.” You will note that the outline is similar to liturgies such as the celebration of mass (p. 54). The four parts of the ritual all need their time so that this may be a prayerful encounter with the Lord Jesus in both word and sacrament. A visit to the person’s home allows this to happen more easily than in a hospital or similar institution. For this reason an abbreviated rite that one may need to use in an institutional setting is provided; yet, whenever possible, the first rite is recommended, even if it may be slightly abbreviated.

Whenever a scripture reading can be proclaimed, this is always a fuller ritual moment with the sick person. Whether one of the five included readings (84) or the gospel of the day (or part thereof) is used, the comforting word of God helps all present to focus on the person of Jesus and his healing presence.

On pages 65 and 347, there are two forms of intercessory prayer for use in the rite. (These have no paragraph numbers as they are unique to the Canadian edition of the ritual.) When used, such petitions can be a powerful moment because it allows the sick person and family members to voice their needs to God in a ritual form and context. Our faith tells us that the prayers of the sick have a special place before our God.

Anointing of the Sick
While Chapter Four, “Anointing of the Sick,” may be especially important to
priests who are called on to minister the sacrament of anointing of the sick, all pastoral care ministers will find here, in the introduction, important information and suggestions of ways to participate in the ritual itself.

Like every celebration of a sacrament, it is best done when members of the community can be active participants. While recognizing that this is not always possible, especially in the hospital setting, it is always the ideal to be sought after. This is most apparent in the celebration of anointing with mass (135-148). When parishes organize such communal celebrations of anointing, the whole faith community can experience the healing presence of Christ as the sick persons present receive this sacrament.

It is to be noted as well, that, as we have seen a real shift in the theology of the anointing with Vatican II, this sacrament is also for children (see p. 97).

Rites with the Dying
Part II of the Pastoral Care shifts emphasis to ministry to the dying. As the introductory notes indicate, there are four main areas to this section:
- Celebration of Viaticum
- Commendation of the Dying
- Prayer for the Dead, and
- Care for a Dying Child.

Viaticum
Here there is ample opportunity for special ministry to those whose lives here on earth are coming to an end. The spiritual aspects of palliative care are obvious and those whose faith needs assurance as they approach death will benefit from a good use of these rites.

Viaticum is holy communion as food for the journey and is the sacrament of the dying. When a minister brings communion to a person who is near death, “it is the completion and crown of the Christian life on this earth, signifying that the Christian follows the Lord to eternal glory and the banquet of the heavenly kingdom” (175). As well, the prayers and renewal of baptismal promises can be a time of reconnection with the Catholic tradition and recognition of the Lord’s presence as this Christian makes the final journey.

The rite has two forms, one within the celebration of mass and the other as a ritual in itself. While the first one, within mass, is the ideal, it will more often happen as presented in paragraphs 197–211.

The use of this ritual calls for considerable pastoral sensitivity. When the person openly acknowledges that death is near, these prayers can quite easily be used. But if he/she has not shared this with family or the minister, some gentle conversation may need to take place, remembering that the sick person is the primary concern and the minister is present to respond to his/her needs and desires.

Commendation
Chapter Six, beginning with paragraph 212, moves us a step further in the ministry to the dying. Prayers of commendation are a continuation of what has taken place with the rite of giving Viaticum; they are prayers whereby “the Church helps to sustain this union [of Christ with the dying person] until it is brought to fulfilment after death” (212).

Paragraph 213 mentions that the presence of a priest or deacon shows a more “official” presence of the Church; what is more important is that the dying person has the opportunity to receive prayerful support that can give such hope and consolation.

For all who are involved in ministry to the dying, there is need to become very familiar with the prayers (217-220) and prayers after death, (221-222). There are many options; different situations will require careful choices.

The ritual offers a number of the short scripture texts in paragraph 217. They can be very consoling for both the dying person and for family members. The longer scripture passages may also be appropriate depending on the circumstances.
The Litany of the Saints in paragraph 219 can be an especially powerful form of prayer during the time of death. Those who have been accustomed to this in an earlier time in their lives can feel a true Catholic sense of belonging. We are not alone but are supported by that great company of voices who are numbered among the saints, as well as by others present who share in the litany. Together participants can experience this in a simple but profound way with their family member and friend.

Finally, the prayer of commendation and the antiphon to the Blessed Virgin Mary is a fitting conclusion. It is truly a graceful moment when a pastoral care minister is able to be present to lead prayer and support members of the Church during the time of death.

Prayers after Death
The prayers following death in paragraphs 221–222 can also be an experience of consolation and care for those family members who are present. There are some choices available and the minister will discern what is appropriate here.

Marking the person with the sign of the cross and inviting others to do so can be very helpful for those gathered in the presence of the body. This gesture, done with care can bring a certain sense of peace when there may be considerable emotional upset. Those present feel that they have done something that words alone cannot convey. The minister can easily make a connection to the moment of baptism, when this sign was first given by the Church to this person and the seed of eternal life was planted.

Our Canadian book has added other prayers that may be used at this time. These are on pages 355–357. Pastoral judgement will indicate which of these may be helpful in any given circumstance.

Chapter Seven (223 ff.) has a ritual prayer for one who has already died before the arrival of the minister. The introduction tells us that the sacrament of anointing of the sick is not to be given to one who has died. Instead, the prayers of the living are offered on behalf of the deceased.

The signing of the person who has died by all present who feel comfortable doing so is recommended. The use of holy water is also indicated when a priest or deacon is presiding.

The ritual prayer for the dead (226–231) can be a great source of consolation to those present. The minister has a wide choice of readings either from paragraph 228 or some of those in Part III, paragraph 297. The Litany of the Saints offers family members and friends an opportunity to enter into the prayer at this time.

Rites for Exceptional Circumstances
Chapter Eight of the ritual deals with rites in exceptional circumstances and require the ministry of a priest to celebrate penance, anointing and possibly confirmation. This may be necessary when the illness comes suddenly or there is danger of death because of an accident.

Here again, there is need for care and discretion. Is it possible for the person to receive Holy Communion as Viaticum? Is the sacrament of confirmation appropriate and how is it separated from anointing of the sick? The introduction is helpful but ultimately pastoral sensitivity will dictate what sacramental ministry is required.

Christian Initiation of the Dying
Following the "Continuous Rite of Penance, Anointing, and Viaticum" is one that may be required in a very exceptional circumstance. It is "Christian Initiation for the Dying." When a person who is near death, whether or not a catechumen, asks for baptism, it is celebrated as indicated in paragraphs 281–296. Depending whether the minister is a priest, deacon, or layperson, there are some variations in the rite: a deacon may anoint the newly baptized with chrism and a priest may confirm the person immediately. The remainder of this rite of Christian initiation may be used by
any pastoral minister. As well, our Catholic tradition allows any “member of the faithful” to baptize if the situation calls for it.

Additional Texts
Part III of the Pastoral Care ritual book provides the minister with a number of readings, responses and verses from sacred scripture. Some of these are more appropriate in specific circumstances and the minister needs to study them so that appropriate choices are made. One need not be limited to these but they do offer a great number of choices. Keep in mind, however, that the first choice on a Sunday visit with holy communion to a sick person is best taken from the readings of the day.

The “Rite of Reconciliation for Individual Penitents” begins with paragraph 299 and can be used by priests when they take communion to the sick or administer the sacrament of anointing or viaticum.

Our Canadian Pastoral Care ritual has added 37 pages of prayers for our use. There is a rich variety here and some study is required so that they can be used appropriately when needed.

Included is a blessing and simple anointing rite for oil for the sick (page 348). This is not the same as that used for the sacrament of anointing, but may be used by family members of a sick person or even by the sick person. As indicated, this is a part of our tradition within the Catholic Church and it can be a comforting to those who use it in a spirit of faith and trust.

Other prayers found in this section include blessings of people and institutions dedicated to the care of the sick and elderly. When these are used, they provide a public testimony to the Church’s ministry to the sick, following the example of Jesus in the gospels.

Other Resources
There are many books that are helpful in the ministry of pastoral/spiritual care for the sick and dying.

The booklet Communion of the Sick published by the CCCB is widely used throughout Canada. The 2001 edition has many of the ritual prayers used by lay ministers, including the text for Communion for the Sick in French.

A very user friendly one is Handbook for Ministers of Care published by Liturgy Training Publications of Chicago, 1997. The authors, Genevieve Glen, Marilyn Kofler, and Kevin O’Connor offer some very practical assistance in this ministry.

For the ministry of consolation, the book, Console One Another by Terence Curley, available from Sheed and Ward (1993) can be quite helpful. It would be beneficial both to an individual minister and a group involved in the ministry of consolation in the parish setting.

For all called to these ministries, may we rediscover the blessings of this little blue book as we bring healing, hope and consolation into the lives of our sisters and brothers.
A Bereavement Minister's Guide to the Order of Christian Funerals

Bill Burke

A Bereavement Minister's Guide to the Order of Christian Funerals

A Splendid Expertise
Several years ago, in one of his commentaries for the CBC National News, Rex Murphy referred to grief counselling as "the Microsoft of the therapy industry." This comment precipitated a very energetic discussion at a meeting of our parish liturgy committee. As a Christian community, how do we perceive our ministry to the bereaved? Specifically, how is the ritual and liturgical component of this ministry best carried out? The best resource we could find to aid in our deliberation was the Order of Christian Funerals (OCF) itself. In this article, I will present the main points of our reflection.

In its 2000-year history, the Church has acquired a splendid expertise in dealing with the mystery of death; this expertise is evident in the richness of the General Introduction to the Order of Christian Funerals. "In the face of death, the Church confidently proclaims that God has created each person for eternal life and that Jesus, the Son of God, by his death and resurrection, has broken the chain of sin and death that bound humanity" (1). This confident proclamation is at the centre of the Church's life and inspires every ritual moment of the OCF.

Principal Moments
Throughout the General Introduction, the text speaks of three "principal" ritual moments in Christian funerals: a) the vigil and related rites and prayers, b) the funeral liturgy, and c) the rite of committal.

The Vigil (82–283)
In our parish, we have been celebrating the vigil service for over twelve years now. Our parish custom is to celebrate the vigil on the night before the funeral liturgy. Our meeting's reflection on this rite produced some significant reactions. Why has this rite been so well received in our community? What do people say about it?

There were the oft-heard reactions that this service is more intimate and less formal than the funeral liturgy. It provides a worship opportunity for those unable to attend the funeral liturgy; it is more amenable to ecumenical participation; and there is even an opportunity for mourners to speak in remembrance of the deceased (OCF, 90). All this is true and

1 In the Canadian edition, this General Introduction begins on p. 2. It is pertinent to the pastoral notes composed for the rite by ICEL for the conferences of bishops in English-speaking countries. This is not to be confused with the Introduction to the Latin editio typica of the Ordo Exsequiarum, 1969 as emended by the Congregation for the Sacraments and Divine Worship, in 1983, which may be found on pp. xii–xvi.

2 The OCF provides texts for the celebration of the vigil in the form of a liturgy of the word (nine models) or in the form of evening prayer (two models). Titles of the vigils are: "Awaiting the Lord's Coming," "God is Faithful," "Life Is Changed, Not Ended," "I Am the Resurrection and the Life," "Our Eternal Home," "I Am the Light of the World," "Our Hope of Glory," "God Welcomes Faithful Servants," "God Is with Us," "In Praise of God's Love" (evening prayer) and "Longing for God" (evening prayer).

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valuable and consistent with what is said in the General Introduction, but I believe the most important observation came when we discussed the difference between the vigil service of the OCF and the more traditional devotional prayers.

Rather than having the sense of a collection of individuals praying for the deceased, the vigil is an experience, in the words of one elderly lady, of “all of us being told by God that all is well.” Paragraph 84 of the OCF reads: “At the vigil, the Christian community keeps watch with the family in prayer to the God of mercy and finds strength in Christ’s presence. It is the first occasion among the funeral rites for the solemn reading of the word of God. In this time of loss, the family and community turn to God’s word as the source of faith and hope, as light and life in the face of darkness and death.”

This solemn proclamation of the word of God is the “high point and central focus of the vigil” (OCF, 87). Solemn proclamation requires lectors. Solemn proclamation requires psalmody and acclamation. Music is integral to the solemn proclamation of the word (OCF, 96), as “well-chosen music can touch the mourners and others present at levels of human need that words alone fail to reach.” The importance of music is stressed in paragraphs 30 and 31 of the OCF and as the text points out, the Catholic Book of Worship III (CBW III) is a storehouse of rich and appropriate music. The General Introduction particularly highlights the importance of psalmody (sung of course) as an expression of grief and a cry of trust (OCF, 25–26).

This “stuff” is not just icing on the cake. This business of “solemn” proclamation of the word makes for the distinction between “individuals praying for the deceased” and the experience of hearing God tell us that “all is well.” My elderly friend’s language is less theologically sophisticated than that of the OCF, but I believe it makes the same point very beautifully. The OCF does not say there is no place for traditional devotions; it does say, however, “for the principal gathering of the community, the services in this ritual are to be used” (OCF, 95). Our experience in this parish bears out the wisdom of this directive.

The Funeral Liturgy (296–376)

Our discussion moved on to the funeral liturgy. In our parish, as is probably the case for most, the transfer of the body to the church is the action that begins the funeral liturgy. The introductory notes speak eloquently of the “great significance” of the rite of reception (OCF, 299). We “receive the body.” We welcome and “receive “ the mourners; we don’t just get them seated. In some quarters, parishes are encouraged to “get them seated, place the coffin and then start the liturgy.” The OCF makes it clear that the rite of reception is the beginning of the liturgy. We receive the deceased and the mourners and we enfold them in the tender embrace of this worshipping community of love and faith. To do less in the name of convenience is to considerably weaken the power of this moment.

Our discussion of the funeral liturgy proper centred on the issue of appropriate music. The notes frequently refer to the power and importance of psalmody in the funeral liturgy (OCF, 306), “Through the psalms the community expressed its grief and praise, and acknowledge its Creator and Redeemer as the sure source of trust and hope in time of trial” (OCF, 306). We have found that psalms are very effective at communion time. A simple refrain can be sung by all as they process to share in body and blood of the dead and risen Lord. The CBW III is an excellent resource for appropriate music (see OCF 30–33, 324). The settings of Psalm 63 (#656–#658), Psalm 27 (#636), Psalm 34 (#610), Psalm 130 (#374), and even the beautiful “Eye Has Not Seen” (#482), by Marty Haugen are excellent choices for the communion rite.

The Michael Joncas setting of Psalm 130 (#374) is a genuine cry of trust in the midst of profound grief. Haugen’s “Tree of Life” (#373) was particularly appropriate at a funeral during Holy Week. As we become
more familiar with the wealth of CBW III, our funeral liturgies will be greatly enriched.

The ritual moment of final commendation and farewell is particularly intense. It is clear from the notes (OCF, 312–314) that this is not a ritual for the purification of the deceased—a purification accomplished by the eucharist. Rather, this ritual moment stands as a poignant expression of farewell. It tenderly acknowledges the reality of separation while affirming the spiritual bond with the deceased and our hope for eventual reunion. The song of farewell is the climax of the rite of final commendation (OCF, 314). It is not meant to accompany the action of incensation: incensation may be omitted; the song of farewell should never be (OCF, 342–343). All should have the sense that this song is the highpoint of the entire rite. In our community, we consistently use “Songs of Angels” (CBW III #10C). It has become as familiar to us as “Auld Lang Syne” has become for midnight on New Year’s Eve—so familiar that it indeed does function as our community’s final farewell, a statement of our respect for the deceased and a clear affirmation of our trust in God’s plan for us.

The Rite of Committal (377–421)
Our final consideration is the rite of committal. This rite poses many difficulties. Gone are the days when the congregation walked from the church to the churchyard and lowered the coffin into the earth. In these days of cremation, cemeteries miles away from the church, funerals in Vancouver with interment in Cornerbrook, winter funerals with spring burials, the challenges posed by this rite are numerous. And yet, the rite of committal is the final act of the community of faith in caring for the body of its deceased member” (OCF, 377). It is an expression of the communion that exists between the Church on earth and the Church in heaven: “the deceased passes with the farewell prayers of the community of believers into the welcoming company of those who need faith no longer but see God face to face” (OCF, 379).

How does such a brief rite carry such weight? The notes say, “the act of committal expresses the full significance of the rite” (OCF, 382). And yet in our experience, the act of committal (see the rubric at the end 393, 404 and 417) is the most neglected part of the rite. Years ago, the coffin was actually lowered into the ground as the prayer was recited or hymn sung. This is usually not done today, since it is felt that this action is too hard on the mourners. In many cases, this has been replaced by the action of the priest sprinkling a few pinches of sand on the coffin. If this ‘act of committal’ is at the core of the rite, then we must try to develop an “act” that expresses this, perhaps the singing of a psalm as the mourners all place soil (or flowers, or grains of wheat) on the coffin. Our committee will continue to reflect on this matter; the theology of the OCF will be our resource.

A Ministry of Consolation
The responsibility for the “ministry of consolation” rests with the believing community. We are bearers of the tenderness of the Church and the comfort of faith, called to console those who believe without offending those who grieve. The Order of Christian Funerals and its General Introduction and pastoral notes, is a superb tool to assist us in carrying out this ministry.

The OCF shows tremendous pastoral sensitivity and addresses many circumstances, e.g., the special pain around the death of children (OCF, 426), prayer and commendation for the stillborn child (OCF, 514). Part II of the Order of Christian Funerals, “Funeral Rites for Children,” is, unfortunately, one of our best-kept liturgical secrets. This is a treasury of prayers to suit individual circumstances: baptized children and children who died before baptism as well as infants stillborn or those who died shortly after birth.

3 See OCF, 611 form 1 (which also includes a prayer for use in a burial at sea) and Appendix IV.
4 See OCF, 386.
5 Part II of the Order of Christian Funerals, “Funeral Rites for Children,” is, unfortunately, one of our best-kept liturgical secrets. This is a treasury of prayers to suit individual circumstances: baptized children and children who died before baptism as well as infants stillborn or those who died shortly after birth.
Part V of the rite is an all-too-often neglected resource (OCF, 604ff). Here we find prayers that acknowledge the deceased and the mourners, their state in life and the manner of their death, even death by suicide.

The OCF speaks of the human need to turn always to God in time of crisis. Since that is the time most people turn to the Christian community, a careful study of the OCF will help us to be better ministers of consolation.

A Marriage Preparation Team's Guide to the Rite of Marriage

Donna Kelly

Learning from the Rite

Marriage: Ritual and Pastoral Notes is both a ritual book and a rich resource for those preparing couples for marriage. The Introduction (1-18) begins by placing the sacrament of marriage in a faith context. Paragraph 5 states: “A priest should bear in mind these principles of faith, both in his instructions to those about to be married and when giving the homily during the marriage ceremony.”

Many marriage preparation programs are prepared and carried out by lay people in cooperation with pastors of the parish. Although programs in parishes and dioceses vary greatly throughout the country, few of them spend any significant time helping couples to reflect on the spiritual aspects of marriage and the preparation of the liturgy for the celebration. Although sessions on budget and communications are certainly necessary, the Church misses a great opportunity when it neglects to provide sufficient time to explore the principles of faith with couples preparing for marriage.

This article will examine how adding this dimension of faith to the marriage preparation sessions can be easily incorporated by using the resources of the ritual books themselves.

Christian Married Love

The love that couples feel for one another as they prepare for marriage is a human revelation of God’s love for the world and for each person as manifest in the paschal mystery of Christ: his life, death, resurrection and ascension. In order for this to be evident in the celebration, couples need to be provided with an opportunity to hear about God’s love for them and be challenged to witness in their marriage celebration both the love of God and their love for one another. The Pastoral Notes (19) offer a profound reflection on this “Mystery of Love: Theological Considerations.”

Preparing by Praying with the Texts

The liturgical texts from the Wedding Mass provide much food for thought and could easily be used to begin and end the preparation sessions, regardless of the topic to be covered during the session that day or evening.

Father, you have made the bond of marriage a holy mystery, a symbol of Christ’s love for his Church... With faith in you and in each other they pledge their love today. May their lives always bear witness to the reality of that love.

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Father when you created mankind you willed that man and wife should be one. Bind N. and N. in the loving union of marriage and make their love fruitful, so that they may be living witnesses to your divine love in the world (Sacramentary, 446 [Wedding Mass, Opening Prayers]).

There are further options for mass texts found at paragraphs 447-448 (pp. 888–893) of the sacramentary. Couples need to be made aware that there are a variety of texts and that they are invited to choose the text that best expresses what they want to convey about their faith and their love of God and one another in the marriage celebration. A revision of the marriage ritual is being prepared and will provide even more variety in how prayers express the great mystery of our faith and the love of God for humanity witnessed in the love of a man and woman.

The nuptial blessing is one of the significantly longer texts within the marriage ritual; however, this too can be used, either simply in sections or as a complete text for prayer (Sacramentary, 446–448 [pp. 885–886, 889–890, and 892] or Rite of Marriage, 84 [pp. 69–72]). These texts could be reproduced for couples, who can then be invited to reflect on them during the time of the preparation sessions. Again couples may be invited to choose a text for the nuptial blessing for the liturgy at which their marriage is celebrated.

The texts from the Rite of Marriage itself are also food for thought for couples and can be points of reference or opportunities for prayer and reflection in the preparation sessions. Here again, in the preparation of the marriage liturgy, couples may choose between two possible forms of Consent and three possible texts for the Blessing and Exchange of Rings.

The ritual book also offers the Consent and Exchange of Rings in a number of languages. As Canada becomes an increasingly multicultural country, it is important for those preparing couples for marriage to be aware of these texts in the various languages so that couples whose first language is other than English might be able to have this part of the celebration in their mother tongue. It is incumbent upon those facilitating preparation sessions to make this possibility known to all preparing for marriage.

The Liturgy of the Word

Another part of the celebration that requires careful attention and preparation in the choice of texts is the liturgy of the word. Whether the marriage takes place within a celebration of the eucharist or outside mass, there is a celebration of the liturgy of the word. At this time “God speaks to his people through the readings, assuring us of his saving love and calling for our loving response in faith. We are prepared in this way for the celebration of the marriage rite and the eucharistic liturgy” (Rite of Marriage, 39).

The Sunday pattern of three readings is recommended for weddings. As couples examine the possible scripture readings for their wedding celebration, the following pattern must be kept in mind:

Outside the Easter season, the first reading is chosen from the Old Testament (Lectionary, 774–778). During the Easter Season this reading is taken from the Revelation instead of the Old Testament. (See Marriage: Ritual and Pastoral Notes, 39 for further suggestions.)

This first reading is followed by a responsorial psalm.

The second reading is taken from the New Testament and is followed by a sung gospel acclamation.

The proclamation of the gospel text is the highpoint of the liturgy of the word.

Finding the Readings for Weddings

Due to ongoing discussions with Rome concerning the liturgical use of the New Revised Standard Version (NRSV) of the bible, the scripture readings for weddings are not yet readily available in an NRSV lectionary. Some parishes have opted to use the 1980 edition of the lectionary, which uses the Jerusalem Bible translation.
This can present a problem for couples accustomed to the NRSV translation used in their parish each Sunday.

Until we have a lectionary for use in ritual masses, in order to assist parishes and couples preparing wedding liturgies, the National Liturgy Office has produced a list of readings for weddings indicating where they can be found in the existing NRSV lectionaries (Sunday and Weekdays). A copy of this list in a small booklet is available free of charge from the National Liturgy Office (90 Parent Avenue, Ottawa, ON K1N 7B1). This list of readings provides even greater variety and choice than the 1980 edition of the lectionary (774-778 [pp. 656-666]) and Marriage: Ritual and Pastoral Notes (125-153 [pp.111-146]), which also contains the Jerusalem Bible translation of the readings.

Throughout the preparation process, these scripture readings can be used to begin or end sessions, as well as using them to enhance presentations on various topics. If those facilitating the preparation sessions provide an example to the couples by using scripture in their presentations, the couples will see that God's word is truly relevant to their lives and speaks to them as they look forward to beginning their married lives together.

Couples should spend considerable time together reading over the possibilities of scripture passages available for use during the wedding liturgy. The selection of specific readings is a preparatory act that is important both for themselves and for all those who will be listening to the word of God proclaimed at the wedding. In this selection process they will be expressing their understanding of love and married life; they will be committing themselves to live the ideal expressed in these passages in their years together as they model their love for one another on Christ's love for all people.

Other readings or poems drawn from religious or secular sources cannot be used during the liturgy of the word. This liturgical principle is put forth in the Pastoral Notes (39) and also in the Introduction to the Lectionary (12). It is important for couples to be made aware of this regulation early in the preparation of their wedding celebration.

**Singing and Other Music**

Another part of the wedding celebration that needs careful attention and preparation is that of music. Couples occasionally have a friend play or sing for the marriage ceremony and allow that person to pick the music. What has been said earlier in this article about the spirituality of marriage needs to be kept in mind as one is considering music. Music is an integral part of all worship; it is an aid to prayer. The music chosen should focus not on the faith and love of the couple, but rather on the common faith of the entire Church and the love of Christ, which is the foundation of human love. Through good music, the assembly will find themselves moved to pray more deeply. Songs should be prayers to God, that the love God has shown us will be reflected in the lives and love of the couple.

The celebration of marriage is a celebration for the entire assembly and this is expressed by the assembly's participation in sung prayer as well as spoken texts. The assembly's participation in song is an important aspect of the preparation to be considered by the couples (See Marriage: Ritual and Pastoral Notes, 26a).

**Choosing Appropriate Music**

If marriage is celebrated within eucharist, principles of music for the Sunday eucharist are to be the norm. Even if the marriage takes place outside mass, the principles for liturgical music remain the same. It is not possible to go into great detail concerning each of the parts of the liturgy in this article, however, the following criteria may be helpful:

The music itself should be of fine quality, both technically and expressively.

The music, and especially the words, should be liturgically appropriate (e.g., suitable for a service of worship). It should be of a sacred nature, enhancing, not interrupting, the ceremony and enabling the people both to praise God joyfully and reverently asking God's blessing on the
couple. Each song or psalm should be appropriate for the place in the liturgy in which it is to be sung.

The music and words must be pastorally appropriate, which means that it enables the people present to express the faith of the Church in a way that is meaningful to the particular assembly throughout the celebration. Variables, such as whether the congregation consists of a large portion of non-Catholics, or people of other ethnic culture, should be considered.1

**Using Our National Hymnal**

The official hymnbook for Canada is the *Catholic Book of Worship III* (CBW III). In the choir edition and the instrumentalist edition there is an excellent liturgical and topical index (702). Under the heading “sacraments,” can be found the sacrament of marriage and a list of suggested hymns and suggestions for other particular themes which are appropriate for a celebration of marriage. Under the heading “Psalms for marriage” one will find listed the particular psalms appropriate for use during the liturgy of the word at wedding liturgies. These can be found listed under the “Biblical Indices, Old Testament” (697).

Cassette tapes have been produced by the Canadian Conference of Catholic Bishops to assist musicians and assemblies in learning the music in CBW III. Tape 7 (in the series of 16) has nine hymns for marriage. This taped music can be used to begin marriage preparation sessions. Couples could use the hymnbooks and sing along; a musician from the parish might make themselves available to sing several songs with the couples each week.

Other appropriate music for marriage (e.g., the other themes listed in the appendix number 702) can be found on a variety of the other tapes in the series. Service Music (Holy, Holy, Memorial Acclamation, Amen, Gospel Acclamations, Lamb of God, etc.) is found on tape 5.

Parish musicians can assist couples by putting the hymns, service music, psalms and acclamations on an individual “loaner” tape for couples to study at home. Couples may be invited to listen carefully to the words of these songs and see how they express the faith dimension of marriage.

If couples are exposed to quality wedding music throughout the preparation sessions, they will be prepared to make good choices when it comes to music for the celebration of their wedding. If it is not possible in the preparation sessions to have a special evening devoted only to music, hymns and service music can be incorporated into the other evenings, in the same way as described for the prayers and readings. Couples who regularly attend Sunday eucharist in their parish are exposed to quality music and have a taste for this kind of music. Unfortunately, when couples are not aware that good worship music exists, they turn to popular music to express their love for one another, contrary to the principle that the wedding liturgy is not just about their love, but is more about God’s love.

As those preparing couples for marriage read this article, they might feel overwhelmed at the amount of preparation that goes into a wedding ceremony. However, if time is spent on these important preparation issues—prayer and liturgical text choices, scripture readings and music—the celebrations of marriage in our parishes will be celebrations of our common faith in God’s love rather than privatized events based on the personal taste of the couple or of the parents of the couple.

God’s word will be proclaimed with faith and conviction; prayers will be addressed to God and will be an inspiration for the prayer of the entire assembly. The community gathered with this couple will raise their voices to praise God for God’s love manifest in the human love of this man and woman, as they are lifted up to God in prayer for God’s guidance and blessing.

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1 This description is adapted from *Music in Catholic Worship*, published by the United States Catholic Conference. These criteria are expanded in this document as the musical judgment (26–29), the liturgical judgment (30–38) and the pastoral judgment (39–41). *Music in Catholic Worship* can be found in *The Liturgy Documents Volume One*, Liturgy Training Publications, Chicago, 1991.
Music for the Sunday Assembly:
Year A – Trinity Sunday to the
22nd Sunday in Ordinary Time
(May 26–Sept. 1, 2002)

David Jafelice

The following pages provide hymn suggestions from the Catholic Book of Worship (CBW) III for the summer months in Year A. The summer is a time when many people have holidays. Some travel for weeks at a time enjoying the warm summer weather. Others take weekend excursions or simply spend time at the cottage. Life in the parish slows down. Many parish groups stop meeting in the summer. The priest takes his vacation, the attendance at mass is down and sometimes it’s hard to find enough liturgical ministers to help at the weekend liturgies. Parish music resources can be thin as well. You want to encourage good singing but it’s harder when there are less people in the pews, so …

• Keep it simple.
• Learn little, or no new music; wait to teach new repertoire when all the parishioners are back from summer vacations.
• Use familiar repertoire; it is helpful to repeat hymns over a few Sundays.
• Repeat new music that was learned earlier in the year if appropriate.

Hymn Suggestions
Though hymns are specifically suggested for Entrance, Presentation of Gifts and Recessional, many (if not most of them) are interchangeable; for Entrance and Recessional try to choose a hymn of praise that is appropriate for a procession.

“But my community doesn’t know any of the suggested hymns”
If your community does not know any of the suggested hymns for a particular Sunday, you can never go wrong by choosing a familiar hymn of Praise to God or the Trinity; and that goes for every Sunday in the Church year. Check the Summer Ordinary Time section below.

Unfamiliar Hymns
One alternative to singing an unfamiliar hymn is to change the tune to one your assembly knows well. For instance, you are looking for a good hymn for the recessional. You like the text of 514, but your assembly does not know the tune, and they are not ready to learn a new one. If you changed the tune from LLEDROD to OLD HUNDREDTH or DUKE STREET, for instance, the assembly would probably be able to sing the hymn quite well. There are a number of other long metre (88 88) tunes that would work just as well; there are some that would not, such as, ERHALT UNS, HERR, and JESU DULCIS MEMORIA. Just be

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careful when choosing a different tune, and sing through the whole text to make sure there are no strange results. See the hymnal's metrical index found in both, pew and choir editions of the hymnal (700).

The Communion Procession
During the distribution of communion, always sing a communion hymn. The hymn begins "when the priest takes communion" (General Instruction of the Roman Missal, 56i). When planning what to sing at communion, choose something familiar from the extensive list of Communion Processional Hymns listed in the hymnal index.

Summer Ordinary Time
The following hymns are suggested for any Sunday in summer ordinary time. (Yes! It's ok to sing a psalm for a gathering hymn.)

Entrance
578 All People That on Earth Do Dwell
583 As We Gather At Your Table
684 Bless the Lord (Daniel 3)
542 Canticle of the Sun
577 Come, Rejoice Before Your Maker
584 Cry Out With Joy (Ps. 100)
587 Gather Us In
591 God is Alive!
588 I Rejoiced When I Heard Them Say (Ps. 122)
572 Jubilate, Servite
562 O Bless the Lord
593 O Praise the Lord, Sing Unto God
590 On This Day the First of Days
564 Praise to the Lord, the Almighty
580 Rejoice in God

Presentation of Gifts
543 All Creatures of Our God and King
683 All Power is Yours
531 For the Beauty of the Earth
340 Gloria, Gloria
555 Holy God, We Praise Your Name
511 Joyful, Joyful We Adore You
572 Jubilate, Servite
589 Let All the Earth Cry Out to the Lord (Ps. 66)
557 Let Heaven Rejoice
562 O Bless the Lord
544 O Sing to God a Joyful Song
590 On This Day, the First of Days
565 Praise, My Soul, the King of Heaven
571 Praise the Lord With the Sound of Trumpet
564 Praise to the Lord, the Almighty
563 Sing a New Song
422 Sing We Praises to the Father
575 Tell Out, My Soul
576 You are the Voice
Music for the Sunday Assembly (May 26–Sept. 1, 2002)

**Recessional**

| 515 | Alleluia! Go and Teach All People |
| 345 | City of God |
| 514 | Forth in the Peace of Christ We Go |
| 508 | Go to the World! |
| 517 | Lord Jesus, We Must Know You |
| 691 | Lord, You Give the Great Commission |
| 521 | Now Let Us from This Table Rise |
| 533 | Sent Forth by God’s Blessing |

**Trinity Sunday**

*These Trinity hymns are appropriate for Entrance, Presentation of Gifts and Recessional:*

| 466 | Father, Lord of Earth and Heaven |
| 513 | God, Whose Almighty Word |
| 361 | Great God of Mercy |
| 421 | O God, Almighty Father |
| 590 | On this Day, the First of Days |
| 422 | Sing We Praises to the Father |

*Here are some other appropriate hymns for Trinity Sunday:*

| 543 | All Creatures of Our God and King |
| 560 | God Is Love! The Heavens Are Telling |
| 556 | Let All Creation Bless the Lord |
| 436 | The Lord Jesus Christ |
| 613 | A Living Hope |
| 482 | Eye Has Not Seen |
| 365 | Jesus, Lord |
| 368 | O Cross of Christ |
| 578 | All People That on Earth Do Dwell |
| 555 | Holy God, We Praise Your Name |
| 435 | Lift High the Cross |
| 545 | Sing Out, Earth and Skies! |

**Solemnity of the Body and Blood of Christ (Corpus Christi)**

| 426 | Alleluia! Sing to Jesus! |
| 424 | I Come with Joy |
| 587 | Gather Us In |
| 654 | O Jesus, Joy of Loving Hearts |
| 97A | Bread of Life |
| 596 | Let All Mortal Flesh Keep Silence |
| 600 | Our Daily Bread |
| 604 | Seed, Scattered and Sown |
| 67 | Ubi Caritas |
| 376 | Where True Love and Charity Are Found / Ubi Caritas |
| 602 | Eat This Bread |
| 603 | Gift of Finest Wheat |
| 605 | I Am the Living Bread |
| 611 | Take and Eat |
| 610 | Taste and See |

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Music for the Sunday Assembly (May 26–Sept. 1, 2002)

375 At the Lamb's High Feast We Sing
528 Father, We Give You Thanks
691 Lord, You Give the Great Commission
521 Now Let Us from This Table Rise
533 Sent Forth by God's Blessing

Sequence 693 Praise, O Zion, Christ Our Glory

The sequence is sung before the Gospel Acclamation. It is omitted if not sung. This text can be sung to any 87 87 87 metered tune. See esp. PANGE LINGUA, 68 and PICARDY, 596.

10th Sunday in Ordinary Time

447 A Living Faith
660 Blessed Be the God of Israel
590 On This Day, the First of Days
564 Praise to the Lord, the Almighty
353 Take Up Your Cross
382 When I Beheld the Wondrous Cross
35 Blessed are they who dwell in your house (Ps. 84)
528 Father, We Give You Thanks
603 Gift of Finest Wheat
520 Here I Am, Lord
495 We Walk By Faith
429 Word of God, Come Down on Earth
548 All the Ends of the Earth (Ps. 98)
472 Immortal, Invisible, God Only Wise
498 Lord of Creation, to You Be All Praise
533 Sent Forth by God's Blessing

11th, 12th, and 13th Sundays

In the gospels of these three Sundays, Jesus sends the disciples out to spread the good news. See liturgical and topical indices for CHRISTIAN LIVING, DISCIPLESHIP, GOOD NEWS, WITNESS, and biblical indices, PSALMS 96, 117, 100, 121.

548 All the Ends of the Earth (Ps. 98)
383 Alleluia, Give Thanks to the Risen Lord
515 Alleluia! Go and Teach All People
302 Arise, Your Light is Come!
583 As We Gather at Your Table
345 City of God
517 Lord Jesus, We Must Know You
691 Lord, You Give the Great Commission
521 Now Let Us from This Table Rise
533 Sent Forth by God's Blessing
393 Something Which Is Known

11th Sunday in Ordinary Time

578 All People That on Earth Do Dwell
577 Come, Rejoice Before Your Maker
584 Cry Out with Joy
572 Jubilate, Servite
564 Praise to the Lord, the Almighty

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**Responsorial Psalm** 142 is the responsorial psalm for this Sunday. Another setting of Psalm 100 may be found at 99. If you sing the latter, make sure you add the missing verse 3 from 142. Remember to sing the gospel acclamation's verse for the 11th Sunday (142).

504 Before the Sun Burned Bright  
484 I Lift My Eyes to the Quiet Hills  
644 O God, Our Help in Ages Past  
357, 496 Psalm 91

514 Forth in the Peace of Christ We Go  
508 Go to the World!  
691 Lord, You Give the Great Commission  
580 Rejoice in God

**12th Sunday in Ordinary Time**

480 Amazing Grace  
644 O God, Our Help in Ages Past  
443 There's a Wideness in God's Mercy

425 All You Who Seek a Comfort Sure  
501 God, Whose Love in Jesus Found Us  
357, 496 Psalm 91

500 Surely It Is God Who Saves Me  
345 City of God  
517 Lord Jesus, We Must Know You  
691 Lord, You Give the Great Commission

**13th Sunday in Ordinary Time**

581 Church Of God  
565 Praise, My Soul, the King of Heaven  
353 Take up your Cross

395 The Strife Is O'er

384 Christ Is Alive  
360 Eternal Lord of Love  
448 For Ever I Will Sing

516 Only This I Want  
521 Now Let Us from This Table Rise  
586 O Day of God

398 We Know That Christ Is Raised

**14th Sunday in Ordinary Time**

543 All Creatures of Our God And King  
425 All You Who Seek a Comfort Sure

587 Gather Us In  
565 Praise, My Soul, the King of Heaven

574 We Will Extol Your Praise

**Responsorial Psalm** 151 is the responsorial psalm for this Sunday. Another musical setting of Psalm 145 is found at 204. If you use 204, remember to sing the gospel acclamation verse for the 14th Sunday (151).

481 Be Not Afraid  
359 Come to the Waters
Music for the Sunday Assembly (May 26–Sept. 1, 2002)

<table>
<thead>
<tr>
<th>No.</th>
<th>Text</th>
<th>Service</th>
</tr>
</thead>
<tbody>
<tr>
<td>482</td>
<td>Eye Has Not Seen</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>472</td>
<td>Immortal, Invisible, God Only Wise</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>490</td>
<td>Like a Shepherd</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>497</td>
<td>Lord of All Hopefulness</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>608</td>
<td>Now in This Banquet</td>
<td>Communion Procession</td>
</tr>
<tr>
<td>345</td>
<td>City of God</td>
<td>Recessional</td>
</tr>
<tr>
<td>511</td>
<td>Joyful, Joyful, We Adore You</td>
<td>Recessional</td>
</tr>
<tr>
<td>535</td>
<td>Now Thank We All Our God</td>
<td>Recessional</td>
</tr>
<tr>
<td>433</td>
<td>The Voice of God</td>
<td>Recessional</td>
</tr>
</tbody>
</table>

15th, 16th, and 17th Sundays

In the gospels for these three Sundays, Jesus uses parables to compare the kingdom of heaven to earthly things. See the indices for GOD'S REIGN, CANTICLE OF DANIEL, END TIMES. The following hymns with a focus on the kingdom are appropriate for these Sundays.

<table>
<thead>
<tr>
<th>No.</th>
<th>Text</th>
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</thead>
<tbody>
<tr>
<td>341</td>
<td>Arise and Shine</td>
</tr>
<tr>
<td>684</td>
<td>Bless the Lord (Daniel 3)</td>
</tr>
<tr>
<td>471</td>
<td>Blest Are the Pure in Heart</td>
</tr>
<tr>
<td>522</td>
<td>Blest Are They</td>
</tr>
<tr>
<td>345</td>
<td>City of God</td>
</tr>
<tr>
<td>528</td>
<td>Father, We Give You Thanks</td>
</tr>
<tr>
<td>553</td>
<td>How Great Is Your Name (Ps. 8)</td>
</tr>
<tr>
<td>588</td>
<td>I Rejoiced When I Heard Them Say (Ps. 122)</td>
</tr>
<tr>
<td>406</td>
<td>Sing With All the Saints in Glory</td>
</tr>
<tr>
<td>518</td>
<td>The Sky Tells the Glory of God (Ps. 19)</td>
</tr>
<tr>
<td>108</td>
<td>To You Glory and Praise (Daniel 3)</td>
</tr>
<tr>
<td>574</td>
<td>We Will Extol Your Praise</td>
</tr>
</tbody>
</table>

15th Sunday in Ordinary Time

<table>
<thead>
<tr>
<th>No.</th>
<th>Text</th>
<th>Service</th>
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</thead>
<tbody>
<tr>
<td>528</td>
<td>Father, We Give You Thanks</td>
<td>Entrance</td>
</tr>
<tr>
<td>541</td>
<td>I Sing the Mighty Power of God</td>
<td>Entrance</td>
</tr>
<tr>
<td>651</td>
<td>Morning Has Broken</td>
<td>Entrance</td>
</tr>
<tr>
<td>442</td>
<td>Praise to You, O Christ, Our Savior</td>
<td>Entrance</td>
</tr>
<tr>
<td>540</td>
<td>Before the Earth Had Yet Begun</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>532</td>
<td>For the Fruit of All Creation</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>444</td>
<td>Lord, We Hear Your Word with Gladness</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>604</td>
<td>Seed, Scattered and Sown</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>429</td>
<td>Word of God, Come Down On Earth</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>691</td>
<td>Lord, You Give the Great Commission</td>
<td>Recessional</td>
</tr>
<tr>
<td>644</td>
<td>O God, Our Help in Ages Past</td>
<td>Recessional</td>
</tr>
<tr>
<td>533</td>
<td>Sent Forth by God's Blessing</td>
<td>Recessional</td>
</tr>
<tr>
<td>443</td>
<td>There's a Wideness in God's Mercy</td>
<td>Recessional</td>
</tr>
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</table>

16th Sunday in Ordinary Time

<table>
<thead>
<tr>
<th>No.</th>
<th>Text</th>
<th>Service</th>
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<tbody>
<tr>
<td>684</td>
<td>Bless the Lord (Daniel 3)</td>
<td>Entrance</td>
</tr>
<tr>
<td>475</td>
<td>God, Whose Glory Reigns Eternal</td>
<td>Entrance</td>
</tr>
<tr>
<td>553</td>
<td>How Great Is Your Name (Ps. 8)</td>
<td>Entrance</td>
</tr>
<tr>
<td>567</td>
<td>Praise the Lord, You Heav'ns, Adore Him</td>
<td>Entrance</td>
</tr>
<tr>
<td>318</td>
<td>The King Shall Come</td>
<td>Entrance</td>
</tr>
<tr>
<td>443</td>
<td>There's a Wideness in God's Mercy</td>
<td>Entrance</td>
</tr>
<tr>
<td>Page</td>
<td>Title</td>
<td>Time</td>
</tr>
<tr>
<td>------</td>
<td>----------------------------------------------------------------------</td>
<td>---------------</td>
</tr>
<tr>
<td>528</td>
<td>Father, We Give You Thanks</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>472</td>
<td>Immortal, Invisible, God Only Wise</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>604</td>
<td>Seed, Scattered and Sown</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>518</td>
<td>The Sky Tells the Glory of God (Ps. 19)</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>341</td>
<td>Arise and Shine</td>
<td>Recessional</td>
</tr>
<tr>
<td>542</td>
<td>Canticle of the Sun</td>
<td>Recessional</td>
</tr>
<tr>
<td>555</td>
<td>Holy God, We Praise Your Name</td>
<td>Recessional</td>
</tr>
<tr>
<td>573</td>
<td>To You, Our Holy God</td>
<td>Recessional</td>
</tr>
<tr>
<td>574</td>
<td>We Will Extol Your Praise</td>
<td>Recessional</td>
</tr>
</tbody>
</table>

**17th Sunday in Ordinary Time**

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>560</td>
<td>God Is Love! The Heavens Are Telling</td>
<td>Entrance</td>
</tr>
<tr>
<td>474</td>
<td>Lord, You Search Me and You Know Me</td>
<td>Entrance</td>
</tr>
<tr>
<td>649</td>
<td>O God of Wisdom, God of Truth</td>
<td>Entrance</td>
</tr>
<tr>
<td>318</td>
<td>The King Shall Come</td>
<td>Entrance</td>
</tr>
<tr>
<td>436</td>
<td>The Lord Jesus Christ</td>
<td>Entrance</td>
</tr>
<tr>
<td>443</td>
<td>There's a Wideness in God's Mercy</td>
<td>Entrance</td>
</tr>
<tr>
<td>407</td>
<td>Come Down, O Love Divine</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>482</td>
<td>Eye Has Not Seen</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>513</td>
<td>God, Whose Almighty Word</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>553</td>
<td>How Great Is Your Name (Ps. 8)</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>498</td>
<td>Lord of Creation, to You Be All Praise</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>573</td>
<td>To You, Our Holy God</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>341</td>
<td>Arise and Shine</td>
<td>Recessional</td>
</tr>
<tr>
<td>475</td>
<td>God, Whose Glory Reigns Eternal</td>
<td>Recessional</td>
</tr>
<tr>
<td>521</td>
<td>Now Let Us from This Table Rise</td>
<td>Recessional</td>
</tr>
<tr>
<td>533</td>
<td>Sent Forth by God's Blessing</td>
<td>Recessional</td>
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</tbody>
</table>

**18th Sunday in Ordinary Time**

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>583</td>
<td>As We Gather at Your Table</td>
<td>Entrance</td>
</tr>
<tr>
<td>511</td>
<td>Joyful, Joyful, We Adore You</td>
<td>Entrance</td>
</tr>
<tr>
<td>625</td>
<td>Love Divine, All Loves Excelling</td>
<td>Entrance</td>
</tr>
<tr>
<td>582</td>
<td>Praise the One Who Breaks the Darkness</td>
<td>Entrance</td>
</tr>
<tr>
<td>443</td>
<td>There's a Wideness in God's Mercy</td>
<td>Entrance</td>
</tr>
<tr>
<td>359</td>
<td>Come to the Waters</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>602</td>
<td>Eat This Bread</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>503</td>
<td>For the Healing of the Nations</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>603</td>
<td>Gift of Finest Wheat</td>
<td>Communion</td>
</tr>
<tr>
<td>608</td>
<td>Now in This Banquet</td>
<td>Communion</td>
</tr>
<tr>
<td>600</td>
<td>Our Daily Bread</td>
<td>Communion</td>
</tr>
<tr>
<td>384</td>
<td>Christ Is Alive!</td>
<td>Recessional</td>
</tr>
<tr>
<td>528</td>
<td>Father, We Give You Thanks</td>
<td>Recessional</td>
</tr>
<tr>
<td>490</td>
<td>Like a Shepherd</td>
<td>Recessional</td>
</tr>
<tr>
<td>555</td>
<td>Holy God, We Praise Your Name</td>
<td>Recessional</td>
</tr>
<tr>
<td>535</td>
<td>Now Thank We All Our God</td>
<td>Recessional</td>
</tr>
</tbody>
</table>

**19th Sunday in Ordinary Time**

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
<th>Time</th>
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</thead>
<tbody>
<tr>
<td>543</td>
<td>All Creatures of Our God and King</td>
<td>Entrance</td>
</tr>
<tr>
<td>548</td>
<td>All the Ends of the Earth (Ps. 98)</td>
<td>Entrance</td>
</tr>
</tbody>
</table>
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<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Type</th>
</tr>
</thead>
<tbody>
<tr>
<td>542</td>
<td>Canticle of the Sun</td>
<td>Entrance</td>
</tr>
<tr>
<td>492</td>
<td>Eternal Father, Strong to Save</td>
<td>Entrance</td>
</tr>
<tr>
<td>582</td>
<td>Praise the One Who Breaks the Darkness</td>
<td>Entrance</td>
</tr>
</tbody>
</table>

**Responsorial Psalm**  166 is the responsorial psalm for the 19th Sunday. Another musical setting of Ps. 85 is found at 21. If you sing 21 remember to sing the gospel acclamation verse for the 19th Sunday, (166).

<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Type</th>
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<tbody>
<tr>
<td>613</td>
<td>A Living hope</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>481</td>
<td>Be Not Afraid</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>589</td>
<td>Let All the Earth Cry Out to the Lord</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>496</td>
<td>My Refuge, My Fortress, My God in Whom I Trust (Ps. 91)</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>633</td>
<td>We Praise You, O Lord</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>495</td>
<td>We Walk by Faith</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>487</td>
<td>You Are Near</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>485</td>
<td>Lord God and Maker of All Things</td>
<td>Recessional</td>
</tr>
<tr>
<td>644</td>
<td>O God, Our Help in Ages Past</td>
<td>Recessional</td>
</tr>
<tr>
<td>500</td>
<td>Surely It Is God Who Saves Me</td>
<td>Recessional</td>
</tr>
<tr>
<td>443</td>
<td>There's a Wideness in God's Mercy</td>
<td>Recessional</td>
</tr>
<tr>
<td>650</td>
<td>This Day God Gives Me</td>
<td>Recessional</td>
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</table>

**20th Sunday in Ordinary Time**

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<th>No.</th>
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<tbody>
<tr>
<td>548</td>
<td>All the Ends of the Earth (Ps. 98)</td>
<td>Entrance</td>
</tr>
<tr>
<td>425</td>
<td>All You Who Seek a Comfort Sure</td>
<td>Entrance</td>
</tr>
<tr>
<td>565</td>
<td>Praise, My Soul, the King of Heaven</td>
<td>Entrance</td>
</tr>
<tr>
<td>443</td>
<td>There's a Wideness in God's Mercy</td>
<td>Entrance</td>
</tr>
<tr>
<td>495</td>
<td>We Walk by Faith</td>
<td>Entrance</td>
</tr>
</tbody>
</table>

**Responsorial Psalm**  Now this is a bit tricky! At 169, instructions state the antiphon is 105 but the verses are at 36. Since verses 1, 2 and line 3 & 4 of verse 3 are the same in each psalm, and you will use the music for the verses at 105, keep the page open at 105.

However, verse 3, lines 1 and 2 at 36 are different, so write these two lines from 36 verse 3, onto the page at 105, in place of verse 3, lines 1 & 2.

Remember to sing the Gospel Acclamation verse at 169.

<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Type</th>
</tr>
</thead>
<tbody>
<tr>
<td>503</td>
<td>For the Healing of the Nations</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>363</td>
<td>Healer of Our Every Ill</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>529</td>
<td>In Christ There Is No East Or West</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>623</td>
<td>O My People, Turn to Me</td>
<td>Presentation of Gifts</td>
</tr>
<tr>
<td>528</td>
<td>Father, We Give You Thanks</td>
<td>Recessional</td>
</tr>
<tr>
<td>567</td>
<td>Praise the Lord, You Heav'n's, Adore Him</td>
<td>Recessional</td>
</tr>
<tr>
<td>582</td>
<td>Praise the One Who Breaks the Darkness</td>
<td>Recessional</td>
</tr>
<tr>
<td>533</td>
<td>Sent Forth by God's Blessing</td>
<td>Recessional</td>
</tr>
<tr>
<td>438</td>
<td>To Jesus Christ, Our Sovereign King</td>
<td>Recessional</td>
</tr>
</tbody>
</table>

**21st Sunday in Ordinary Time**

<table>
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<tr>
<th>No.</th>
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<tbody>
<tr>
<td>585</td>
<td>Christians, Lift up Your Hearts</td>
<td>Entrance</td>
</tr>
<tr>
<td>531</td>
<td>For the Beauty of the Earth</td>
<td>Entrance</td>
</tr>
<tr>
<td>472</td>
<td>Immortal, Invisible, God Only Wise</td>
<td>Entrance</td>
</tr>
<tr>
<td>442</td>
<td>Praise to You, O Christ, Our Savior</td>
<td>Entrance</td>
</tr>
</tbody>
</table>
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443 There's a Wideness in God's Mercy
536 We Give Thanks to You

581 Church of God
560 God Is Love! The Heavens Are Telling
424 I Come with Joy
530 There Is One Lord
574 We Will Extol Your Praise

341 Arise and Shine
430 Christ Is Made the Sure Foundation
514 Forth in the Peace of Christ We Go
555 Holy God, We Praise Your Name
517 Lord Jesus, We Must Know You

22nd Sunday in Ordinary Time

435 Lift High the Cross
507 Lord, Whose Love in Humble Service
353 Take up Your Cross
318 The King Shall Come
382 When I Behold the Wondrous Cross

599 No Greater Love
516 Only This I Want
373 Tree of Life

514 Forth in the Peace of Christ We Go
508 Go to the World!
517 Lord Jesus, We Must Know You
521 Now Let Us from This Table Rise

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Summer Institute in Pastoral Liturgy
at Saint Paul University • July 8-19, 2002

Responding to Vatican II and the Church’s call for ongoing liturgical renewal, the Faculty of Theology of Saint Paul University in close cooperation with the National Office for Liturgy of the Canadian Conference of Catholic Bishops, established the Summer Institute in Pastoral Liturgy. The aim of SIPL was and continues to be to enable those who prepare, lead and evaluate the liturgical activity of the Church (parish liturgy committee members, ministers, musicians, catechists, clergy, religious and seminarians) to become more familiar with the various liturgical rites of the Church and to develop skills useful for liturgical ministry. SIPL is staffed mainly by Canadians who hold graduate degrees in pastoral liturgy or related fields.

- Introduction to Liturgy (Gerard Whitty)
- Singing God’s Praises: An Introduction to the Sunday Liturgy and Liturgical Music (Heather Reid)
- The Liturgical Year (Joan Halmo)
- Lectionary: The Bible and Liturgy (Normand Bonneau)
- Sunday Eucharist (William Marrevee)
- Sunday Celebrations of the Word and the Art of Presiding (Murray Kroetsch)
- Synthesis Course for Graduates (Miriam Martin & Patty Fowler)

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Dorothy Riopelle is about to retire after twenty-seven years of service to liturgical renewal in Canada as secretary of the National Office of Liturgy at the CCCB; that's about two thirds of time the office has been in existence. It is at Christmas time that I am writing these words to express my gratitude, appreciation and profound admiration for her long years of generous dedication. As I write, I cannot ignore the obvious message of the Christmas liturgies that the work of our salvation in Christ is essentially a drama of presence. The invisible God becomes visible to us in the birth of Jesus, the Saviour. And the first message on the night of his birth is a call for us to become present to him: “Let us go and see what has taken place,” the shepherds say. The wonderful teaching of Vatican II is that all the liturgy, in fact the whole Church, is a marvellous sacrament of God’s presence to us and to the world. The Lord Jesus became present to serve us and to continue his presence until the end of time.

All the efforts to develop, foster and promote good liturgical worship really had as their aim to enable us to become present to God and to one another by our full, active and conscious participation. So, all the library of lectionaries, sacramentaries, rituals and other books and publications produced by the National Office; all the meetings, all the minutes, reports, letters and papers, all the liturgical programs, conferences, commissions, committees, and councils of the past 35 years, were meant to heighten and maintain the presence. I can’t begin to imagine what would have happened to all those things over the past quarter century without Dot Riopelle!

When I recall Dot’s part in the liturgical renewal at the National Office, I envision a kind “sacrament,” an effective sign of presence. She was always there at so many meetings, always present in the office, or at the end of the phone line, the fax or e-mail. She was always ready with the proper agenda, the right papers, the precise references, the appropriate sources—whatever the matter at hand required. Dot’s presence always included a readiness to help and offer support, together with gentle reminders about tasks to be completed. One quickly sensed that Dot realized the importance of and was personally committed to the work being done. She made each person welcome at a gathering and seemed to appreciate quickly what every individual brought to the group. But more than that, she really cared for the persons with whom she was working. That was evident when, after enduring an all day meeting, she would invite the whole crowd to join her family at home for hospitality and a relaxing meal.

Liturgy, especially in its renewed forms since Vatican II, is a pastoral activity. The essence of pastoral action is a caring presence. Dot Riopelle in her quiet way has been a fine example of caring presence to many who carry the title of “Pastor.”

Like so many others, I am deeply grateful to her and wish her the blessing of God’s caring presence in her life and in her family for the years ahead.

+James Hayes
Archbishop Emeritus of Halifax (1990)
The secretaries at the Canadian Conference of Catholic Bishops are happy, hard-working and long lasting! Most started working there as young women, raising young families at home. Among the longest lasting is Dorothy (Dot) Riopelle. For most of her thirty plus years of service, Dorothy Riopelle has been the secretary for the National Liturgy Office. Although she has seen directors, general secretaries, and chairmen of the Episcopal Commission for Liturgy come and go, Dot has remained faithful to the office. She is a respected friend to all who know her. Always ready to respond to any challenge, she is held in high esteem for her professionalism, her good humour, and the high quality of her work.

Thank you, Dot, for your long and loyal service to the Church. Your retirement is well-deserved. We will miss you at the office and look forward to occasional visits to your home!

Douglas Crosby, OMI
Bishop of Labrador City-Schefferville
Chair, Episcopal Commission for Liturgy (English Sector)

It is a great pleasure to congratulate and thank Dorothy Riopelle on the occasion of her retirement as secretary of the National Liturgical Office. Her steadfast and cheerful dedication to the tasks that have been undertaken by the office on behalf of liturgical renewal will undoubtedly enrich the Church in Canada for many years to come. I personally count the experiences I have had working closely with Dorothy on many projects to be treasured moments of grace. I pray that Dorothy will have length of days in retirement and never cease to be filled with gratitude for the ways that the Lord has worked through her.

(Rev.) Murray J. Kroetsch
Director, National Liturgical Office,
1986-1990

Like many people across Canada, I first met Dorothy (Dot) Riopelle at the regional liturgical and national liturgical conferences when she would attend with the director of the office. Later I was privileged to be the director of that office and work with Dot. Her job description lists her as a secretary, but to anyone who has been associated with the National Liturgical Office, Dot Riopelle is the heart of the Office as well as the administrator, confidant, and person who provided continuity from its first full time director, Len Sullivan and Pat Byrne (associate director), through Dave Walsh, Regis O'Halleran, Murray Kroetsch, and myself to the present director, Donna Kelly.

While much can and should be said about her contribution to the National Liturgical Office and to the liturgical renewal in Canada, there is a face that few people saw. Dot is a devoted wife to her husband, Ken, and to her daughters and their families. She has been active in her parish in various liturgical ministries, more recently as a reader and coordinator of the readers. She not only worked in the liturgical office, she also took courses in the early days of the Summer Institute in Pastoral Liturgy (SIPL) at St. Paul University. While I was in the Office, she was also the president of the secretarial association, and in this position I saw her as a fierce fighter for rights and dignity of her coworkers. In this position Dot is a perfect example of someone whose faith brought together liturgy and social justice.

It is hard to imagine the Office without Dot. No doubt her kindness and generosity will help the next person to adjust, but we all know that the next secretary will be following a legend.

(Rev.) John G. Hibbard
Director, 1990–1995
In her years of service at the National Liturgy Office, Dot Riopelle has always been pleasant, efficient and friendly. She puts people at ease over the phone and in person. Until the Office purchased its first computer in 1986, she typed the final copy of every page in our extensive list of liturgical publications, including some 55 issues of the National Bulletin on Liturgy. For more than a quarter century, Dot has organized many meetings of the Episcopal Commission for Liturgy, the National Council for Liturgy, and the Diocesan Liturgy Directors for across Canada. Last November’s meeting in Halifax (involving all three in sequence) was her eighth triennial directors’ meeting for which she looked after all the details and arrangements.

It was my privilege to hire Dorothy (away from NORE) on September 15, 1975, and to work with her until 1988. May God bless you, Dot, and your family for all the good you have done for the liturgy of the Church in English-speaking Canada.

(Msgr.) Patrick Byrne  
Editor of the National Bulletin on Liturgy, 1972–1988

Dorothy Riopelle has been so central to the work of the National Liturgy Office, and for so many years, that it is difficult to imagine the Office without her. I remember with great affection and appreciation her warm and sometimes mischievous smile, her sense of humour, her loyalty and discretion, her common sense and frankness. She always worked hard and was very conscientious, she was thoughtful and careful with both details and the big picture, she was diligent and well organized.

Dorothy, many thanks and many blessings in the days ahead.

Frank Henderson  
Editor of the National Bulletin on Liturgy, 1988–1996

My very first memory of Dot takes me back to September 2nd 1987, my first day of formal work on CBW III. Since Pat and Murray were both out of the office for the week, Dot introduced me to the CCCB building, some of her colleagues, and my mammoth task of reading through multiple boxes of CBW II files. The memory is of kindness, gentleness and wisdom. The warm welcome, homey conversation, and cup of coffee assured me that all would indeed be well. Dot will definitely be lauded for her detailed and expansive memory of things liturgical, her perseverance through multiple transitions of office directors, her extraordinary technical skills for documenting and communicating the programs of the office.

Let us also give thanks for a wonderful woman, who loves life and family, and increases the goodness of the world by weaving lasting relationships.

Loretta Manzara  
Executive Secretary of the National committee for the Revision of the Catholic Book of Worship

Ditto all the above!

Margaret Bick  
Editor of the National Bulletin on Liturgy, 1998–

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