Celebrating the Canadian Liturgical Books
Part Two
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 Two
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Quotations from the English translation of the Apostles' Creed by the International Consultation on English Texts (ICET).

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Welcome Sue!

Those of you who phoned the National Liturgy Office after March 15 have noticed that there is a new voice at the other end of the line. I would like to introduce you to Sister Suzanne Burns, c.s.c. (Sisters of Holy Cross). She prefers the name “Sue,” so just as you got used to calling Dorothy Riopelle “Dot” you can feel comfortable calling Sister Suzanne “Sue.”

Sue is a native of Ottawa and her family (mother, stepfather, one sister and two brothers with spouses and children) resides in the outskirts of Ottawa. Sue has been active on liturgy committees in parishes where she has lived. Sue entered the Sisters of Holy Cross in 1982 and lived for several years in Montreal where she became fluent in French. Those of you who prefer to speak in French can still do so with Sue as you did with Dot.

Sue has considerable experience in secretarial, office administration before and after her entrance into the Sisters of Holy Cross. She is looking forward to using her gifts to serve the Canadian Conference of Catholic Bishops, the Episcopal Commission for Liturgy and the National Liturgy Office. I am happy to have Sue and the gifts she brings to the Office and look forward to the months and years as both of us grow to know and respect one another.

In 1998, Sue was a founding member of a group of three sisters who opened a new mission for the Sisters of Holy Cross in Santiago, Chile. She has just recently returned to the northern hemisphere and is finding herself struggling to get used to Canadian winters again. By the time you receive this NBL we will be into the warm weather, so feel free to call Sue and welcome her to the National Liturgy Office and show her how warm we Canadian liturgists are.

Donna Kelly

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In this issue of the Bulletin we continue our celebration of the treasure of our liturgical books, acknowledging the work of the unnamed individuals who worked so hard to shape them for the Church, for the English-speaking world, and for Canada.

Like those in the previous issue, 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 the books, and thus enrich the ministries of those who care for God’s people across Canada.

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.

A newly re-invigorated Atlantic Liturgical Conference reports on its November 2001 meeting. Brief Book Reviews are back—finally—as is “Last Word” from the Episcopal Commission for Liturgy, this time by Bishop Raymond Roussin of Victoria. 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.

With this issue we introduce a new semi-regular feature, “In the Spotlight,” dealing with pertinent topics outside the main focus of the issue; this time it’s popular devotions. In the midst of the current resurgence of devotional activity, how can individuals and communities shape a healthy devotional life?

Please take time to photocopy, fill out, and return the “Your Turn” page. Your comments are most helpful.
A Prayer Leader’s Guide to Sunday Celebration of the Word and Hours

John G. Hibbard

The ritual book Sunday Celebration of the Word and Hours has two distinct purposes. First, and most importantly, it is for use by laypersons and deacons who lead a celebration of the word or morning or evening prayer when the Sunday eucharist cannot be celebrated. Second, it is useful to priests, deacons and laypeople who lead morning and evening prayer (liturgy of the hours) when these are part of the prayer life of a parish outside the Sunday eucharist. This ritual book supplements the form of morning and evening prayer that is found in the Catholic Book of Worship (editions II and III) by providing the texts necessary for the presider. The form of morning and evening prayer contained in the Catholic Book of Worship is often called “cathedral” style. The word “cathedral” refers to parish use as opposed to a more monastic form that is used in convents, monasteries or by religious communities. The cathedral form is more “user friendly” to parish communities.

Sunday Celebrations of the Word

So you want to lead God’s people in prayer on Sunday! I mean, someone thought you would be a good leader of prayer and talked you into accepting this ministry. Now you have the task of learning what to do and how to use the ritual book. Forget everything you have ever learned about the mass or a prayer service! This is not a piece of advice; this is exactly what will happen to you. I remember when I was in my last year of seminary training and it came time for “mass practice.” The first few times you stand at the chair or the altar you forget everything. I could not remember the words to the “Glory to God” or the “Holy, holy, holy.” My mind went blank. That is why practising with one or two other people is so important before the first time you have to do it “for real.” But even before you practise, you need to become familiar with the book you will use, the ritual for Sunday Celebration of the Word and Hours. This article is intended to introduce lay leaders of prayer to the ritual book and help them learn how to use it.

I have often heard priests and religious who train leaders of prayer say that laypeople cannot learn how to use a ritual book; it is too complicated. They often request a loose-leaf edition so that the appropriate pages can simply be inserted and the celebration can move from one page to another without any need for ribbons, tabs, or “flipping” from one section to another. Presumably they would put this loose-leaf edition together each week for the lay presiders.

Unfortunately, this practice keeps lay presiders dependent upon others. If we start with the assumption that laypeople are unable to learn their way around the ritual book, and do not expect them to take responsibility to learn the ritual book, chances are they never will. It strikes me that people who can learn how to use a computer, program a VCR, find a recipe, or hold a job can learn how to use a ritual book. After all, seminarians at one time had to learn how to use the sacramentary.

Many people can remember the early days of the liturgical renewal when for five or more years we had loose-leaf lectionaries and sacramentaries. A loose-leaf book is not a dignified symbol for use in the
liturgy. It cannot bear the weight of the tradition of the Church nor does it reflect the permanence of God's word. It speaks to me of a consumer society and utilitarian attitude in which everything is disposable; things (and people) are used then discarded.

Proper and Ordinary Text
Around the age of eight I was given a Sunday missal (the people's book of the mass prayers and readings). This was in the late fifties. Learning how to use a missal was a rite of passage for every Catholic in those days. The first thing to learn was the difference between the "Proper" and the "Ordinary" of the mass. The Proper consisted of those parts of the mass that were "proper" or particular to the day. These included the opening, prayer over the gifts, and prayer after communion as well as the antiphons and the readings; they were found at the beginning of the book for Sundays (Proper of Seasons) and at the end for the saints (Proper of Saints). One ribbon was always designated to mark the Proper. The Ordinary was found in the middle of the book and included the prayers of the mass that were always the same, for example, the penitential rite, the Glory to God, the Creed, the prefaces, the eucharistic prayer and the communion rite and blessing. A second ribbon marked the Ordinary, and it was necessary to move the ribbon page by page as the mass progressed.

This same arrangement still applies to the sacramentary for the mass and the ritual book for Sunday Celebration of the Word and Hours (SCWH). Both contain Proper texts and Ordinary texts. Like the missals of old, the Proper texts for Sundays are in the front of the book (pp. 1–199). This is followed by the Ordinary texts (pp. 203–269). Since SCWH is not used for weekdays, there are no celebrations for saints, except for those that might be celebrated on a Sunday. Therefore, the Ordinary texts are not in the middle of the book, but at the end.

Parts of the Celebration
Once the user grasps the concept of and difference between Proper and Ordinary texts it would be a good idea to thumb through the SCWH. Don't have a copy? It's time to get one. Put down this article and get one from your parish church. The only way to get to know SCHW is by hands on. Theory is helpful but practice is essential. When you have your book, you can continue reading this article.

The next thing to learn is the order of the service and the parts of the celebration. While the mass is divided into two main sections, the liturgy of the word and the liturgy of the eucharist, the Sunday celebration of the word is primarily a liturgy of the word with the addition of a proclamation of praise. In addition, like the mass, the Sunday celebration of the word has a beginning (the introductory rites) and an ending (the concluding rite). See page 202 for an outline for the celebration without a communion rite. At times, a communion rite may be added to this outline. See page 254 for an outline for the celebration with a communion rite.

Variety: Using Options
A problem arises when options are provided for any rite. Options need to be chosen in advance of the celebration and not at the last minute or on the spot. Some options involve verbal responses or musical acclamations; others need to be prepared and practiced.

Moreover, every leader of prayer (whether ordained or lay) needs to prepare; this is part of the discipline and training needed for good leadership. Never read a text for the first time in public. Always choose your options and rehearse the texts well in advance.

Introductory Rites
One of the unique features of the Sunday celebration of the word is that the entrance procession is omitted or scaled down. In its place, a Procession and Enthronement of the Word of God takes place after the Opening Prayer and before the First Reading.
The best way to start is to keep it simple. I would imagine that, for the first few times, the leader would use the ritual book for every part of the celebration, i.e., the leader would read every text from the book and not trust the memory. After the leader has gained some familiarity with and confidence in his/her new role and the ritual book, some elements could be recited from memory and additional options in the ritual book can be used.

In addition, at first, I would recommend that the leader use the Introductory Rite from the Ordinary until the leader feels more confident. Most of the Introductory Rite is found in the Ordinary, pp. 203–216. Only the Opening Prayer is proper for each Sunday or celebration. The leader should position the gold ribbon on page 203, so that when the gathering or entrance hymn is completed, the leader of prayer begins the celebration with the Sign of the Cross (found there, on p.203) and the Liturgical Greeting (chosen from pp. 204–205) and then follows page by page through the Introductory Rite. To assist the leader, suggested alternative Ordinary parts of the introductory rites that pertain to a specific liturgical season are located at the beginning of each liturgical season. (See listing below, under the heading, “Introductory Rites for Liturgical Seasons.”)

A variety of options for the Opening Rite, which precedes the Opening Prayer, is provided; the form of the Opening Rite is chosen at the discretion of the community's liturgy leader or planners. These options are outlined on page 207. The majority of these involve sung texts, so must be chosen beforehand in order that the musicians, as well as the prayer leader, are prepared.

For the assistance of those choosing or preparing the celebration, page 207 also contains a list of recommended uses for each form of the Opening Rite throughout the liturgical seasons. A re-usable, self-adhesive tab (e.g., “Post-it™” brand) can be used to mark the predetermined Opening Rite.

After the Opening Rite, the leader of prayer turns to the Proper of Seasons for the Opening Prayer (marked by the green ribbon). Before turning to the Opening Prayer, the leader should move the gold ribbon from page 203 to page 217 (which also should be marked ahead of time with a self-adhesive tab). Thus after the Opening Prayer, the leader will easily return to page 217 (rather than page 203), ready with the invitation to the liturgy of the word following the procession and enthronement of the word of God.

**Liturgy of the Word**

Following the invitation on page 217, the leader moves the gold ribbon to page 219. The leader sits and the liturgy of the word proceeds as usual, with the readings taken from the lectionary. Following the homily (reflection), the celebration continues with the Profession of Faith on page 220 or 221. The leader may introduce the Creed with one of the introductions provided on page 219.

Immediately following the Creed, the leader invites the assembly to join in the General Intercessions. The invitations (page 222) are suggestions only, and the petitions, as at the eucharist, are prepared beforehand. A person other than the leader announces the petitions or intentions and the people respond as usual. Models for the intercessions of each liturgical season are found on pages 307–313.

In the Sunday celebration of the word, the intercessions are concluded with the Proclamation of Praise. Like the Opening Rite, this can take a variety of forms. A list is found on page 223 along with suggested acclamations. The various forms of the proclamation follow on pages 224–242. The blue ribbon or a self-adhesive tab can be used to mark the appropriate page ahead of time.

The Proclamation of Praise is a climactic

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1 At mass this would usually be the Penitential Rite and Glory to God.
moment within the celebration. It is also the longest and most complex of the texts that the leader will proclaim. It needs the most practice and preparation, not only by reading and rereading it, but proclaiming it aloud as well. A rehearsal with the musicians is also in order to assure the smooth transition from spoken text to sung acclamation. Learning proper intonation (even for spoken texts), pauses, breathing and hand gestures is important. The prayers are printed in sense lines, but since they are lengthy texts, learning where to pause for a breath is important.

The Lord's Prayer and the Sign of Peace (pp. 247–248) follow the Proclamation of Praise when the Rite of Distribution of Communion Outside Mass does not follow. When the communion rite is included, the Sign of Peace precedes the Lord's Prayer. This can be confusing, and so, for the convenience of the leader, at the end of each form of the Proclamation of Praise the texts for both options (with and without communion) are printed.

**Concluding Rite**
The Concluding Rite is found in the Ordinary on page 249 and following. This may be marked with the red ribbon. The Concluding Rite includes Announcements, the Collection, the Blessing and the Dismissal.

**Rite of Communion**
When the Rite of the Distribution of Communion is added to the Sunday celebration of the word, the outline on page 254 is used. This means that the Sign of Peace follows immediately after the Proclamation of Praise. This is also indicated after each form of the Proclamation of Praise for easy reference. The Lord's Prayer then becomes part of the communion rite, which is led from the altar.

In this case the red ribbon is placed at page 256. After the Proclamation of Praise the leader introduces the Sign of Peace. After the Sign of Peace, the ritual book is transferred to the altar and the ministers of communion bring the reserved blessed sacrament in vessels to the altar. The communion rite begins on page 256 and continues to page 258. After the distribution of communion and a period of silence, the appropriate prayer from pages 260–263 is used. Another self-adhesive tab may mark the appropriate page.

The Prayer after Communion closes the communion rite; it is proclaimed by the minister who led the communion rite. If this was a person other than the leader of prayer it is proclaimed at the altar. If the leader of prayer conducted the communion rite then it may be proclaimed from the altar or chair. Please remember that the Prayer after Communion is not the closing prayer of the celebration; it is merely the conclusion of the communion rite. The Concluding Rite on page 268 closes the celebration. It is identical to the concluding rite that appears on page 249; it should be marked with a self-adhesive tab.

**Texts for Liturgical Seasons**
The liturgical seasons are Advent, Christmas, Lent, Easter Triduum, Easter and Ordinary Time. Generally these are grouped into three related categories: the Advent-Christmas cycle, the Lent-Easter cycle, and Ordinary Time. Ordinary Time falls into two periods, one that occurs between Christmas and Lent, and the second that occurs after Easter. Usually there are thirty-four Sundays spread out over these two periods.

**Pastoral Notes for the Seasons**
In addition to the general pastoral notes that appear at the beginning of the ritual book, there are pastoral notes for each liturgical season:

- Advent Season: p. 3
- Christmas Season: p. 16
- Lenten Season: p. 32
- Passion Sunday: p. 57
- Easter Triduum: p. 61
- Easter Season: p. 66
- Ordinary Time: p. 86
Introductory Rites for Liturgical Seasons

An Introductory Rite is provided for each liturgical season. This includes the Sign of the Cross and greeting for each liturgical season as well as the recommended Opening Rite for that season. The Opening Prayers for that season then follow in sequence.

As mentioned above, leaders of prayer may wish to use the Introductory Rite as provided in the Ordinary of the ritual until they feel more comfortable and familiar with the ritual book. This advice is based upon the principle that it is best to learn the distinction between Proper and Ordinary Texts as outlined above. Finding these in their traditional places reinforces this knowledge. Nevertheless, additional texts for the Introductory Rite can be located for each liturgical season:

- Advent: pp. 6-7
- Christmas: pp. 18-19
- Ash Wednesday: pp. 34-37
- First Sunday of Lent: pp. 38-39
- Sundays of Lent: pp. 42-45
- Easter Season: pp. 67-70
- Ordinary Time: pp. 89-91
- Solemnities of the Lord during Ordinary Time: pp. 159-161

Introductory Rites for Solemnities and Feasts

- Feasts of the Lord: pp. 170-171
- Solemnities of Mary: pp. 172-174
- Solemnities of Saints: pp. 175-177
- Commemoration of All the Faithful Departed: pp. 193-195

Opening Prayers

For each Sunday and solemnity there is a choice of two opening prayers. The first prayer is a revised translation of the Latin prayer that appears in the Roman Missal. This is an updated translation of the prayer that appears in the Sacramentary. In second place is an “alternative opening prayer.” This is a new text that draws its inspiration from the scriptural texts of the day. Sundays and solemnities that have a set of readings for each year of the cycle are marked “Year A” or “B” or “C.” Only one alternative prayer appears for those feasts that have one set of readings.

- Advent: pp. 8-15
- Christmas: pp. 20-31
- Lent: pp. 46-54
  - Celebrations of the Scrutinies (Third, Fourth and Fifth Sundays of Lent): p. 56
  - Passion Sunday: pp. 58-59
- Easter Triduum
  - Holy Thursday (Vigil of the Lord’s Passion-Evening Prayer): p. 64
  - Easter Sunday: p. 65
- Easter Season: pp. 65 and 71-86
- Ordinary Time: p. 92-158
- Solemnities of the Lord during Ordinary Time: pp. 162-167
- Solemnities and Feasts of the Lord and Saints: pp. 178-199
- Commemoration of All the Faithful Departed (“All Souls”): pp. 195-196

Additional Texts

Additional texts are provided for specific rites several occasions:

- First Sunday of Advent (Prayer over the Advent Wreath): pp. 4-5
- Ash Wednesday: pp. 34-37
- First Sunday in Lent (Lenten Procession): pp. 38-39
- Passion Sunday (Prayer over Palms): pp. 58-59
- Holy Thursday (Vigil of the Lord’s Passion-Evening Prayer): p. 64
- Presentation of the Lord (Thanksgiving for the Light): p. 178
- Profession of Faith for Easter Sunday: p. 336
- Profession of Faith for Occasional Use: p. 337

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2 For communities that are able to celebrate Sunday eucharist, these alternative prayers can be a source of inspiration for the concluding prayer of the General Intercessions.

3 The Opening Prayer and other texts from the Celebration of the Lord’s Passion, which are found in the Sunday sacramentary, are used. For extensive notes on the celebration of the Triduum in communities without a priest see the pastoral notes nos. 85-106, especially, 90, 95, 98-103.
Celebrations of Morning and Evening Prayer

Celebrations of morning or evening prayer may be the form of community prayer that is celebrated when the community cannot gather for the eucharist. It may also be celebrated in addition to the Sunday eucharist; many parishes gather for the celebration of evening prayer during the Advent, Lent or Easter Season. In this latter case, the introductions on pages 273-274 (morning prayer) and pages 289-290 (evening prayer) are omitted.

Morning and evening prayer are simple enough in their structure, but they are not as familiar a form of worship as the liturgy of the word. Therefore, extra attention and practice are necessary.

Pages 272 and 288 outline each service. Morning and evening prayer are similar in structure. Evening prayer may contain one additional element: the Service of Light, which includes the lighting of candles for the assembly—as at the Easter Vigil—and a Thanksgiving for the Light.

Morning Prayer

Introductory Rites

When the eucharist cannot be celebrated in the community, the leader of prayer may introduce the celebration with the remarks on page 273. In this case the leader makes the remarks from his or her place in the church, then goes to the entrance of the church or place where the procession has formed and joins it. The leader may also remain at his or her place, especially for morning prayer.

Using the Invitation to Prayer on page 274 or 275, the leader begins the celebration. Then all sing the hymn.

Psalms

Traditionally, three psalms (two and a scriptural canticle) are sung. These are led by a cantor or psalmist. The leader says a prayer, called the psalm prayer, after the first and second, but not after the third. Texts for the prayer after the morning (or first) psalm are found on pages 276–277; page 278 for the second psalm. Additional psalm prayers for the morning are found in the appendix on pages 331–333. Self-adhesive tabs should be used to mark the chosen texts.

Word

A single reading (not from the gospels) is proclaimed by a reader, and after a period of silence, the reflection or homily follows.

Praise and Intercession

This part of the service contains four elements: the Gospel Canticle, which is sung by the assembly, the Intercessions, the Lord’s Prayer and Concluding Prayer.

The leader of prayer may introduce the Gospel Canticle using the remarks found on page 280. If incense is used, the server brings the censer or thurible to the leader for the placing of incense. The server then incenses the altar and the assembly, including the leader of prayer.

In usual fashion, the leader invites the assembly to join in the prayers of intercession. One of invitations on page 281 may be used. The cantor leads the intercessions. Models for the intercessions of each liturgical season are found on pages 307–313.

At the conclusion of the intercessions the leader of prayer invites all to join in the Lord’s Prayer.

The prayer of the community is concluded as the leader says one of the prayers on page 283. (On a Sunday or Solemnity the prayer of the day is used from the Proper of Seasons or Saints.)

Concluding Rite

The Concluding Rite on pages 284 and 285 is similar to that used for the celebration of the word, with one addition. It includes the Announcements, the Collection, the Blessing and Dismissal, but is concluded by the Sign of Peace. This means that there is no formal procession. The ministers exchange the Sign of Peace as they move to the entrance of the church.
Evening Prayer

Introductory Rites (Service of Light)

Evening prayer usually begins with a Service of Light, particularly when celebrated on a Sunday. As noted for morning prayer, when the eucharist cannot be celebrated in the community, the leader of prayer may introduce the prayer service with the remarks on page 289 before the celebration begins. Then the leader goes to the entrance of the church or place where the procession has formed and joins it. Meanwhile the lights in the church are dimmed.

The Opening Verse (p. 290 or 291) is proclaimed by the leader of prayer or the cantor, as the ministers stand near the candle.

After the assembly's response, the candles of the people are lighted from the large candle as indicated in the Catholic Book of Worship.

The leader may incense the large candle as the candles of the people are lighted, or this may be delayed until during the singing of the hymn. If the candle is incensed at this point, the leader of prayer may go to his or her seat. Otherwise he or she remains near the candle to incense it during the hymn. If incense is not used, the leader goes to his or her seat.

After the candles of the assembly have been lighted, the leader of prayer or the cantor sings the Thanksgiving for the Light on page 292. Other texts for the Thanksgiving for the Light are found in the appendix on pages 314–330.

After the Thanksgiving for the Light, the evening hymn is sung. The people may extinguish their candles before the hymn starts.

Psalms

Traditionally three psalms or canticles are sung. These are led by a cantor or psalmist. The leader says a prayer after the first and second psalm. Texts for the psalm prayers are found on pages 295–296 for the evening (first) psalm and on page 296–297 for the second psalm. Additional psalm prayers for the evening are found in the appendix on pages 334–335. Use of self-adhesive tabs is advised to mark the chosen texts.

The people may be incensed during the first psalm, in which case they remain standing for its singing. Alternatively, incense may simply be added to the thurible, which has been placed in the midst of the assembly.

Word

A single reading (not from the gospels) is proclaimed by a reader, and after a period of silence, the reflection or homily follows.

Praise and Intercession

This part of the service contains four elements. The Gospel Canticle that is sung by the assembly, the Intercessions, the Lord's Prayer and Concluding Prayer. The leader of prayer may introduce the Gospel Canticle by the remarks found on page 298. If incense is used, the server brings the censer or thurible to the leader for the placing of incense. The server then incenses the altar and the assembly, including the leader of prayer.

In usual fashion, the leader invites the assembly to join in the prayer of intercession. One of the invitations on page 299 may be used. Models for the intercessions of each liturgical season are found on pages 307–313.

At the conclusion of the intercessions the leader of prayer invites all to join in the Lord's Prayer.

The prayer of the community is concluded as the leader says one of the prayers on page 301. (On a Sunday or Solemnity the prayer of the day is used from the Proper of Seasons or Saints.)

Concluding Rite

The liturgy concludes with the rites found on pages 302–304. These are similar to those used for morning prayer and the celebration of the word. As at morning prayer, the Concluding Rite includes the Announcements, the Collection, the Blessing and Dismissal, and concludes.
with the Sign of Peace. This means that there is no formal procession. The ministers exchange the Sign of Peace as they move to the entrance of the church.

**A Closing Reminder**

Like any minister, the leader of prayer must know the tools and instruments proper to this ministry. Being familiar with the ritual book, thumbing through it extensively, choosing texts and rehearsing them, being familiar with the worship area, and co-ordinating with the readers, musicians, servers and other ministers are part and parcel of the ministry of the leader of prayer. Hopefully, this article will help the leader of prayer to learn one aspect of his or her ministry.

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**A Lector’s (and Preacher’s) Guide to the Lectionary**

This article is for liturgical ministers of the word: lectors, cantors, deacons, preachers and presiders and those who prepare them for ministry. Its aim is to offer some insights into the book that is at the heart of this ministry and to open up some of the more hidden treasures within the book we call the lectionary. When the current revision is finally complete, the lectionary approved for use in Canada will have four parts: the Sunday lectionary, the weekday lectionary (two volumes), the ritual (and votive) lectionary, and the book of the gospels.

**The Sunday Lectionary**

The Sunday lectionary is red and comes in three sizes: ritual edition, chapel edition, and study edition. They are identical in layout; if you use the study edition to prepare at home, the transition to the ritual book will be easier. This lectionary is used on all Sundays and Solemnities, as well as on Ash Wednesday, at the Chrism Mass, and throughout the Easter Triduum.

**Table of Contents**

As you can see from the Table of Contents, the readings are presented according to the unfolding of the liturgical year, beginning with Advent. Within each season they are presented according to the three-year cycle established after Vatican II; the texts for the Sundays of Advent in Year C follow those of Year B, which follow those of Year A. (This is in contrast to the format of the first edition in which Years A, B, and C of each liturgical day appeared in sequence.)

At the end of the Table of Contents are two additional categories:

- **Solemnities of the Lord during Ordinary Time**
  These are: Trinity Sunday and the Body and Blood of Christ, which always immediately follow Pentecost in the order of Sundays, as well as the Sacred Heart of Jesus, which is always celebrated on the Friday after the Solemnity of the Body and Blood of Christ.

- **Solemnities and Feasts Replacing Sundays**
  These are celebrated on specific dates, unlike those of the previous category which are moveable according to the date of Easter. When the days in this category happen to fall on a Sunday they replace the Ordinary Sunday and the readings for the feast (or solemnity) are used. In order to avoid unpleasant surprises, such as preparing the wrong
reading, it is always wise to check the calendar to see if any of these dates are Sundays: February 2, June 24, June 29, August 6, August 15, September 14, November 1, November 2, November 9. To make the task even easier, check the page in liturgical calendar ("Ordo") that corresponds to the date on which you are assigned to minister. See below under the heading "The Ordo, the Liturgical Calendar" for information on how to use this handy resource.

The Tables of Readings and of Responsorial Psalms at the back of the book help you to determine if and when specific bible passages are ever proclaimed on a Sunday.

**Editorial Note**

The editorial notes in our Canadian liturgical books should not be ignored; they are very helpful and contain information not often available elsewhere. Those who are puzzled by the ongoing dialogue around the current lectionary's use of the NRSV will find in this editorial note informative background information about the decision to use this particular translation of scripture. There is also an outline of how the NRSV passages were adapted for lectionary use. Other significant changes that may have passed unnoticed when this edition of the lectionary came into use are described and explained on the second page of the note.

**Introduction**

If you've never taken the time, a private retreat day, day of reflection, or workshop experience is a good opportunity to get into the introductory material that comes before the scripture texts. If you are responsible for training new lectors or can-...
Table III (p. xxxv) is helpful in determining the dates of moveable feasts like Easter and those that depend on Easter, through to the year 2030. As you can also see from this chart, the Sunday cycles of readings differ from the weekday cycles. The different gospels (Matthew, Mark, Luke, and John) grew up within diverse Christian communities in different geographic locales and societal circumstances. The Roman Church uses all four in the Sunday liturgy, according to the varied gifts they offer; hence we have a multi-year cycle of readings.

It will be helpful if the reader would turn to pp. 450-452 of the lectionary for a few moments. As you will have noticed by now, the Second Sunday of Ordinary Time in all three years draws on the gospel of John to proclaim the beginning of Jesus' active ministry. Following that, the Sundays of Ordinary Time gradually unfold the gospel of the particular year in a semi-continuous manner: A = Matthew, B = Mark, C = Luke. John is assigned to certain strategic points in the year. John's account of the feeding of the five thousand replaces that of Mark and extends over five weeks (see p. 452). John is also used extensively during the Easter Triduum and the Easter season (see pp. 246 and 300), to a lesser extent during Lent and occasionally during Advent and the Christmas season (see pp. 2, 50, 106).

### The Scripture Texts
**A Compendium**

Readers familiar with "Liturgical Books of an Earlier Church" in the previous issue of the Bulletin (#168) will recall that our lectionary is actually a compendium of what an earlier generation of Christians possessed as several books: the epistolarium or apostolicum (book of epistles or letters), the graduale (book of chants—psalms and gospel acclamations—at the lectern), and the evangeliarum or evangelium (book of the gospels). It is possible that the future may see a return to separate books for the different ministers of the word.

### The Cantor and the Lectionary

It is important for the present to keep in mind that, as inherently musical texts, the responsorial psalms and gospel acclamations are not meant to be proclaimed in speech by a lector from the lectionary; rather they are properly proclaimed in song by a cantor. Cantors should keep in mind that though they do so from a hymnal, in proclaiming the psalms and versicles, they, too, are ministers of the word.

### Clues in the Physical Layout

Turning to the scripture passages themselves, there are certain principles that have been used in their layout to help the proclaimer.

Each set of readings is assigned a number. These numbers are used in the Ordo, which will say, e.g., "Readings (no. 181, pg.16)." This means that the set of readings for this day is set 181 and begins on page 16 of the weekday lectionary. The reference numbers are also used in the weekday lectionary to delineate which of the commons may be used for a particular saints day or other celebration. Other ritual books may also use these numbers to direct the user to a selection of readings appropriate for the celebration of a particular ritual.

Read only the black print aloud. The red print (rubrics) are instructions, summaries and organizational matter. The summary lines indicate the core of the text to be proclaimed. Notice that the first and second readings are to be followed by a period (not just a moment) of silence and that the gospel acclamation is a sung text, not a spoken text.

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4 The weekday cycles will be dealt with below, under the heading "The Weekday Lectionary."
5 The First Week in Ordinary Time has no Sunday because the Christmas season closes with Evening Prayer II of the Feast of the Baptism of the Lord (usually a Sunday). Even when it is celebrated on a Monday, Ordinary Time begins the following day (Tuesday). Therefore, the numbering of Ordinary Time begins with the Sunday of the Second Week, in short the Second Sunday.
The passages are laid out in sense phrases; never pause in the middle of a line. Let the punctuation be your guide to the length of pauses. Breathe at the end of the line. Take a leisurely breath when the line ends with a comma, more leisurely for a semi-colon or colon, and still more leisurely at a period. When there is a gap, a blank line before the next section, insert a major pause. For the beginning lector these larger pauses provide an opportunity to make eye contact with the rest of the assembly.

Notice that the refrain symbol at the end of each verse of the psalm is printed in red. In the unfortunate and unlikely event that the psalm is spoken rather than sung, the one proclaiming the verse does not use a verbal cue word (e.g. “Response” or “Refrain”), the cue is to be a hand gesture. Furthermore, the people’s part in the psalm is actually refrain, never call it a response.

The Weekday Lectionary

A or B?
The weekday lectionary is a green, two-volume work that comes in both ritual and study editions. It’s easy to tell which you need: use volume A until the end of the Easter season; use volume B after the Easter season. Each volume contains the full Tables of Readings and of Responsorial Psalms for both volumes to help you to determine if and when specific bible passages are ever proclaimed on a weekday.

Introductory Material
With the exception of the table of moveable dates (Table I), the informative, introductory material at the front of the Sunday lectionary is not repeated in the weekday volumes, so weekday lectors should be referred to the Sunday lectionary for that information.

Arrangement and Selection of Texts
Notice, in the Table of Contents, that in Ordinary Time only, the first readings change according to a two-year cycle. Unfortunately, the chart showing the pattern of selection for these readings appears only in the Sunday lectionary in Table II (p. xxxiv). These Old and New Testament texts are presented in a semi-continuous manner without reference to the content of the gospel passage.

The gospel texts for the weekdays of Ordinary Time are taken from each gospel in turn (Mark, then Matthew, then Luke) arranged in a semi-continuous manner, commencing shortly after the account of the temptation in the desert:
- Weeks 1–9: Mark 1.14–12.44
- Weeks 10–21: Matthew 5.1–25.30

The first readings and gospel passages during the seasons (e.g., Advent, Easter, etc.) are chosen according to the principle of “harmony,” meaning they arise from the spirit of the season and are, to a degree, related to one another.

Saints
Following the proper of the seasons, each volume contains readings for the proper of the saints. Generally speaking, days categorized as optional memorials are just that – optional; the community may choose to celebrate the saint of the day (among the saints of the day) or the ferial, the weekday mass. Solemnities, feasts and (obligatory) memorials take precedence over the weekday and must be celebrated.6 To be sure you are preparing the correct set of readings check in the liturgical calendar (the “Ordo”).

Commons
Often, the Church has not assigned particular readings to the celebration of a particular saint. The lectionary will then direct us to a collection of readings according to the category under which the occasion falls (the “commons”): the anniversary of the dedication of the church and altar, Mary, the martyrs, pastors, doctors of the Church, virgins and

6 For more detail on exceptions, see the General Norms for the Liturgical Year and the Calendar.
holy men and women. The commons are found after the proper of the saints.

Readings for Ritual and Votive Masses and Masses on Various Occasions
The Church provides us with texts for occasions when a sacrament or particular rite is celebrated within mass, a ritual mass. A chart indicating days on which these texts may or may not be used is found in the Ordo at the end of the pastoral notes. Publication of this lectionary has been delayed by the ongoing discussion of approved translations of liturgical texts. Use either the old weekday lectionary or the Ordo to find references for the readings used in these celebrations; then locate the readings in a bible or in the Sunday or weekday lectionary. The National Liturgy office has produced a handy reference guide, available free of charge, for readings used at weddings and funerals.

The Ordo, the Liturgical Calendar
The pastoral notes at the front of the Ordo offer a rich compendium of pastoral wisdom and liturgical regulations. To use the Ordo to find the correct readings for any day, begin by finding the correct page according to the current calendar date. For example, find Thursday, May 16, 2002. It is labelled as “ferial,” meaning no feast or memorial is assigned to the day, whereas across the page, May 14 is designated as the feast of Matthias. Moving over to the edge of the page, we see that white vestments are used the 16th (as an Easter weekday) and red for the 14th (Matthias). The information under the heading “Hours” is for those using the four-volume Liturgy of the Hours to pray the office. Move to the heading “Mass.” The first information given tells the priest the sacramentary page on which the prayers for the mass of day are found. Move down to the sub-heading “Readings.” This tells where to find the correct readings for the day according to both the entry number in the full lectionary and the actual page number. Note that the page numbers in the two-volume, weekday lectionary are continuous; volume B begins on page 930.
A Beginner’s Guide to the Rite of Christian Initiation of Adults

Introduction
I remember well the first time I opened a ritual book. It was the Rite of Baptism of Children and I was nervous. Here was the approved text for celebrating baptism. Besides that, it was a strange mix of prayer texts with rubrics (the fine red print) and explanations, a general introduction to Christian initiation from the Vatican, and a further introduction for Canada.

Even more nerve-wracking than that was the first time I looked through the Rite of Christian Initiation of Adults (RCIA). It was a similar experience to my examination of the Rite of Baptism for Children in that it also contained the general introduction for Christian initiation from the Vatican, a Canadian introduction and of course prayer texts, rubrics and explanations. But there was more than that. This book was daunting. First, there were words and concepts I was encountering for the first time. Second, it proposed quite a different approach when compared to infants, with a lengthy process of preparation and many different liturgical rites and prayer services.

So what is this different approach? The Introduction says it best: “The rite of Christian initiation presented here is designed for adults who, after hearing the mystery consciously and freely seek the living God and enter the way of faith and conversion as the Holy Spirit opens their hearts. By God’s help they will be strengthened spiritually during their preparation and at the proper time will receive the sacraments fruitfully” (1 [p.3]).

As always, the words are carefully chosen. The Rite of Christian Initiation of Adults is first of all seeker-oriented, that is, rooted in the interior call heard from God by the possible initiate who “consciously and freely seeks” God. From this is revealed the second point: it is God-driven. It is the Holy Spirit working within the person who must be attended to as the community and the candidate determine when he or she is ready to celebrate the sacraments of initiation. It is thirdly directed to heart knowledge rather than head knowledge, the focus being on the mystery of Christ and conversion of heart. Finally, it is process-oriented and so is sometimes called the “Order” of Christian Initiation of Adults since the word “order” more clearly denotes a process than does the word “rite.” In contrast, the word “rite” generally refers to the prescribed or customary form for conducting a religious ceremony. One may be left with the impression that the Rite of Christian Initiation of Adults refers to one ceremony for initiation, when in actual fact it refers to a whole process, a series of liturgical rites celebrating various stages of formation. In this regard it is a process of undetermined duration, not matching the school year, but flowing freely, based on the needs of those seeking initiation. In addition, this process takes place with a strong reference to the faith community. Those seeking initiation are seeking to

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become part of a community of believers. The liturgical rites emphasize this and illustrate the journey upon which the candidates are engaged.

It is sometimes tempting to disregard the above vision and to approach the Rite of Christian Initiation of Adults with a forced sense, focusing more on the needs of the group (or even of the parish) than on individual candidates, following an educational agenda so that the candidates are initiated once they have reached a level of knowledge, or even funnelling everyone through the process in a determined amount of time. This is a mistake. There are both liturgical rites and periods of spiritual formation, each period preparing for the next step that is celebrated in liturgy. The introduction clearly states that the Rite of Christian Initiation of Adults is “a gradual process that takes place within the community of the faithful” (4). The introduction further states: “This journey includes not only the periods for making inquiry and for maturing...but also the steps marking the catechumens’ progress, as they pass, so to speak, through another doorway or ascend to the next level” (6).

Structure of the Book

The ritual book is structured to reflect the above process, the first part of the book reflecting the normative pattern of initiation. It is as follows:

- Period One: Evangelization and Precatechumenate (sometimes called the inquiry period)
- Step One: Acceptance into the Order of Catechumens
- Period Two: Catechumenate (including the rites celebrated within the period)
- Step Two: Election or Enrollment of Names
- Period Three: Purification and Enlightenment (including the rites celebrated within the period)
- Step Three: Celebration of the Sacraments of Initiation
- Period Four: Postbaptismal Catechesis or Mystagogical

The “Outline for Christian Initiation of Adults” found on page 14 gives a helpful synopsis of each period and step in the normative process of initiation.

Beyond this, the second part of the book contains both notes (instructions) and rites for more exceptional circumstances. These include rites for initiation of children who are of catechetical age, and for exceptional circumstances, including when the person is in danger of death. Information is offered regarding the preparation of uncatechized adults (generally Catholics, but not exclusively) and Christians seeking to be received into full communion, that is those people who, having been baptized (and perhaps confirmed) in another Christian denomination, wish to participate fully in the sacramental life of the Roman Catholic Church. The “Rite of Reception of Baptized Christians into Full Communion” concludes this second part.

Finally, there are three appendices presenting additional resources for the initiation process. Appendix 1 is the combined rite “Celebration at the Easter Vigil of the Sacraments of Initiation and Reception into the Full Communion of the Catholic Church.” Appendix 2 contains “Acclamations, Hymns and Songs.” Appendix 3 contains other rites for use in Canada, including the “Rite of Welcoming Candidates for Confirmation and Eucharist”, “Rites during the Period of Christian Formation” and the “Rite of Calling Candidates to Lenten Renewal.” These rites are specifically geared towards candidates for full communion and people baptized as Catholic and seeking to be confirmed and receive communion.

Part I of the Book

Having considered the book’s general structure, it is time to examine it in more detail. We will start with Part I because this is the normative process of initiation for adults. Now when we say this, there may be some confusion as to whom this process is intended. So let us use a couple of examples.
Esther
Esther is a 32-year-old woman, raised in a non-practicing Jewish family. Throughout her twenties, she has searched for a spirituality to call her own. She attended synagogue for a time but felt that something was lacking for herself. She has become acquainted with a co-worker who attends St. Aloysius Roman Catholic Parish and has had some good conversations with her about her beliefs. In the course of their conversations, she felt she would like to learn more about Jesus, beyond what she had been taught by her parents growing up, when confronted with the fact that their beliefs were different from most of her schoolmates. The process of the *Rite of Christian Initiation of Adults* that is given in the first section of the book is normative for Esther.

Jason
Jason is 25. He comes from a non-practicing Christian family. His father was raised Salvation Army but stopped attending church services as a teenager. Although baptized Presbyterian, Jason’s mother only attended church occasionally while growing up. Jason’s parents had no interest in attending church services and frankly thought it was best to let him make up his own mind when it came to religion. Jason has felt a stirring inside since he was in university. He roomed with a Christian and saw in his roommate a peace that he felt was missing in his own life. Having come to believe in God as he grew up, he now feels that there is something about Jesus that has sparked his interest. This feeling has grown stronger since his marriage to Brenda, who although attending mass only occasionally herself since she left home, comes from a strong faith background, her parents both actively involved in St. Francis Xavier Parish. Again, for Jason, it is to Part 1 of the *Rite of Christian Initiation of Adults* that we turn.

As we consider Part I in light of either Esther or Jason, we need to be sure of all the concepts and words that are used. To assist in this, I will present a brief lexicon of sorts for new words and concepts that are encountered in each part of the process.

**Period of Evangelization and Precatechumenate**

- **Evangelization**: Paragraph 36 describes evangelization in these terms: “faithfully and constantly the living God is proclaimed and Jesus Christ whom he has sent for the salvation of all.” Evangelization presumes that the person has not yet received an explicit picture of who Jesus is, but has approached members of the faith community because he or she wishes to learn more. There is interest and a sense of questioning on his or her part, but it should not be assumed that the person has an explicit desire for Christian initiation.

- **Precatechumenate**: This is sometimes referred to as the “inquiry period.” The term “precatechumenate” carries with it the emphasis that no formal, liturgical reception of the candidate has yet occurred. The person is pondering. A conversion of heart will begin to grow and a desire to seek baptism will mature during this period. There is no determined length of time for it. It concludes when the inquirer is formally received in a liturgical rite as a person who is seeking baptism.

- **Catechist**: One who is mandated to teach and prepare persons for the Christian life. In this context, it refers to those laypersons who are responsible for the teaching of the initiation process. There may be a group of catechists who facilitate each period alone or there may be a team of catechists who lead the whole process.

- **Conversion**: Generally referred to as changing one’s attitude or life, conversion must be understood as a gradual process wherein the person grows in openness to the mystery of God’s love in Christ and in that experience recognizes that change must occur in his or her life. The person realizes that he or she must turn from sin and begin to
walk in a new direction following the teaching of Jesus. This is, needless to say, a lifelong process as he or she struggles not only with sinful actions, but also with attitudes and situations.

Explained in paragraphs 36-40, the Period of the Precatechumenate is characterized by a gradual breaking open of the Christian message combined with opportunities for inquirers to meet Christians. In this way the inquirer experiences the teaching of Jesus as much by the personal, lived witness of the baptized as by explanation. Although there are no formal rites associated with this period, there may be a type of reception into the Precatechumenate (39). This is not a formal, ritualized reception, but rather may be "held at a meeting or gathering of the local community, on an occasion that will permit friendly conversation" (39.3). If there is a reception of sorts, it occurs simply: "an inquirer or 'sympathizer' is introduced by a friend and then welcomed by the priest or some other representative member of the community" (39.3). This is not a liturgical rite, but rather a way of officially beginning the inquiry process. More common would be an even less formal introduction. Perhaps Esther's co-worker would bring her to a parish breakfast or Jason would call the parish priest in order to make an introduction. After this introduction, Esther and Jason would begin meeting with other inquirers and catechists.

Reference to paragraphs 42 and 43 is helpful here even though connected to the "Rite of Acceptance into the Order of Catechumens." In describing what is necessary for determining when Esther, Jason and the other inquirers are ready to be received as catechumens, we see what needs to take place during the Precatechumenate. The prerequisite for this rite is that the inquirers experience an "initial conversion" through God's love and show evidence that they have "the intention to change their lives and to enter into a relationship with God in Christ" (42). This cannot be forced but rather emerges in God's time and according to the needs of the individual inquirer. A full knowledge of Christian faith should not be expected at this point but rather evidence of a growing sympathy with the Christian message. There are "stirrings" of repentance, the beginnings of a life of prayer and a growing connection to Christ and the Church. When these are evident, the "Rite of Acceptance into the Order of Catechumens" is celebrated. Ideally there is a separate inquiry group, so that at this point some inquirers, though not necessarily all, are preparing to join a group of catechumens to continue the process of spiritual formation. No one should be pressured to take this step if he or she does not feel ready. Neither should someone move forward with the rest of the group if he or she is not judged to be ready by those who are guiding them through the initiation process.

To continue with our sample inquirers, Esther has come to a belief in Jesus as Messiah and wishes to prepare for baptism. She sees some problem areas in her life and desires to make changes. Jason, on the other hand, still has many questions. Part of the dilemma for him is his relationship with Brenda. He wants to move forward, but does not feel he can commit to coming to church without his wife coming too. Although he knows he should be willing to come alone, he does not feel he can and she is not prepared to come with him. Jason continues with the inquiry group. Esther makes the decision to be received as a catechumen.

Catechumens and the Catechumenate

- Catechumen: One who is in a process of learning and spiritual formation, that is one who is in the process of being initiated. In this context, it refers specifically to one who is in the process of preparing for baptism. One is only considered a catechumen after being accepted liturgically as such.

- Catechumenate: The period during which a catechumen prepares for life as
a Christian. It is undetermined in length, even taking years, depending on the catechumen and Christians who know him or her, especially the priest and catechists.

- **Exorcism:** Prayer for strength against evil and release from temptation and any power that evil may have over a person. Prayers of exorcism can be offered during the Period of the Catechumenate as well as during the Period of Purification and Enlightenment.

- **Dismissal:** Although called such, this time of being dismissed after the homily, is really a rite of sending to further reflection, to study the word and so to be fed and transformed by it.

The "Rite of Acceptance into the Order of Catechumens" is explained in paragraphs 41–47. This rite is referred to as the first assembling in public of the inquirers as they make explicit their desire to seek baptism (41). Beyond a simple public declaration of intent, this rite is a welcoming of the catechumens by the faith community. It is a step towards full membership for Esther and the inquirers who take this step with her. The rite itself is found on pp. 21–31 (48–68). There are additional rites that may be included, one of which is the choosing of a new name (73). This is a significant option for Esther. Desiring to honour her Jewish heritage she wishes to keep the name Esther. However, in the reading she has done she has felt a connection to Teresa of Avila, and so wishes to include Teresa as part of her name.

The Period of the Catechumenate is explained in paragraphs 75–80. This period is "accommodated to the liturgical year, and solidly supported by celebrations of the word" (75.1). The catechetical approach of this period is rooted in the liturgy itself, in the knowledge that the liturgy is formative. This is especially true as the whole liturgical year unfolds for the catechumens and both the readings and the seasons are reflected upon each Sunday, and during sessions through the week as needed. Although it includes teaching sessions intended to impart knowledge, this period is primarily a time of growing in the Christian way of life in prayer, witness and service (see 75). Because of this, the catechumens are included as much as possible in the life of the community. In addition, particular liturgical rites belong to this period, namely celebrations of the word, exorcisms, blessings and anointing with the oil of catechumens.

This is an important time for Esther and the other catechumens. She knows there is much she needs to learn and she wishes to deepen her growing belief in Christ. She is in no rush and is willing to take as many months or even years as necessary. She finds the liturgy to be a wonderful source of understanding and especially enjoys the time each Sunday to break open the word. Even though they are dismissed, she understands that they are really being sent to encounter the word and reflect on it. Furthermore, she has become involved in a soup kitchen with members of the parish outreach team.

**Election, Purification and Enlightenment**

- **Election:** The rite whereby a catechumen is received as one who wishes to be baptized at the next Easter Vigil (or at least after a period of preparation modelled on Lent). The Church is making its choice, admitting the catechumen for final preparation for initiation.

- **Enrollment of Names:** Another name for the Rite of Election because the catechumens inscribe their names in the book of those chosen for initiation.

- **The Elect:** Those who have indicated a desire and who have been approved by the faith community to be initiated, their commitment being attested by sponsors and shown by their own enrolling of their names for initiation.

- **Scrutiny:** A rite of examination of the elect by the Holy Spirit in preparation for baptism. It is a rite of repentance,
healing and strength in this time of final preparation.

The "Rite of Election or Enrollment of Names" is explained in paragraphs 105–115 (pp. 55–57); the "Period of Purification and Enlightenment" is explained in paragraphs 125–136 (pp. 69–71). This second step in Christian initiation is usually celebrated on the First Sunday of Lent, the Period of Purification and Enlightenment coinciding with Lent. This period is intended to be a time of "more intense preparation for the sacraments of initiation, during which the elect will be encouraged to follow Christ with greater generosity" (105). In the "Rite of Election" the emphasis is on the Church's election of the catechumen: "the Church makes its 'election' ... of those catechumens who have the dispositions that make them fit to take part, at the next major celebration of the sacraments of initiation" (106). Because of this, time should be taken to judge the catechumens' readiness to be initiated, i.e., to ensure they "have undergone a conversion in mind and in action and ... have developed a sufficient acquaintance with Christian teaching as well as a spirit of faith and charity" (107).

Unlike the "Period of the Catechumeneate," the "Period of Purification and Enlightenment" takes on a more spiritual focus than the catechumenate. This period is less about instruction and more about prayer. This is not to say there was not any prayer during the catechumenate or that there is not any instruction in this period, but the emphasis is different. In this period, the Scrutinies are celebrated on the Third, Fourth and Fifth Sundays of Lent, with the presentations of the Creed and the Lord's Prayer being made during the intervening weeks, or if initiation is celebrated on a date other than the Easter Vigil, on the Third, Fourth and Fifth Sundays in the six weeks prior to initia-

tion (see paragraph 29). This is a time of spiritual renewal for everyone in the community, whether they are reflecting on the grace of baptism already received or being prepared for it. Paragraph 125 says it best: "the Lenten season is a time for spiritual recollection in preparation for the celebration of the paschal mystery." Rather than being an intrusion into Lent for the baptized, the celebration of the Scrutinies is a part of the Lenten community's experience of repentance and purification. The prayers of intercession and of exorcism are the prayers of the whole assembly. In these rites of "self-searching and repentance" (128) the experience of the Holy Spirit, searching the hearts of the elect and helping them to come to an ever-deeper conversion, is an aid to this spiritual task for the whole community. When combined with all the other Lenten activities in a parish, the Scrutinies are just one part of a broader experience of repentance for everyone in this time.

Special prayer time for the elect is recommended for the day of their initiation, that is on Holy Saturday, as a way to help them focus on the events that will take place during the Easter Vigil, or on another Sunday, preferably during the Easter Season, if this is pastorally necessary¹ (see. par.26-27). This time of retreat can also be a time for the elect to recite back the Creed that was presented to them during the third week of Lent, to anticipate the final anointing with the oil of catechumens and to celebrate the Ephphetha Rite. In addition, if the choosing of baptismal names was not a part of the "Rite of Acceptance into the Order of Catechumens" and it is still desired, it may be celebrated at this point. Should there be only some of the elect who are choosing new names, or if there are others who will be celebrating confirmation and communion on this day, this may also be a time to reflect on names, to explain the significance of each person's name, whether it be

¹ Celebration outside the Vigil is necessary in communities that are without a priest for the Triduum.

² This is often the solution in communities without a resident priest.
the new name being chosen or the name given at birth. Even if there is not a special gathering on Holy Saturday, the elect are encouraged to spend the day in fasting and prayer (172).

For Esther, her continuing involvement with the soup kitchen indicated that she was working out of a spirit of charity, and in fact she had become involved with social justice work in the community as well. In discussing her readiness for initiation, she shared how over the past year and a half she was able to see the importance of being a person of commitment to others, how the willingness of Christ to accept the cross was a witness of that commitment. She had taken the time she needed and now she felt ready. The team and her friends in the parish agreed.

The experience of Lent was a time of spiritual integration for her, allowing the experience of the past months to sink in and take hold of her spirit. A very special time for her was the retreat experience on Holy Saturday. Even though only she and two others had chosen new names when they became catechumens, time was taken to reflect on the names they would each be baptized and confirmed under. As the team reflected on the changing of names for others, like Abraham and Paul, she pondered the grace that this was, as she honoured not only her Jewish ancestry but also the new identity she was embracing as a Christian.

Sacraments of Initiation
Needless to say the climax of the Rite of Christian Initiation of Adults is the rite for the Celebration of the Sacraments of Initiation, so the notes contained in paragraphs 198–210 (pp.117–120) and the rite itself in paragraphs 211–233 (pp.122–144) take on great importance. The usual time for initiation is the Easter Vigil. (Paragraphs 26 and 27, and paragraph 200 admit other pastoral realities, especially in mission areas.) Great care is taken in the notes and in the rubrics to highlight the importance of the various ceremonies within the rite. A procession to the font accompanied by singing the Litany of the Saints is a means of involving the assembly in the baptism. The rite proper begins with the blessing of water and the invocation of the Holy Trinity. The rite of baptism is made more significant as a sign not only of cleansing, but also of being joined to Christ, when it is celebrated by immersion or at least with a bountiful pouring of water (see paragraph 206). Because of the intimate connection between the two sacraments and their link to eucharist as the “culminating point” in initiation (210), confirmation is not to be delayed (208). This is a significant moment for the newly baptized; every care should be made for them to actively participate. With this in mind Esther and the other newly baptized were asked to present the gifts.

Postbaptismal Catechesis or Mystagogy

- Mystagogy: From the Greek mystery religions originally, it refers to the interpretation of the mysteries. In this context, the term refers to the post-initiation period coinciding with the Easter season in which the experience of initiation is interpreted and the neophyte is helped to grow as the newly-baptized. The life of the baptized can be considered mystagogical because it is a lifetime process of understanding the mystery of Christ.

- Neophyte: the newly initiated.

The Period of Mystagogy is probably the least developed element in the notes of the Rite of Christian Initiation of Adults and yet it is very important. An explanation can be found on pages 145 and 146 (that is in paragraphs 234–241). Needless to say, the pivotal difference between the periods prior to initiation and this one is the reality of initiation itself. The elect are now neophytes; Esther and her companions have been immersed into the death and resurrection of Christ through the sacraments of initiation. They are now full members of the faith community and it is with the whole community that this period is unfolded: “This is a time for the
community and the neophytes together to grow in deepening their grasp of the paschal mystery and making it a part of their lives through meditation on the Gospel, sharing in the eucharist, and doing works of charity” (234).

Just as Lent is a time for spiritual recollection for the elect and the community, so too Easter is a time of deepening appreciation for the grace of sharing in the life, death and resurrection of Christ for all the baptized, especially in eucharist. The unpacking of the experience of initiation, which the term mystagogy implies, is carried out in the heart of the liturgical assembly. This is also a time of welcome and support as the newly baptized participate fully in the sacramental life of the community. They are even given special seats along with their godparents as a way of highlighting the importance of their presence (238).

This is an important time to have gatherings with the neophytes, especially with the bishop. As paragraph 241 indicates, it is important to arrange a gathering between the neophytes and the bishop during the first year, "particularly if he was unable to preside at the sacraments of initiation himself.” This is important as well if, as catechumens, they had celebrated the Rite of Election with the bishop.

Paragraph 240 is a recommendation to gather the neophytes on the first anniversary of the completion of their initiation. Even if the dates do not match, the following Easter is, in a sense, the first anniversary of initiation. This will be the first time that the neophytes renew their baptismal promises with the assembly; it is an important time for them to give thanks for the baptismal life they are living. Connections can be made between them and those being initiated. As each year’s newly baptized are integrated more and more into the life of the faith community, they could help the “new neophytes” to do the same. Even though the formal period of mystagogy concludes with Pentecost, they are engaged in a lifelong process of living out the mysteries of salvation and growing in understanding.

**Part II of the Book**

As indicated above, the periods and rites in Part I are to be applied to those who are not baptized and are seeking to be initiated, that is our Esthers and Jasons. Neither of them is baptized, and although they come from different faith backgrounds, they are both people who had little teaching about Jesus or about the Church. They came to a level of belief through the witness of others and sought to learn more and possibly to be initiated.

Needless to say, most people who present themselves for initiation are not as cut and dried as either of them. Much more common are people who fall in various other categories. How do we handle them? Let us consider some other examples.

**Bernice**

Bernice is 56 years old. Baptized in the United Church as a baby, she attended Sunday school as a child. She has attended mass with her husband faithfully throughout their marriage. She has wondered about becoming Catholic for many years, however no one but her husband is aware that she is not Catholic since she even occasionally goes to receive communion. (It is most fitting that Bernice “fast” from the practice of going to communion until she is formally received into full communion with the Roman Catholic Church.)

The section on receiving someone into full communion really has someone like Bernice in mind. She has been baptized; the integrity of her baptism must be respected. Furthermore, she already has a relationship with Christ. Beyond that, she has been catechized within a Catholic perspective by the very fact that she has been attending mass all these years. The liturgy itself is formative. She has heard the scriptures proclaimed through the three-year cycles of the lectionary three times. She has heard the scriptures broken open throughout the liturgical seasons. Most people do not even realize she is not Catholic,
especially considering she has gone up for communion on occasion. As paragraph 387 indicates: "the rite is so arranged that no greater burden than necessary ... is required for the establishment of communion and unity." We should not presume that Bernice needs to join the catechumens as they prepare for initiation. She has a mature faith but is not in full communion. After receiving "doctrinal and spiritual preparation, adapted to [her] individual pastoral requirements" (387) Bernice can be received into full communion.

The rite may be celebrated within mass, or outside mass. Details are found on pages 229-236. When the rite is celebrated, any kind of "triumphalism" is to be avoided. Ecumenical sensitivity is in order, especially as the reception should be celebrated with relatives and friends, some of whom may not be Catholic. The size of the celebration will depend on the needs of the person being received. In Bernice's case, it may be best to celebrate reception on a weekday. There are times, however, when this may be celebrated on a Sunday. We may even celebrate "Reception of Baptized Christians into the Full Communion of the Catholic Church" on various Sundays throughout the year, depending on when the various candidates are ready, and upon their individual pastoral situations. In this celebration, Bernice would make a profession of faith, be received by the priest celebrant and be confirmed. If celebrated during mass, she would share in communion at that celebration. If celebrated outside mass for some reason, she would share in communion as soon as possible. In addition, it should be noted that if Bernice had been Greek Orthodox or another Eastern Christian, rather than a member of the United Church of Canada, she would have been received and welcomed, but not confirmed, her previous confirmation being valid (388).

Frank

Frank is a 43-year-old Anglican. He has been attending mass with his wife Gloria off and on for the last five years. While his children were growing up, he figured that religion was Gloria's responsibility. Since the last one has left home, he has felt a loneliness that, for some reason, his wife does not feel. Perhaps, in part to fill the gap on a Sunday, he began coming to church with his wife. But he still has a lot of questions. He is thinking about becoming Catholic but was not raised in a strong Anglican family. Although baptized, he has gleaned most of his faith understanding from Gloria herself.

Jolene

Jolene is 33 years old. She was baptized as a Roman Catholic, perhaps because it was custom in her family. She does not really know. They rarely went to church as she grew up. She has neither been confirmed nor has she ever shared in communion. When her daughter, Tara, was preparing for first communion a few years back, she wondered about doing so herself, but felt too embarrassed. Now that Tara is preparing for confirmation, perhaps its time to think about it again, especially since her husband Tom has recently started coming to church again with them and it pains her to see them all going to communion while she sits in the pew.

To be honest, there is very little difference between Frank and Jolene apart from the fact that Jolene was baptized within the Catholic Church. They both lacked catechesis throughout their time of growing up. Neither attended church services very much as children. Jolene will have some understanding of Catholicism, but more from a cultural than a theological perspective. She will know that certain things are done but will not likely know why, and certainly neither can be said to have taken up a way of life directed by the Christian faith.

So what is the right process for Frank and Jolene? First, we need to remember that like Bernice, both Frank and Jolene are already baptized. We cannot in any way treat them as if they are not. However, unlike Bernice, neither of them received
much catechesis growing up. Frank probably has more questions about the Catholic Church than Jolene, but neither of them really have a good understanding about or experience of what it really means to be a follower of Christ. The kernel of grace of baptism needs help to grow. If there is a separate group of candidates for reception into full communion and for completion of the sacraments of initiation, they can be included in this group. However, there does not need to be a separate group. Furthermore, having a separate group can be difficult in a small community. As preparation unfolds, Frank and Jolene can journey with both baptized and unbaptized people, as their need dictates. However, at all times they must be helped to break open the scriptures and reflect on their relationship with God in Christ, as viewed through the lens of baptism. As indicated in the rite: “For the most part the plan of catechesis corresponds to the one laid down for catechumens. But in the process of catechesis the priest, deacon or catechist should take into account that these adults have a special status because they are already baptized” (378).

Liturgically there are rites that may be celebrated with Frank and Jolene. Frank may have been part of an inquiry group at first as he began to ponder becoming Catholic. When he is ready, the rite celebrated can be found on page 270-278. This “Rite of Welcoming Candidates for Confirmation and Eucharist” is intended for candidates who are baptized; it is not celebrated at the same time as the “Rite of Acceptance into the Order of Catechumens” (see 466). Similarly, this may be celebrated with Jolene, although she may have made contact with the parish in a slightly different manner. In addition, the “Rite of Calling Candidates to Lenten Renewal” (494-509, pp.283-291) may be celebrated on or near the last Sunday before Lent. This is celebrated in the assumption that because Frank and Jolene have been journeying with a group in parallel with the catechumens, they will make their profession of faith, will be confirmed and will share in communion for the first time at the Easter Vigil. As indicated earlier, there is a combined rite for Initiation and Reception at the Easter Vigil. This rite is Appendix 1 found on pages 240-258.

Maryanne

Maryanne is 62 and has been attending mass regularly with her husband Rick. At first she stayed away, letting him take the kids to church because she was not baptized. But as the years rolled on she began coming with them for Christmas and Easter, and then more often. Now it’s been every Sunday for the last 23 years. She has wondered about being baptized one day. In the last several years, as she watched the catechumens preparing for initiation and especially since last year after finally attending the Easter Vigil, she has wondered, perhaps it is time that she is baptized. After all, she believes. As she approaches Fr. Gerald to talk about this, she wonders, “Why have I waited so long?”

At first glance, one may assume that the process for Maryanne is the same as for Esther or Jason. This may be the case, depending on Maryanne’s needs. She may wish to enter into a long process as she prepares for initiation. However, we also need to make an act of trust in the formative power of the liturgy itself. As indicated above in reference to Esther, paragraph 75.1 indicates that catechesis is “accommodated to the liturgical year.” The liturgy is the source of catechesis along with celebrations of the word. Maryanne is like Bernice in that she has been receiving catechesis through the liturgy for twenty-three years. In these years, she has been led “not only to an appropriate acquaintance with dogmas and precepts but also to a profound sense of the mystery of salvation” (75.1). The mystery of salvation has been proclaimed for her as she accompanied her family all those years. As paragraph 76 indicates: “the duration of the catechumenate will depend on the grace of God and on various circumstances….The time spent in the
catechumenate should be long enough... for the conversion and faith of the catechumens to become strong."

The period of formation can be several years. At the same time, it does not have to be. Part II, Section 2 "Christian Initiation of Adults in Exceptional Circumstances" is found on pages 187–206 and is intended for people like Maryanne. She is no stranger to this community. She has been worshiping faithfully for so long. She ardently desires baptism and is living a Christian way of life. With the permission of the bishop her initiation could be carried out in one celebration (307), or if this seems too brief, an expanded form can be celebrated. Although we do not want to short-change the person seeking initiation either, we do not always need to prolong the initiation process. Reasons for celebrating the abbreviated rite, and especially an expanded form of it, include "sickness, old age, change of residence, long absence for travel" (308). In terms of the expanded form of the abbreviated rite, it is presumed that the candidate may be beginning the process later than others, or may already have celebrated part of the rites but will not be able to complete all of them with others.

Harvey
Harvey is 47. He had been preparing for initiation for a couple of months and was looking forward to his baptism. Recently he has been given the devastating news that he has cancer and it has already progressed quite far. Initially, the initiation team discussed adapting the abbreviated rite but Harvey is failing faster than anyone expected. He can respond, but barely.

The option for Harvey is clear. Part II, paragraphs 207–221, "Christian Initiation in Danger of Death" is intended for people like him. The rite is designed primarily for a catechist or other layperson, or for a priest or deacon when it is an emergency (348). Harvey's already being a catechumen is sufficient to use this rite. If he were to recover, Harvey would be invited to complete his formation.

Billy and Ashley
Billy is 12 and Ashley is 9. Billy was baptized as a baby but his parents stopped coming to church shortly after, hence his sister Ashley was never baptized and he was never confirmed nor has he received his first communion. But they have all started coming to church again. Both children are happy about that. Billy enjoyed the few times he went to church with his grandparents, especially when the celebration was carried out with kids in mind, like at Christmas. His parents have talked to him about being confirmed. What about Ashley he wonders? Can she be baptized?

The process for Billy and Ashley is sometimes referred to as the Rite of Christian Initiation of Children although it really is the Rite of Christian Initiation of Adults adapted for children of catechetical age. The section entitled "Christian Initiation of Children who have reached Catechetical Age" is the first section of Part II, pages 149–185.3 It parallels the rite for adults, with modifications for children.

Although Ashley is the actual child in mind for this, Billy is involved as well, as one completing initiation. This is especially true when you consider paragraph 244.1: "Since the children to be initiated often belong to a group of children of the same age who are already baptized and are preparing for confirmation and eucharist, their initiation progresses gradually and within the supportive setting of this group of companions."

Considering the above, it could be argued that the adaptation for children takes seriously the spirit of the Rite of Christian Initiation of Adults. Unlike the approach often taken with adults, when working with children the formative power of their

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3 Many of those with experience in the formation of children recommend the use of all the rites in Part I even with children. The adapted rites in Part II are provided when they seem necessary in particular circumstances.
peers is taken seriously. Generally, a different group is not formed but rather they prepare for initiation with other children, most of whom are baptized. This does not mean that additional care is not offered to these children. Many will perhaps come with less Christian foundation than their baptized peers. However, we do not keep them separate all the time, but rather trust that the catechesis with the larger group is important in preparation for initiation. The participation and example of their parents is also very important (see paragraph 244.2). Furthermore, parental permission is required for initiation.

Like the process for adults, initiation for children should not be rushed and includes the liturgical rites marking the various stages of their growth in faith. However, these rites are fewer and are not celebrated in the Sunday assembly (see paragraphs 250 and 269). The psychosocial development of the children must be considered. Therefore, in some cases, the rites may be celebrated primarily in celebrations of the word during the week and with their peer groups. Part II provides for only one, perhaps two penitential rites and recommends that it be combined with the first celebration of reconciliation for the other children: “these penitential rites are a proper occasion to celebrate the sacrament of penance for the first time” (269). Although the scrutiny is about strength and healing, it is not without an aspect of repentance. Children may be old enough to celebrate rites with the adult catechumens but their comfort level must be respected.

Generally, the sacraments of initiation are celebrated at the Easter Vigil along with the adult elect. However, paragraph 246 also indicates that the children “should, if possible, come to the sacraments of initiation at the time that their baptized companions are to receive confirmation or eucharist.” Thus, if pastorally necessary, the sacraments of initiation may be celebrated for these children at a different time in the Easter season.

When we consider Billy and Ashley, it must be noted that they are in two different categories. Billy was preparing for confirmation and first communion. His sister was preparing for the three sacraments of initiation. Although in different catechetical groups, there are things that they could do together. Billy was a help to Ashley, sharing with her his own experience. In addition, Ashley really appreciated his celebrating the sacrament of reconciliation for the first time as she was experiencing the scrutiny. Of course, mom and dad being there was really nice too. Finally, the Easter Vigil was a very special day as Billy saw his sister baptized, renewed his own promises and was confirmed and received communion with her and the rest of the community.

Conclusion
As we consider the categories of people that have been discussed above, it is apparent that this really is a “messy” process for both adults and children. No one neatly slots into a particular category. The book reflects this in its two parts, and especially in the permission given for Appendix I, the “Celebration of the Sacraments of Initiation and of the Rite of Reception into Full Communion of the Catholic Church.” Although the normative celebration of the sacraments of initiation is as found in paragraph 211-233 (pp.122-144), the rite as found in the appendix is more commonly used in North America. The average parish has a “mixed bag” of adults and children seeking initiation and reception into full communion. This can be a good thing—as messy as it can be.

We are called to be an initiating community because we are also called as an evangelizing and serving community. Each connects to the other. In the end we have many people who, having been called by the Holy Spirit, seek to become a part of this community of believers. The process is both personal and communal; the ritual book itself helps us to make it so. In the end, it is the celebration of the Easter Vigil.
that captures the spirit of the Rite of Christian Initiation of Adults. Just imagine Esther and Jolene, Billy, Ashley and Frank all celebrating the sacraments of initiation together. Jason is there for the liturgy of the word. He has finally decided to become a catechumen. Maryanne and Bernice are there to welcome those being initiated, having celebrated at other times. Even Harvey is there in spirit. Cleansed in water, glistening with oil, filled with the Holy Spirit's peace and joy, they come to the table, boys and girls, women and men, people of different races, nations and cultures.

A Baptism Preparation Team's Guide to the Rite of Baptism for Children

C. Ross Finlan

Occasionally it happens that a pastoral minister approaches someone to share in the parish's ministry of preparing parents for the baptism of their child. In addition to taking part in the process of preparation which is already in effect in the parish, to see how it's done, those being approached will sometimes ask for some reading material to assist in their discernment. Even those who have been involved in this ministry for many years sometimes overlook the best available resource for a theological reflection on the first of the initiation sacraments, sound pastoral suggestions for preparing parents to celebrate the sacrament, and the liturgical texts and norms for celebration. The Rite of Baptism for Children (Ottawa: Canadian Conference of Catholic Bishops, 1989) is such a resource. The purpose of this article is to introduce it to those unfamiliar with it and to reacquaint those who have not taken a look at it in some time.

Initiation

A mother prepares her daughter for her first menstrual cycle. Members of the football team strut through the high school in their shaved heads. A seasoned employee is asked to show the newly hired graduate around the workplace. In the seminary chapel a deacon practices using the sacramentary, as well as the liturgical postures he will need to become comfortable with in preparation for his mass of thanksgiving. In all cultures, we have devised informal and formal rituals to express our passages and to initiate new members, to express who now belongs, is now one with the group, and who is still outside. Intellectually, we know that shaved heads do not make one play a game any better, but the symbol of the shaved head, in the school community, can be a powerful sign of the one who has succeeded, who has evaded the cut and made the team. It expresses the unity and solidarity of the group.

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Quite naturally, Christians also have their rites of initiation to signify and celebrate those who have heard the gospel message, accepted the call to conversion, become disciples and now wish to share in the communion of the body of Christ and share in the mission of the Church, with both the privileges and the responsibilities that come from belonging.

When Jesus sent the disciples out on their mission, the first task was to make disciples, and then to baptize those disciples and then to teach them (Mt. 28.19–20). This is the pattern in the Rite of Christian Initiation of Adults and remains in the background of the Rite of Baptism for Children. While adults of the Roman rite are usually initiated in a single liturgy at the Easter Vigil, the rites for infants and very young children are usually stretched over some years, often with the traditional order changed and with the sacrament of reconciliation inserted into the process. (A number of Canadian dioceses have begun to prepare children for confirmation prior to their first communion to restore the proper order.)

Following the joy of welcome and listening to the word of God, through ritual washing in water, clothing in a white garment, anointing with perfumed oil, touch and a symbol of light, prayers and hymns, the Christian community continues to live the command of Christ as it initiates new members into the mystery of faith in these oddly varied patterns of pastoral practice. The Church is the visible sacrament of Christ who himself joins the newly baptized into his body.

The 1989 Ritual for Canada
The 1969 English translation of the Rite of Baptism for Children has been published in a dignified book for liturgical use in Canada since 1989. As Bishop James Doyle of Peterborough, Ontario, observes in the preface, “The Canadian Conference of Catholic Bishops welcomes this book as the official, approved ritual for Canada and has authorized it for use by bishops, priests, deacons and catechists who celebrate the baptism of children” (page v).

This volume contains all of the various options and rich variety of texts available. Those engaged in the preparation of parents (as well as children of catechetical age) for baptism, will find it a valuable resource of the theological background for the sacrament. Familiarity with the ritual will assist in answering the many questions of parents as they prepare for the baptism of their child. Knowledge of what is contained in this ritual can assist catechists to move beyond the “that’s the way we do it in our parish” response to an appreciation of our rich universal tradition. Ministers of the sacrament are sometimes tempted to use lightweight missalettes rather than the ritual book, perhaps because they don’t know their way around the book. But the dignity of the sacrament and the richness of our liturgical choices really demand the use of the proper ritual.

The Table of Contents
Many of us who preside at the sacraments only glance at the “Table of Contents” of the ritual books when we need to find quickly the proper service for the particular circumstances. However, to peruse page vii of our Canadian edition of the Rite of Baptism for Children highlights for us some interesting situations.

We find rites for celebrating baptism within mass and outside mass, whether there is one child or many, what rite is to be used when a catechist presides in the case where no priest or deacon is present. As well as what is to be done in these normal circumstances, we find a rite to use when an emergency requires a nurse or family member to baptize in a situation where no officially delegated Church member is present. When this occurs, an appropriate rite is offered to supply the additional ceremonies when the baptized child is brought to the church.

The appendices contain some wonderful advice on music, the rite of welcome for an adopted child already baptized, and
instructions and pastoral notes. These additional texts are prepared by the National Liturgical Office, as are some explanatory notes in the official texts.

Christian Initiation, General Introduction
In presenting the revised ritual, the Congregation for Divine Worship accompanies the texts with the “General Introduction,” which features paragraphs on the following topics:

- “Introduction” paragraphs address our theological understanding of baptism, situating it as the first sacrament of initiation. Here, and in all other places throughout the ritual, the sacraments of initiation are always identified in the order: baptism, confirmation, and eucharist.

- “Dignity of the Sacrament”

- “Offices and Ministries of Baptism” reminds us of the role the whole Church plays in handing on the faith and the particular responsibilities of godparents. The requirement that godparents must “be living a life consistent with faith and with the responsibility of a godparent” (10.3) has prompted some dioceses to establish a policy of requiring a letter of reference when the godparent is unknown to the pastor. The particular responsibilities of bishops, presbyters, deacons and catechists are also addressed. If there is a weakness in this section, it is the lack of attention paid to the parents who present their child to the Church and who are the first and most important teachers of their child in the faith. This is rectified later in the “Pastoral Notes” prepared by our National Liturgy Office.

- “Requirements for the Celebration of Baptism” includes such items as the water to be used, the method and formula, as well as the location and size of the baptistery. It is interesting to note that a clear preference is given to baptism by immersion and to common celebrations of the sacrament of all recently born babies.

- “Adaptations by the Conferences of Bishops” speaks of the responsibility of each episcopal conference to decide on appropriate adaptations, based on culture and traditions, to add further options to those provided by the Roman Ritual, to assist musicians in preparing settings suited to congregational singing and to arrange for the publication of the liturgical books.

- “Adaptations by the Minister of Baptism” encourages the use of the many options and other adaptations for special circumstances.

These five pages would form an excellent beginning for someone new to a parish baptismal preparation team in order to understand its particular ministry in the larger context.

The whole next section, “Rite of Baptism for Children,” occupies most of the book, from pages 3 through 216.

Rite of Baptism for Children
Following the “Introduction,” the ritual then provides the rite for a number of situations. In each case, there are parallel liturgies for one child or several children and when the liturgy takes place as part of the Sunday mass or as a separate liturgy. There are also two liturgies for those situations when a catechist leads the service in the absence of a presbyter or deacon, for one child or several, a liturgy for baptism in danger of death and the supplementary rites for bringing those baptized previously under emergency circumstances to the church. A great advantage to our present ritual is that all the choices are provided in each rite making it easy to follow, without the back-and-forth search for options.

- The “Introduction” prepared by our National Liturgy Office repeats some of the important points of the Roman Ritual’s “General Introduction” and gives some pastoral direction and local adaptations.

- “Importance of Baptizing Children” reiterates the long tradition of the Church of baptizing children but also
speaks of the need for children to be formed in the faith in which they have been baptized.

- “Ministries and Roles in the Celebration of Baptism” speaks of the right a child has to the love and help of the faith community, and spends considerable time in outlining the importance of the parents' ministry and responsibility in the preparation for the baptism of the child, in the celebration itself, and following. The situation of a parent who is unable to make a personal profession of faith with the rest of the assembly, is addressed. The duty to assist families to prepare for the baptism of their child, the reverent celebration of the sacrament, and a hospitable welcome, rests with the priest, assisted by deacons and lay people.

- “Time and Place for the Baptism of Children” offers guidelines about when a child is to be baptized, the first consideration being the spiritual welfare of the child. Few parents, to my knowledge, follow the suggestion that “if need be, even before the child is born, the parents should be in touch with the parish priest (pastor) concerning the baptism” (8). Even the recommendation that “an infant should be baptized within the first weeks after birth” seldom happens. It seems to be the practice that a child is about three months old before the first phone call is made.

The clear understanding in the rite is that baptisms are celebrated in the parish church, at the font; only in emergency is baptism to take place in a hospital or private home.

- “Structure of the Rite of Baptizing Children” usually follows the same pattern: reception of the children, liturgy of the Word, celebration of the sacrament, Lord’s Prayer and concluding rite. The situations of baptism by a catechist using a shorter rite and the even shorter one to be used if a child is in danger of death, are dealt with as well.

- “Adaptations by Conferences of Bishops or by Bishops” concretizes those areas left to the responsibility of the episcopal conference or the local bishop. Here we find that, in Canada, the anointing with the oil of catechumens may be omitted and that the local bishop can decide whether catechists who baptize “may give the homily on their own or only by reading a written text.”

- “Adaptations by the Minister” encourages prayer and ritual to accompany the instructions during the meetings of baptismal preparation. There is also a suggestion when children are baptized during the Easter Vigil that the first part of the normal liturgy, the rite of receiving the children, be celebrated at a convenient time previously and other adaptations to be made. Likewise, the adaptations to be made to the Sunday eucharist when baptisms take place are enumerated. There is a reminder that particular circumstances, such as the death of the child's mother in childbirth, require sensitive handling by the presiding minister.

In each of the rites provided, an outline is presented on the preceding page. A quick preview of the outline identifies the major components of the rite (in upper case) and the various elements of each of these (in lower case). During the baptismal preparation, an overhead or a photocopy of the “Outline of the Rite” can assist parents and godparents to understand the movement of the rite that is to be used.

For those who are able to make full use of their liturgical space by doing the reception of the child(ren) in a narthex, processing into the assembly space to listen to the Word, responding through the washing of baptism, anointing with chrism and the other explanatory rites, and finally gathering at the altar to pray the Lord's Prayer, there is a clear articulation of what is happening in this sacrament. The newly baptized have moved from outside (the narthex) to communion (the altar) by listening to the Word (ambo) and
responding (font). Music can be appropriately used to accompany these processions.

Each rite makes the various elements clear through the repetition of the same headings as in the outline, in similar type. We also find, in red print, some guidelines and directions. These are repeated in each of the various options.

While the various rites provide a set text, the presiding minister is encouraged to adapt these to the circumstances. Throughout, for example, one finds phrases such as, “The celebrant may choose other words for this dialogue,” or “The celebrant speaks to the parents in these or similar words.” A slavish reading of the text is neither expected nor recommended.

Some of the instructions in red print give ideas that need elaboration by the presider. For example, “The celebrant greets all present, and especially the parents and godparents, reminding them briefly of the joy with which the parents welcomed their children as gifts from God, the source of life, who now wishes to bestow his own life on these little ones (78).

As well there are suggestions for worthy liturgical celebrations. In the “Rite of Baptism for Several Children Within Mass,” for example, we note the possibility of carrying the children from the assembly at the beginning of the liturgy of the Word of God and returning them during the Litany of the Saints, which concludes the general intercessions of the mass.

Preferences and options are also indicated. For example, we read, “The white garments are put on the children. A different color is not permitted unless demanded by local custom. It is desirable that the families provide the garments” (107).

There are also many encouragements given for the use of sung acclamations, for example during the blessing of the baptismal water and after each child has been baptized. The rubrics, or stage directions, are also given in the red print. “The celebrant first blesses the mothers, who hold the children in their arms, then the fathers…” (115). These instructions are repeated in each of the various liturgies provided.

In the “Rite of Baptism for One Child (as in the one for Several Children) By a Catechist When No Priest or Deacon is Available,” a sample short talk is provided for those instances when the local bishop has not provided a brief homily to be read or authorized the catechist to deliver a homily on the occasion (233). A beautiful prayer of thanksgiving is provided for the gift of water and new life, whether blessed water is available or not, with the possibility of a sung acclamation repeated by the assembly. The anointing with chrism is omitted in this liturgy but one would find all the other elements of a baptismal liturgy in which a priest or deacon presides, in much the same words.

The “Rite of Bringing a Baptized Child To the Church,” with the two possibilities “Outside Mass” and “Within Mass,” supplies those secondary rites that were omitted when baptism was administered in an emergency situation. The celebrant acknowledges the particular circumstances when he praises the parents “for having the child baptized without delay, and thanks God and congratulates the parents on the child's return to health” (290).

Other Resources
Following all these various rites of baptism, the ritual provides the various lectionary readings that could be used when celebrating the sacrament. If the baptism takes place during the Sunday mass, the Sunday readings are usually used. In planning liturgies outside of Sunday mass, or those at a weekday mass, the list of readings on pages 186 and 187 is very helpful. Since the references refer to the former weekday edition of our Canadian lectionary, using the Jerusalem Bible translation, it might be a useful project to convert the references to the lectionaries now in use, which use the
New Revised Standard Version translation. The actual readings follow in the ritual, but again adjustments must be made. The former conclusion, "This is the word of the Lord," rather than the present, "The word of the Lord," is still here (understandable since this ritual existed before the revised lectionaries). As well, the scripture texts in this edition use the former translation and do not use inclusive language; one must be sensitive to this. Until we receive the revised lectionary for the sacraments we will need to add words to the margins of the old edition, or use the translations already approved for use in our Sunday or weekday lectionaries.

Another valuable resource in this section is the "Other Forms of the Prayer of the Faithful." Often overlooked are the petitions for the universal Church and the needs of the world, which are appropriate additions to the prayers for the candidate for baptism, the parents and godparents.

"Acclamations from Sacred Scripture" (p. 214), "Hymns in the Style of the New Testament" (p. 215) and "Songs from Ancient Liturgies" (pp. 215 and 216) complete the resources.

**Appendices**

Four appendices are very useful additions to the 1989 ritual.

Appendix I, "Music," offers the words and music for the "Litany of the Saints" and "The Prayer over the Water." Further resources can be found in CBW III.

Appendix II, "Rite of Welcome for an Adopted Child who is Baptized" provides a liturgical expression of gratitude for a child recently adopted into a family and the gift of new life in baptism, already received. It may be adapted for use as part of a parish eucharist or Sunday celebration in the absence of a priest.

*The Instruction on Infant Baptism*, issued by the Sacred Congregation for the Doctrine of the Faith on 20 October 1980, forms Appendix III. Although these twelve pages (pp. 239–252) are found at the back of the text, they are probably the best place to begin for someone just becoming involved in baptismal preparation. With pastoral sensitivity, the Introduction addresses the frequent experience of parents who raised their children in the faith but who no longer receive the sacraments and the questions often raised about infant baptism. "The purpose of the document is to recall the principal points of doctrine in this field which justify the Church's constant practice down the centuries and demonstrate its permanent value in spite of the difficulties raised today" (p. 239). "The Traditional Doctrine on Infant Baptism" is studied under the headings, "Immemorial Practice," "The Teaching of the Magisterium," and "The Church's Mission." The next section addresses "Answers to Difficulties Being Raised Today" under such headings as the "Link Between Baptism and Act of Faith," "Harmony Between Baptism and Personal Reception of Grace," "Harmony Between Baptism and the Child's Freedom," "Baptism in the Present Sociological Situation," and "Infant Baptism and Sacramental Pastoral Practice."

"Some Pastoral Directives" encourages a renewed effort in our responsibility to those who approach the Church requesting the baptism of their child. In addition to the basic principles, there are concrete recommendations for the various situations one encounters today, for example those parents who rarely practice their faith. The importance of a "well-founded hope for the Christian upbringing of the children" guides a decision on the pastoral practice of an educational delay (30, p. 250). The idea of an "enrollment rite" for a future catechumenate in cases when a delay is recommended, is discouraged (31, p. 250). These "Pastoral Directives" conclude with reflections upon the roles of the family and the parish community. The "Conclusion" expresses the hope that "the teaching and guidelines contained in this Instruction will
reach all pastors, Christian parents and the ecclesial community, so that all will become aware of their responsibilities and make their contribution…” (34, p. 252).

The final chapter, Appendix IV, contains the “Pastoral Notes” prepared by the National Liturgical Office of the Canadian Conference of Catholic Bishops. Their purpose is clearly stated in the opening as “to be of service to those responsible for preparing for the celebration of baptism. For priests, parish liturgy committees and musicians, these notes will serve as a guide for preparation. Catechists and parish baptismal preparation teams will be helped by knowing the details of the rite, and will be able to work more closely with priests, liturgy committee and musicians in preparing the celebration.” Unfortunately the paragraphs are not numbered for easy reference when being studied by a group of people.

- The foundation of preparing to celebrate baptism is laid in the community of faith by such practices as the blessing of parents before childbirth, the inclusion of petitions for those preparing for baptism in the general intercessions, and announcements in the parish bulletin.
- The importance of a pastoral visit to the home of parents and an attitude of hospitality during the time of preparation is emphasized.
- The indispensable role that parents have in preparing their child for baptism is given strong affirmation. Likewise, the assistance of godparents and their required qualifications are clearly stated.
- A whole section deals with the liturgical preparation under such headings as time, place, ministries, gestures and symbols, environment, choice of prayers, prayer of the faithful, scripture readings, as well as a handy check list of items to be prepared.
- Each of the elements of the rite of baptism is explained with suggestions for involving members of the community, the baptismal preparation team and other parish ministers, as well as the families of those being baptized.
- An immediate follow-up to baptism is suggested in the form of a reception in the parish hall.
- There is a reminder of the annual renewal of our baptismal promises during our Easter Vigil as the whole community’s baptismal anniversary and a model prayer from A Book of Blessings (Ottawa: CCCB, 1981) for use on the personal baptismal anniversary each year.

**Conclusion**

It is hoped that this exposé of the many good things found in our Canadian ritual Rite of Baptism for Children will encourage readers to do their own study of the various texts contained therein and that it might serve to enhance the ministry of the Church.

The Novalis booklet Your Child’s Baptism is frequently given by parish baptismal preparation teams to parents to assist in their understanding and participation. The wonderful pictures on pages 10 and 11 will help those who have not experienced baptism by immersion.

Those who wish to do further study of the font and its development in history will find Regina Kuehn’s A Place for Baptism [Chicago: Liturgical Training Publications, 1992] a valuable resource.
A Musician's Guide to the Catholic Book of Worship III

Loretta Manzara

As I write it is now eight years since Catholic Book of Worship III (CBW III) rolled off the presses. In May 1994, I received my first copy of the pew edition. Later in the fall, the choir edition arrived on my doorstep, and then in 1995 the instrumental edition remedied the challenge of keeping the choir edition pages open on the organ and instrumentalists' music stands. What have we learned in that time period about the richness of this resource? Five points will be made, keeping in mind that many more could be added by other liturgical musicians.1

Meeting a Variety of Needs
First, it contains repertoire for unexpected needs. With the events of September 11, 2001, many liturgy planners found texts and tunes serviceable for the various word services, celebrations of eucharist, and other gatherings that drew people together in prayer. Most people began by combing the Liturgical and Topical Indices (#702). This particular index is found only in the choir and instrumentalist edition. Moving through the alphabetical listing to the title “In Time of War/Disaster,” four hymns are listed, as well as a further reference to the topic: “Peace,” where we find ten listings and further reference to Psalms 72, 122, 146. More material is available under the topic: “Comfort/Consolation.”

A few new titles from CBW III from the above listings include: “Behold a Broken World We Pray” (#538)—both the text and the tune RESIGNATION are new for our parishes; “All You Who Seek A Comfort Sure” (#425)—a new text for us, which is a translation by Edward Caswell of the 18th century Latin Quicumque cer- tum quaeritis set to the already known tune KINGSFOLD (CBW II #77, #730); “O God of Love, O King of Peace” (#681) by Henry W. Baker—another new text, written in Long Metre thus enabling it to be sung to numerous well known tunes, e.g. OLD HUNDREDTH.

It is worth noting that the Liturgical and Topical Index has evolved into a richer resource with each of the editions of our Canadian worship aid. Not considering type sizes but only page schemas, Catholic Book of Worship I offered four pages of Liturgical Index, Catholic Book of Worship II—ten full pages, and Catholic Book of Worship III—seventeen and a half pages. This expansion highlights an awareness that more of our liturgical musicians are looking for such resources to help them with their planning.


A Nationwide Consultative Process

Revision Based on Experience and Evaluation

Second, the consultative and evaluative process employed in the last few years of the 1980s bore fruit in CBW III. At the beginning stages of developing CBW III, every parish had opportunity to respond to a questionnaire circulated through the National Bulletin on Liturgy. The tool sought responses about material in CBW II: what was not being used, the best loved repertoire, ranges of key, what liturgical and topical resources were missing. All this information formed the basis of the work of the committee preparing CBW III.

The consultative process did not end with this first stage. Later, the first draft of CBW III was reviewed by representatives from across the regions of Canada. These persons are listed in CBW III on page iv. Many who contributed in this way, gathered other parish musicians around the manuscript to employ wider wisdom. The feedback ranged from praising the work, to offering careful insight about the key in which a piece was set and favourite hymns that were missing.

Revision due to Focussed Theological and Pastoral Reflection

Most helpful from the 1987 evaluation was the statement that more music was required for the communion procession and for the celebration of the sacraments. The General Instruction of the Roman Missal (GIRM, English edition 1974) article #56i) states that “the function of the communion song is to express outwardly the communicants’ union in spirit by means of the unity of their voices, to give evidence of joy of heart, and to make the procession to receive Christ’s body more fully an act of community.” This paragraph clearly identifies the shift in our eucharistic thinking that emerged after Vatican II. The focus of the communion song is to express the community’s unity in participating at the banquet of the risen Lord. We are able to follow the evolution of this theological shift by observing the entries for the communion procession in the Indices of each edition of our Catholic Book of Worship.

Each of the three editions of CBW list resources separately for the communion procession during the Sunday eucharist and for eucharistic adoration outside mass. However, in CBW I (1972) of the 20 hymns listed under “Eucharist (Communion)” two are specifically devotional texts best suited for adoration of the blessed sacrament. In the indices of CBW II (1980) we find 41 hymns under “Eucharist,” and CBW III (1994) lists 25 hymns for the “Communion Processional.” In both these cases all the material listed is appropriate for the focus identified in the GIRM #56i). So within the movement from the first book to the second a theological shift was made. Let’s look now at what is distinctive between the communion listings of CBW II and CBW III.

In CBW II, of the 41 hymns, 24 are metrical in style, thus requiring a hymnbook to be carried during the communion procession if one continues participating in the common song. In CBW III, of the 25 listed only two are in metrical style. This extraordinary shift in musical structure highlights a huge growth in pastoral attentiveness. If music planners really want to encourage sung participation during the communion procession, a refrain style of music is required. In this way the community may memorize a refrain or mantra that is easily repeatable, yet can be enhanced by the harmonic gifts of the choir or by additional lines provided by other instrumentalists.

If we compare the refrain settings, CBW II has eleven, plus six psalms; CBW III has nineteen, plus four psalms. Of the latter, additional psalm settings may be found in the scriptural index, thus accessing many settings of refrain style listed in the first part of the book as “Lectionary Music for..."
Sundays and Solemnities." There appears to be sufficient music available for the communion procession; at the same time new music from other sources will continue to be developed. As the planner reviews these new resources, she or he might use the principles acquired through this overview to look for texts that represent the focus listed in the GIRM article, and a musical structure that assists the assembly's participation while in procession.

The request for more music for the celebration of sacraments also found its basis in the ritual requirements. The sacraments of initiation are noted as a primary means of calling forth the renewal of parish life. In welcoming new members into our faith community, the spirit and spirituality of the parish assembly are called upon both in liturgical prayer and in the weekly companioning at catechetical sessions and times of "Breaking Open the Word."

As one glances through the Rite of Christian Initiation of Adults, particularly reading the rubrics (notations in red), the role of song and acclamation is more than striking. If one compares this rite with that of the Rite of Baptism for Children, we note the same emphasis. So the Church is calling our parishes to a new stage of communal involvement in these celebrations. Looking more specifically at the Rite of Acceptance Into the Order of Catechumens we find directives to sing a psalm or appropriate song as the ministers go to meet the candidates outside the church (48). As the procession moves into the church Psalm 63 or another appropriate song may be sung (49). Following the affirmation by the sponsors and the assembly an acclamation is sung: "We praise you, Lord, and we bless you" (53). During the signing of the candidates with the cross, again an acclamation is called for: "Glory and praise to you, Lord Jesus Christ!" (55). To accompany another procession to the place where the liturgy of the Word will be celebrated, again a call for psalm singing (60). Remember the quiet celebrations of infant baptism on Sunday afternoon! These new rites demand much more from the assembly and its musicians than ever before.

As the wisdom of the folks suggested back in the late 80's, we indeed need music to celebrate the new rites. Catholic Book of Worship I in the Table of Contents lists "Introduction to the Sacramental Rites" with special reference to confirmation, marriage and the funeral rites. With the order of the rite following in place, all reference to music returns the planner to the Liturgical Index. The one exception is that two musical settings of the "Song of Farewell" are in place for funerals starting at page 10.

In Catholic Book of Worship II the Table of Contents reads: "Sacraments and Other Rites." Included for the first time are: "Christian Initiation of Adults," "Reception Into Full Communion," "Baptism of Children," "Penance," "Ministries and Orders," and "Communal Anointing of the Sick." The sacraments are being moved into the public prayer of the faith community! Looking specifically at this section all appropriate responsorial psalms during the liturgy of the Word are given reference item numbers for each sacrament, music is included for acclamations at infant baptism, and three settings of the "Song of Farewell" are in place for celebration of funerals.

In Catholic Book of Worship III the Table of Contents makes a division between "Sacraments" and "Other Rites." The latter includes: "Funeral Rites," "Worship of the Eucharist Outside Mass," "Sunday Celebrations of the Word," "Orders," and "Dedication of a Church or Altar." The sacrament of orders is placed under "Rites" rather than sacraments because the Rite of Orders will not be used by most parishes. The only item from the Rite of Orders printed is the appropriate text and musical setting for the "Litany of the Saints."

Referring once again to the musical elements specific to the Rite of Acceptance Into the Order of Catechumens, musical reference sites are listed within the order
of the rite, one example is in place for the acclamation at the Signing of the Candidates with the Cross. Turning to the Liturgical and Topical Indices, following the major title “Sacrament/Rites,” we have a listing of 32 general selections for Christian Initiation of Adults. Specific to the Rite of Acceptance, five items are listed with other references to the Scriptural Index, in particular Psalm 34. Again we see a real attempt to provide material to draw the community into sung participation in the sacramental rites. Much of this material has surfaced in the last twenty years. Time will tell which settings will endure. Meanwhile we apply a pastoral sensitivity to what is available in CBW III and listen to the response of the community. In most of the communities with whom I worship or have worshiped, #4D and #4F are settling into the aural memory.

Indices
Third, the increased number of indices has broadened the flexibility of the material. From June of 1994 till 1998 numerous workshops were given across Canada with the financial support of the Canadian Conference of Catholic Bishops. One of the joys of the tour was helping communities learn new texts and tunes. The greatest delight was passing on the tool of the Metrical Index (#700). This index is so useful that the committee made a decision to include it in the pew edition. It was understood that in this way presbyters who lead hymns at the celebration of weekday eucharist would have the tool at hand.

The Metrical Index lists the tune names and the meter of the poetic text. Let’s take one of the texts referred to in the opening paragraphs of this article: “O God of Love, O King of Peace” #681. Looking below the third verse the tune is cited as “TALLIS’ CANON, LM; no. 679.” Looking at #679, the planner realizes that the community does not know the tune, but knows that the meter is LM (long meter). Returning to the Metrical Index (#700), the planner looks for the column entitled Long Meter. The numbers 88 88 indicate that the poetry evolves with four lines of eight syllables; as example the first line of the text is scanned:

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/ / / / /
O God of love, O King of peace.
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Twenty-four tunes are listed as Long Meter. The planner now chooses a tune that is known by the parish. As he or she becomes familiar with tune names, a melody comes to mind as soon as the tune name is mentioned. Until that happens the planner can refer to each tune at its specific page. It is best to also find a tune that suits the style of the poetry; in this case, OLD HUNDREDTH or JESU DULCIS MEMORIA would work well for most communities.

The Biblical Indices (#697) is useful when searching for texts that represent specific scripture passages either by direct quote, paraphrase, or simply capturing some of the ideas of the passage. One of the pastoral decisions to be made in planning music for a particular celebration is whether and/or how to use a hymn or song that simply repeats the scripture being proclaimed during the liturgy of the Word. The proclamation by the lector should be primary, sometimes a repetition of the text in song will take away from the actual proclamation; other times it may be a beautiful enhancement.

The Psalm Antiphons/Refrains Index (#698), in addition to listing antiphons commonly used for Sundays and Solemnities, provides easy access to antiphons that may be used on weekdays or at other celebrations.

The Author/Translator/Composer/Arranger/Source Index (#699) may be helpful when a planner begins to appreciate the gifts of a particular author or composer, or when one is doing research about the hymnal.

A final note of interest regarding the Liturgical and Topical Indices (#702): the structure is of course alphabetical, but since topics and liturgical elements are mixed together it helps to know the lay
out plan. Moving to the letter E, each of the elements of service music for the celebration of mass are found as subcategories under the general title "Eucharistic Celebration." So that is where one finds music for the Lenten Gospel Acclamation, Intercessions, and the Lamb of God, etc. Looking under the title "Holy Week" the list includes: "Passion Sunday," "Mass of Chrism," "Triduum," "Holy Thursday," "Good Friday," "Veneration of the Cross," "Easter Vigil," "Easter Sunday." Finally under the title "Liturgy of the Hours," the subcategories refer to the specific elements of Morning Prayer and the other hours a parish would celebrate.

Available on Audio Cassettes

Fourth, audio cassettes are helpful teaching tools. Nine volumes of cassettes have been produced, thus bringing the actual number of cassette tapes up to sixteen. Cassette format was chosen early on in the process because at that time CD's were a less common medium particularly for use in cars. Conversations with parish musicians led to the realization that many learn their music while driving children to and from appointments. The recordings are of excellent quality and span the entire repertoire of Catholic Book of Worship III. Direction of the recording choir and instrumentalists was placed in the hands of Michel Guimont, the choir director at Notre Dame Cathedral in Ottawa. The pieces are accompanied and led in a variety of ways: guitar, organ, piano, and even a capella. Only enough of the piece is recorded to assist the learning process; the cassette is not be used to replace the parish musician. Every parish would benefit from a complete set of these cassettes!

The first volumes are arranged according to liturgical season, bringing together both the Sunday Responsorial Psalms for the particular season and hymns and songs appropriate for that liturgical time. This pulling together of resources from different sections of the book makes it easier for singers to transport their learning tapes.

What's In, What's Not

Fifth, criterion for selection of hymns and songs has provided another step in shaping congregational song across Canada. Hymns and songs were reviewed in a three-fold manner. First, the text was analyzed for appropriate theology and ecclesial expectations. Some suggested texts about baptism and marriage were not accepted because they nuanced the theology in a slightly different way from the Roman Catholic understanding. For example, "dedicating a child" is not what we do when we baptize. Also, for the Church in Canada, our bishops have stated that our ritual texts, homilies and catechetical materials should speak in language that addresses the full body of believers. Therefore hymns that used only the terms "man" or "brothers" required editorial work or were dropped. One of the major challenges was the L'Arche Hymn, "Lord Jesus of You I Will Sing as I Journey." At the time of publication a good reworking was not available.

Secondly, the hymn melody was considered. The committee tried to assess the longevity of the tune. Had it survived through centuries of the community's song already? Some examples would be Christmas carols, chants, seasonal hymns, and other strong tunes used for praise. Of the new material, which melodies appeared to have an integrity of line and phrasing that would sustain interest in the melody for years to come? Time will be the expert here; for now, I look at the past eight years and note "As Morning Breaks" (#657), many of the new communion processional pieces, and, to my surprise, THAXTED "O God Beyond All Praising" (#561) as outstanding additions to our repertoire. This latter tune is new to us but has been used previously by other Churches.

A final check depended on whether the tune could be sung easily without accompaniment.

Third, the hymn was assessed for its flexible use in a number of ritual settings, so
that frequency of use might secure the hymn into our memory. Since much of the content of Catholic Book of Worship III was requested or suggested by parish liturgical musicians, the resource represents the common song of most of English-speaking Canada. In addition, material composed by Canadians is found throughout the hymn section and, to a greater extent, throughout the Lectionary Music for Sundays and Solemnities. The Canadian content represents the varied styles of our composers. Only a few names are listed here: Paul Benoît, Michel Guimont, David Smith, David Young, Betty Gillis, Sylvia Dunstan, Margaret Clarkson. From the first edition of Catholic Book of Worship, the goal of publication was to provide a resource of foundational communal song that might be learned throughout our country. Such a goal signals the intense care the bishops of Canada hold for the ongoing formation of liturgical song as a means of nurturing the faith of the Canadian people.

Some General Points

Melody and Harmony
The pew edition lays out primarily melody lines only. Occasionally you will find a setting in four part harmonic arrangement. Dare we hope that at some time not only the choir but the whole assembly might sing “All People That On Earth Do Dwell” (#578) or “Silent Night,” (#332) in harmony?

Psalm Tones
In the Sunday Responsorial Psalm section the tones for the chanting of the psalms have been provided in the pew edition. Usually on Sunday the psalmist sings the verses and the assembly responds with the refrain. Other occasions, such as Morning and Evening Prayer, might offer opportunity for the whole assembly to sing the tones, alternating verses.

Grouping of Hymns
The Table of Contents gives a good representation of the resource, however, the title “Hymns, Psalms and Canticles” indicates little about the content therein. Moving successively from #300 through to #695 there is a loose conceptual thread. The thread is most noticeable from #300–#422 as we fly through the liturgical year from Advent to the Feast of the Holy Trinity. Subtitles of seasons were not included above these hymns in order that planners not be constrained by the seasonal expectation.

Even within this loose framework, certain hymns stand out as not confined to a specific season, for example “O Christ, the Healer” #354 is most appropriate for the sacrament of the sick, but it sits within the Lenten section. It is placed here because its suggested tune ERHALT UNS, HERR is #352. Hymns appropriate to various sacraments are gathered together throughout the book, for example sacrament of reconciliation #620–#625, marriage #626–#633, funerals #635–#648; but the best reference basis is still the Liturgical and Topical Index.

Choir and Instrumental Edition
The choir edition and instrumental edition have exactly the same content. Either may be used by choir director, choir members singing harmony, guitarists, organists, keyboardists, and other instrumentalists. Chord identification is given for 90% of the material in an attempt to make the book helpful for any form of accompaniment. As mentioned earlier, the layout of the instrumentalist edition allows it to lie flat on the organ music rack or on a music stand. Descants are available within these editions to be used by either singers or other soprano instruments available to the parish.

Conclusion
Further articles could be written on the Canadian content, the service music, the material for morning and evening prayer, the manner in which CBW forged a way for the development of other Catholic hymnals, the ecumenical sharing that influenced the whole hymnal explosion in
Canada, or the benefit of the psalm tones used for the lectionary section.

Finally, don't forget to check out the beautiful Foreword by Bishop Raymond Lahey, the then president of the Episcopal Commission on Liturgy, where he reminds us that: "In every age, music became perhaps the most profound way in which the Church prays to its God, for whether it heralds a tentative 'Lord, have mercy' or a singing 'Alleluia!', music is the voice of the soul."

So what have we learned in these past eight years? That the Church in Canada through the vision of its bishops, the wisdom of its parish musicians, the honest critique of all the consultants, the conscientious work of the CBW III Committee, the artful engraving of Mr. Eric Mundinger, and staff of Musicrype Ltd., the persistent production program of Publications Services, and the untiring support of the Episcopal Commission for Liturgy and the National Liturgical Office, we in Canada have a Spirit-filled resource to celebrate the liturgy and live out the gospel message proclaiming God's reconciling love through the risen Lord Jesus. 

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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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The Congregation for Divine Worship and the Discipline of Sacraments has announced the impending publication of a document titled "Directory on Popular Piety in Harmony with Liturgical Life." This article is provided as a resource to be used by parishes, communities, and individuals in conjunction with the Vatican document to examine and renew current devotional life and practices.

Introduction: A Blueprint for the Spiritual Life

The Liturgy, Fount of the Church’s Power

We are privileged to live in the shadow of a great council of the Church. From 1962 to 1965, Catholic bishops from around the world gathered in Rome to take part in the Second Vatican Council. It was by far the largest assembly of bishops ever held, and its goal was nothing less than to revitalize the Church: to stir up and marshal its spiritual resources in order to meet the challenges of the present day. Two particularly cogent phrases from the first paragraph of the Council’s first document, the Constitution on the Sacred Liturgy, further delineate this goal: “to impart an ever increasing vigour to the Christian life of the faithful” and “to strengthen whatever can help to call the whole of humanity into the household of the Church.”

The Council fathers knew that the one true source of the spiritual life is the risen Lord of glory. And they knew that the privileged place of meeting him is the sacred liturgy of the Church. Thus in their landmark document, the Constitution on the Sacred Liturgy, they described the liturgy as “the fount from which all the Church’s power flows” (10). By the liturgy the Council fathers, of course, meant the official, communal worship of the Church in which we celebrate, enter into, and are transformed by the paschal mystery of Christ: the Sunday eucharist, celebrations of the other sacraments and of the word, the liturgy of the hours, and the unfolding of the liturgical year. It was clear to the Council that, to accomplish its task, it would have to draw the attention of the faithful to the liturgy as the foundation of their spiritual lives.

From Attendance to Participation

But the liturgy would have its maximum desired effect only if it was celebrated well, and the quality of the people’s participation had suffered with the passage of time. At worst, the faithful fulfilled their Sunday obligation by being present at mass; at best, they followed the prayers of the priest as he celebrated mass for them. This was not the kind of participation that would rejuvenate the Church. Only full and active participation would accomplish that. The Council made this point in the strongest possible way, saying that “this full and active participation by all the people is the aim to be considered before all else, for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit” (14).

As well, the Council fathers recognized that it would be no easy task to move the Church from passive attendance to active participation, so they called on pastors everywhere to “zealously strive in all their pastoral work to achieve such participation by means of the necessary instruction” (14). But the Council would have to do more than that; it would have to reform the liturgy itself. The liturgy had undergone many changes in the course of
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time, and some of these changes had actually impeded the participation that the Council now desired.

In order to make the liturgy once again accessible to the people, the Council launched an ambitious restoration of the sacred rites, stripping away those elements, overlaid through the centuries, that impeded full and active participation. Laying the groundwork for this reform, the Council said, “The rites should be marked by a noble simplicity; they should be short, clear, and unencumbered by useless repetitions; they should be within the people’s powers of comprehension and as a rule not require much explanation” (34).

Daily Prayer in the Christian Spiritual Life

There can be no doubt about the primary focus of the Council’s blueprint for the spiritual renewal of the Church: since the liturgy is the privileged place for meeting the risen Lord, full, conscious and active participation in that liturgy is the unique foundation on which our spiritual lives depend.

But the Council was quick to point out that the spiritual life “is not limited solely to participation in the liturgy” (12). And so it moved forward to its second point: we need to pray, not only in the liturgy, but in our daily lives as well. If our relationship with the Lord, founded and formed in the liturgy, is to remain vibrant and strong, if we are to endure as effective agents of witness to Christ in the world, the Christian spiritual life must be sustained and nurtured from day to day.

The Council’s call for daily prayer has particular relevance today. We live in busy times, and we have to be deliberate in making time for prayer. We have to know its importance in our spiritual lives.

Devotions in the Christian Spiritual Life

Finally, in its promotion of ongoing prayer, the Council turned its attention to devotions. By devotions we mean those various religious observances and prayers (outside the liturgy) that have become popular among Catholics during the course of time. Some devotions, such as the rosary and the stations of the cross, are well known to everyone and enjoy the highest commendation of the Church. Others are simply found in various publications or are proposed by one group or another from time to time.

The Council fathers were well aware of the contribution devotions have made to Catholic life, and they included them in their blueprint for the spiritual renewal of the Church. They cautioned, however, that every devotion, if it is to support and nourish our spiritual lives, must be in harmony with our experience of the Lord in the liturgy.

Thus the Council offered its endorsement and proviso: “Popular devotions of the Christian people are to be highly endorsed, provided they accord with the laws and norms of the Church … But these devotions should be so fashioned that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some way derived from it, and lead people to it, since, in fact, the liturgy by its very nature far surpasses any of them” (13). Thirty-seven years after the approval of the Constitution on the Sacred Liturgy it seems opportune to explore the Council’s teaching on devotions in the life of the Church.

From Liturgy to Devotional Prayer

Derived from the Liturgy, Leading People to It
Praise and Thanksgiving

An air of thanksgiving surrounds the Church’s normative event, the Sunday eucharist. We call our celebration “the eucharist” and “eucharist” means “thanksgiving.” In other words, we come together as Church on Sunday to give thanks, “to celebrate the thanksgiving.” At the heart of this Sunday event is the Church’s great thanksgiving meal with its majestic table blessing, the eucharistic (thanksgiving) prayer. We share the “thanksgiving” food
and drink with thanksgiving in our hearts to the God who brings us salvation. In brief, the Sunday eucharist reveals and identifies the Church as a thanksgiving people, a people whose very life is one of praise and thanksgiving to the God of salvation.

If our devotional life is to flow out of the liturgy and lead us back to it, then it too must be filled with praise and thanksgiving. One is reminded of Saint Paul’s admonition to the Thessalonians: “Rejoice always, pray without ceasing, give thanks in all circumstances, for this is the will of God in Christ Jesus for you” (1 Thessalonians 5.16–18).

If we want to appreciate better the significance of thanksgiving as the defining feature of our Christian lives, we need look no further than the secular world around us. Secular society does not deny the existence of God; it simply ignores God. What distinguishes Christians is that they pay attention to God. In their experience of salvation they can do nothing other than render praise and thanks to God for the gift they have received. Ignoring the goodness of God is the most “thankless” thing the world can do.

In the Church’s liturgy of the hours, morning and evening prayer are celebrations of praise and thanks to God. Our own morning and evening prayer, no matter how brief or prolonged, should likewise surround the day with praise and thanks to God for the gift they have received. Ignoring the goodness of God is the most “thankless” thing the world can do.

We thank you for the gift of life, for the gift of faith, and for the friendship of this meal. To you be glory and honour for ever and ever.

(Response) Amen.

A fully developed thanksgiving prayer will also include a petition:

Lord our God, you are source of all life and the giver of all good gifts. We thank you for your presence and your goodness in our lives. May we always remember you in our hearts and praise you in everything we do. We ask this through Christ our Lord.

(Response) Amen.

When we pray in this manner and when we eat and drink with genuine thanksgiving in our hearts, we are building a formidable bridge between our daily lives and our Sunday celebration. We move from thanksgiving meal to thanksgiving meal in the way that the liturgy has always intended. The Church’s eucharist is unique in the depth and breadth and in its inner truth, but every meal celebrated in thanksgiving is a sacred meal that is precious in the eyes of God.

Now, consider the prayer that many Christians have learned by heart:

Bless us, O Lord, and these your gifts, which we are about to receive from your bounty through Christ our Lord. Amen.

Notice that the focus of the prayer is not on God but on ourselves. It asks God to bless us, rather than thanking God for being God. It is really not a table blessing.

Praying for the Church and the World

Some of us will have fond memories of the prayers we used to say as children: God bless mommy, God bless daddy, God bless uncle George with his broken foot, God bless Fido the pup. A child’s world is pretty small. But when we are adults and when
we stand in the household of God to offer prayers of intercession, our reach extends to the whole Church, to the whole world, and to all the brothers and sisters in our own community of faith. These are the general intercessions. This is the prayer of the faithful, the universal prayer of the Church.

Intercessory prayer of this kind is another fundamental characteristic of the Christian life. Having clothed ourselves in Christ, as the baptismal liturgy proclaims, we see the world through the eyes of the Lord, feeling its pain and anguish and earnestly desiring its salvation.

In our devotional prayer we have not always done the same. It is all too easy to change the pattern, to forget that Christians are dedicated to the salvation of the world, to be oblivious to the needs of the brothers and sisters in our own community of faith, to turn petitions always inward on ourselves, to pray simply for our own personal needs.

Devotional prayer that is in accord with the liturgy turns us outward to the world. We pray for all who suffer, remembering the tragedies of violence, war and oppression, of sickness and starvation, of earthquakes, hurricanes and floods. We pray for healing among nations and for peace and justice throughout the world. We remember our parish as well. We pray for the sick and the homeless, the lonely and those who live in fear. We pray with the compassion of the Lord, and we pray with the confidence of those who know the loving-kindness of their God.

**Devotional Prayer from a Different Era**

Many of the devotional prayers that are still within reach today are products of the Middle Ages. They come to us from a time when the people had little experience of the joy of salvation or of the prayer of praise and thanksgiving at the Sunday eucharist. By and large, the people were consumed with feelings of sinfulness and guilt: Their prayers focussed more on petitions for forgiveness and redemption than on praise for God's mercy. In view of this, we need to look carefully at formalized prayers before we make them part of our devotional life; they may not truly accord with the liturgy. It will be useful to take two examples from prayers that are sometimes added to the rosary.

The first one, “Hail, Holy Queen,” begins as follows: “Hail, holy Queen, mother of mercy, our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve.” The prayer is beautifully crafted, but the problem with the text is very clear: we are not “banished children of Eve.” From the liturgy we know that we are children of God. We have passed through the waters of baptism and we have become a new creation, reborn in Christ. And at the holy table of the eucharistic feast we gather with the Lord as his most beloved friends.

Another prayer that is sometimes added to the rosary is the following: “O Jesus, forgive us our sins, save us from the fires of hell, and lead all souls to heaven, especially those most in need of your mercy.” Although the petition for those in need of God's mercy expresses a desire for the fullness of God's reign, it also raises some questions. How are the sentiments of this prayer related to our experience of God's forgiveness in the Church's sacraments? How could we say this prayer after daily Mass, for example, when we have just entered into the most intimate communion of love and life with God in the body and blood of Christ. The eucharist itself is the ultimate sign of the forgiveness of sin.

There will be times, of course, when we need to pray for forgiveness. But what our liturgical prayer teaches us is that the praise and thanksgiving of God should be always on our lips.

**Harmonizing with the Liturgical Seasons**

**Unfolding the Paschal Mystery**

Sunday after Sunday, the household of faith comes together in full assembly to meet the Lord and gather at table with
him. This weekly assembly on the Lord’s Day is the foundation of the liturgical year, the Church’s year of grace. It is the privileged point of encounter with the risen Lord of glory, who calls the world to salvation and leads it into the mystery of his passage through death to the life of the kingdom of God.

Overlaid on this sequence of Sundays are the seasons of the Church year: Advent, Christmas, Lent and Easter. These seasons highlight particular aspects of the mystery of Christ and the Church, and mark the journey of God’s people to the fullness of kingdom life; at the centre of the year of grace stands the splendid three-day festival of the death and resurrection of the Lord: the Easter Triduum or Paschal Feast.

The liturgical year frames and shapes our corporate journey as Church. Thus, when we turn our attention to devotional prayer, we should choose devotions that match the changing seasons of that journey. If we pray the rosary, for example, the joyful mysteries harmonize with Advent and Christmas, the sorrowful mysteries with Lent, and the glorious mysteries with Easter. The way of the cross reflects the journey of Lent.

**Monthly Devotions**

Long before the present reform, a series of monthly devotions came into common use. Each month was given over to a particular devotion that was usually related to a feast that occurred within that period of time. Having no official status, their arrangement varied according to place and time, but the usual sequence was as follows:

<table>
<thead>
<tr>
<th>Month</th>
<th>Devotion</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>The Holy Infancy</td>
</tr>
<tr>
<td>February</td>
<td>The Holy Trinity</td>
</tr>
<tr>
<td>March</td>
<td>Saint Joseph</td>
</tr>
<tr>
<td>April</td>
<td>The Holy Ghost</td>
</tr>
<tr>
<td>May</td>
<td>The Blessed Virgin Mary</td>
</tr>
<tr>
<td>June</td>
<td>The Blessed Sacrament &amp; the Sacred Heart of Jesus</td>
</tr>
<tr>
<td>July</td>
<td>The Precious Blood of Jesus</td>
</tr>
<tr>
<td>August</td>
<td>The Most Pure Heart of Mary</td>
</tr>
<tr>
<td>September</td>
<td>The Holy Cross</td>
</tr>
<tr>
<td>October</td>
<td>The Holy Angels &amp; the Rosary</td>
</tr>
<tr>
<td>November</td>
<td>The Holy Souls in Purgatory</td>
</tr>
<tr>
<td>December</td>
<td>The Immaculate Conception</td>
</tr>
</tbody>
</table>

Before the liturgical reforms, which made available to people the rich fare at the table of God’s word and a genuine opportunity to participate fully, consciously, and actively in the liturgy, this monthly rhythm fed a particular spiritual hunger. Today, we can see that these monthly devotions are quite separate from the seasons and feasts of the liturgical year. A few examples will demonstrate this.

The month of May was dedicated to Mary, ending with the feast of Mary, Queen of All Saints celebrated on May 31. (In the revised calendar the Visitation of Mary is celebrated on May 31, and the Queenship of Mary on August 22.) But the *month* of May, on the liturgical calendar, does not have a series of Marian celebrations. On the contrary, almost the whole of May falls within the Church’s celebration of the fifty days of Easter. The May devotion to Mary frequently drew the faithful’s attention away from the Easter mystery, which should have been the focus of their devotional prayer.

The monthly devotion for October centred on the Holy Angels and the Holy Rosary. October 2 is the memorial of the Guardian Angels, and October 7 is the memorial of Our Lady of the Rosary, but during this same month the liturgical calendar has many other equally important celebrations: Saint Theresa of the Child Jesus, Saint Francis of Assisi, Saint Theresa of Jesus, Saint Marguerite d’Youville (a Canadian saint), and Saint Luke, the author of the third gospel and the Acts of the Apostles. Once again the monthly devotion does not keep pace with the liturgical calendar.
November was dedicated to the Holy Souls in Purgatory because November 2 is All Souls Day. However, the monthly devotion ignores the solemnity of All Saints (November 1) and other major celebrations, and it takes no account of the arrival of Advent and the beginning of new Church year. The fact is that the liturgical calendar shows no inclination to dedicate the month of November to the commemoration of those who have gone before us in faith; but this does not mean that the faithful departed are neglected, for every celebration of the eucharist throughout the year now calls them to mind in prayer.

This brief examination of the old monthly devotions simply illustrates the need to choose devotions that harmonize and resonate with the seasons of the liturgical year. In this way we stay attuned to the journey that we make together as Church on our way to the kingdom of God. Our attention to this is not simply a question of the past. One recent devotion, inspired by Saint Faustina, has produced its own calendar. Among other things it proposes that a feast in honour of the Divine Mercy should replace the Second Sunday of Easter and be preceded by a public novena commencing on Good Friday. The public observance of this dimension of the devotion conflicts with the Church's public celebration at the heart of the liturgical year.

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard his equality with God as something to be exploited, but emptying himself, taking the form of a slave, being born in human likeness.

And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross.

Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Church, in its liturgy, has always acknowledged Jesus as the exalted Lord of glory. We need only note the conclusion to its prayers to the Father: "We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever."

Popular devotion has not always followed this lead. Older prayers tended to focus on the earthly life of Jesus, sometimes seeming to ignore the truth proclaimed in the Apostles' Creed: "On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father."

Older devotional prayers often tend to focus exclusively on particular events in the earthly life of Jesus. However, genuine devotional prayer needs to express the Church's belief that Jesus has been exalted as Lord, and that the members of his body are called to share in his glory.

\[1\] Although Pope John Paul II has recognized the devotion by adding the designation "Divine Mercy Sunday," he stops short of replacement. The liturgical texts of the day remain mandatory.
The Way of the Cross
The devotion that we know as the way or stations of the cross developed in the late Middle Ages as a method of meditating on the passion and death of our Lord. Its roots, however, go back as far as the Peace of the Church under Constantine (313). Christians, now free from persecution, were eager to visit the Holy Land and follow in the footsteps of Jesus on his way to the cross. This desire, which was a feature of medieval life, was intensified by the crusades mounted by Christian princes in the eleventh, twelfth and thirteenth centuries to recapture the Holy Land from the Muslims.

Despite the yearnings of the heart, the vast majority of European Christians would never be able to visit the Holy Land, and it became popular to set up an “imitation” way of the cross on home ground. The word “station” is used in the sense of a gathering-place, and the faithful would move from station to station, reflecting on the various events that marked Jesus’ journey to the cross.

Like most popular devotions, the stations of the cross developed in a kind of haphazard way, following local imagination and taste; the number of stations might range from eight to forty. It was not until the eighteenth century, under Pope Clement XII, that the number of stations was set at fourteen. Nine of these commemorate events related in the gospels; the remaining five are drawn from early popular practice.

In recent times, many communities have added a fifteenth station commemorating the resurrection of the Lord. This addition helps to make the stations of the cross a more complete devotion that takes into account the whole of the paschal mystery of Jesus through death to resurrected life and glory. Some local communities have even developed a parallel set of fourteen stations marking the early Church’s post-resurrection encounters with the risen Lord.

With the blossoming interest in scripture within the Catholic community, another scriptural variation on the way of the cross has also taken hold; it begins with the Agony of Jesus in Gethsemane and omits some of the traditional non-scriptural stations in favour of incidents mentioned in the gospels. It was this form of the devotion that was celebrated by Pope John Paul II on Good Friday in 1991 and again in 1994 in the Coliseum at Rome:

- Jesus in the Garden of Gethsemane.
- Jesus is betrayed by Judas.
- Jesus is condemned by the Sanhedrin.
- Jesus is denied by Peter.
- Jesus is condemned by the people.
- Jesus is crowned with thorns and clothed in purple.
- Jesus carries the cross.
- Jesus is assisted by Simon of Cyrene.
- Jesus meets the women of Jerusalem.
- Jesus is crucified.
- Jesus speaks to the thief.
- Jesus speaks to his mother.
- Jesus dies on the cross.
- Jesus is buried.

The devotion may experience further development as time goes on.

Prior to the reforms of the liturgy it was a common practice in many places to gather for the stations of the cross on Good Friday. (At that time Good Friday was understood as part of Lent.) With the reforms of Pope Pius XII a new understanding of the celebration of Holy Week emerged. The season of Lent concludes and the three-day festival begins with the celebration of the Mass of the Lord’s Supper on Holy Thursday evening. The solemn celebrations on Holy Thursday, Good Friday and Easter, together with the celebration of the Liturgy of the Hours, constitute a single feast spanning three days. In view of these reforms, the appropriateness of scheduling the stations of the cross in addition to the principal liturgies of the Triduum needs to be reconsidered.
In the Spotlight • Devotions in the Life of the Church

Eucharistic Devotion

Since the Middle Ages, prayer before the blessed sacrament has been the most popular devotion to our Lord and has enjoyed the highest commendation of the Church. Eucharistic devotion, however, has taken many forms over the course of centuries. Today, with the Council’s liturgical reforms underway, the Church is intent on ensuring that the present-day practice of eucharistic devotion is in accord with the sacred liturgy.

A Foundational Principle

The celebration of the eucharist is the normative and foundational activity of the Church. Since the pre-eminence of the eucharistic celebration had become somewhat obscured with the passage of time, it was necessary in our day for the Church to reassert its central place in the Christian life. In its document, On Holy Communion and the Worship of the Eucharistic Mystery Outside of Mass (June 21, 1973), the Sacred Congregation for Divine Worship says:

The celebration of the Eucharist is the centre of the whole Christian life both for the universal Church and for the local congregations of that Church. For ‘the other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are directed towards it’ (1).

It was with this same need in mind that the Council fathers, when they addressed devotions in their Constitution on the Sacred Liturgy, pointed out that “the liturgy by its very nature far surpasses any of them” (13). It was important to say this, since at least in some parts of the Church the faithful had come to rely more on devotions (including eucharistic devotion) than on the liturgy itself.

All too often in the life of the Church, eucharistic devotions appear as just one item on the devotional “menu” available to believers. In fact, we need to keep in mind that, strictly speaking, the activities we call “eucharistic devotions” are not “devotions,” but rather they are part of the Church’s official worship; to use the Church’s more accurate language they are “the worship of the eucharist outside mass.” Derived directly from the Church’s celebration of the eucharistic sacrificial meal, eucharistic worship outside mass is a thoroughly liturgical act, governed by the Church’s liturgical law, and not subject to the degree of creativity that characterizes popular devotions.

The History of Eucharistic Devotion

The fundamental shape of the eucharist is that of a sacred meal, since its origin is the supper that Jesus took with his disciples the night before he died. In fact, one of the principal names for the eucharist is the Lord’s Supper.

Following the basic pattern of every meal, the eucharistic celebration has the table at its centre, with the household gathered round. The table blessing is prayed over the bread and wine, and the community then shares in the holy food and drink.

By its very nature, every family meal is about shared life. This is true of the eucharist as well, but here the sharing of life has sacramental depth. The risen Lord himself presides at the Church’s sacred meal, and it is he who shares his life with us. We partake of the table’s food and drink, which has become the body and blood of Christ, and our lives are transformed. We become what we receive; we become the body of Christ.

Such is the long witness of the Church. Saint Leo the Great (?390–461) said, “For the effect of partaking of the body and blood of Christ is nothing other than that we pass over into what we receive” (Sermon 63, 7). And Saint Augustine makes the same observation:

If you wish to understand the body of Christ, listen to the Apostle as he says to the faithful, “You are the body of Christ and his members” (1 Corinthians 12.27). If, therefore, you are the body of Christ and his members, your mystery has been placed on...
the Lord's table; you receive your mystery. You reply "Amen" to that which you are (Sermo 272).

During the Middle Ages a number of events altered the faithful's perception of the eucharistic celebration. The most devastating of these events was the decline in sacramental communion. The people simply did not partake any more of the holy food and drink of the Lord's table. We have already seen that sharing at the Lord's table had so greatly declined that the bishops at the Fourth Lateran Council (1215) found it necessary to command the faithful to receive communion at least once a year.

The reasons for the decline in sacramental communion are somewhat obscure, but we do know that the faithful considered themselves unworthy. The Church's need to emphasize the divinity of Christ in the face of the Arian heresy was perhaps the chief contributing cause.

In any event, the people, bereft of communion, wanted at least to see the host. This "seeing" of the host and the adoration of the Lord that accompanied it was soon called "spiritual communion," and some distinguished writers began to suggest that this spiritual communion was almost as efficacious as the actual reception of the body and blood of Christ.

With this movement toward seeing the host underway, a synod at Paris in the early thirteenth century prescribed the elevation of the consecrated bread and cup. In some localities the church bells were rung, and people would run to the church to see and adore. After a few decades, the practice of elevating the consecrated elements had spread throughout the whole of Europe.

It was only one step from the prolonged elevation of the host during the celebration of Mass to the exposition of the host, outside Mass, in a monstrance. This devotion gained momentum and became popular everywhere. By now the faithful's picture of the Mass had changed dramatically. In the popular mind the primary purpose of the Mass was no longer the building up of the body of Christ by partaking of his body and blood, the holy food and drink at the Lord's table. Instead, the primary purpose of the Mass was thought to be the making present of Christ on the altar. And the eucharistic prayer, no longer recognized as the table blessing of the feast, was seen uniquely as the prayer of consecration that effected Christ's presence in their midst. The consecration, not communion, was now viewed as the defining action of the mass, and communion, whenever it was given to the faithful, most often took place outside Mass.

**Eucharistic Devotion Today**

The Second Vatican Council set in motion a sweeping reform of the Church's sacred rites, and the most valuable outcome of this work has been the restoration of the traditional shape of the eucharist. Once again the eucharist looks like the sacred meal it is. Once again the eucharistic prayer has become the table blessing of the feast. And finally, once again, the faithful are sharing the holy food and drink of the Lord's Supper.

But it is less than forty years since the Constitution on the Sacred Liturgy was proclaimed (December 4, 1963), and the Council's renewal program is just beginning to take shape. At the same time the Church wishes to maintain the practice of eucharistic devotion, but in such a way that it accords with the liturgy. Given the historical material that we have just examined, it is imperative today to ensure that eucharistic devotion draw its inspiration from the sacred liturgy and lead the people towards it.

Eucharistic devotion needs to be seen as directly related to the eucharist as a sacred meal. The reserved sacrament continues to exist under the form of bread and wine—food to be eaten and drink to be drunk. In fact, the sacred elements are reserved for Viaticum: food and drink for the dying. When communion is given as Viaticum, we pray:
God of peace,
you offer eternal life
to those who believe in you;
you have refreshed your servant N.
with food and drink from heaven:
lead him/her safely
into the kingdom of light.
We ask this through Christ our Lord.

Helping Us Move
from Sunday to Sunday
The eucharist is a privileged meeting with
Christ who reveals God's infinite love for
all people and draws us into communion.
The nature of the eucharist as a sacred
meal needs to dictate the language of the
prayer that accompanies eucharistic ado-
ration. Three examples follow.

• Savouring the Mystery
Our conversation with the Lord and our
reflections in the presence of the blessed
sacrament allow us to prolong and rein-
force the dispositions and sentiments that
we brought to the eucharistic celebration.
For example,
What an unaccountable privilege it is to be
invited by the risen Lord to share his table.
What a great sign of love this is. How loving
the Lord is that he would share his very life, his
divine life, with us. How wonderful it is for all
of us to be gathered with the Lord. He sits us
at the feast of the kingdom of God, where we
experience the joy of salvation.

• Savouring Communion of Life
A festive meal is always a social event; it
draws the family together and celebrates
its shared life. The eucharist, more than
any other meal, does that too. It draws us
into communion of life with one another
in Christ. Our conversation with the Lord
and our reflections in the presence of the
blessed sacrament can reflect this shared
life. For example,
How marvellous it is that the Lord gathers us
together in the Spirit at his sacred table. He
invites us all to the one table to share the one
bread and cup and to become one body, one
Spirit in him. We share his life together. How
much we should honour and cherish one
another, for the Lord lives in us and we live in
him.

• Keeping Covenant
The eucharist is a covenant meal, and in
holy communion we do more than “receive” the body and blood of Christ; we
commit our lives, in Christ, to the glory of
God. The verbal exchange (“The body of
Christ. Amen ... The blood of Christ. Amen”) is a covenantal transaction in
which we who share the life of Christ
affirm and pledge that we will be Christ in
the world. Our conversation with the
Lord and our reflections in the presence of
the blessed sacrament can draw upon this
important dimension of the Church's sacred meal. For example,
What a privilege it is to be called by the Lord
to be his disciples in the world. What a chal-
lenge it is as well. The Lord depends on us
to be his presence in the world, to be faithful
witnesses to his love, to bring his good news to
those around us by the example of our lives.
We have nothing to fear. The Lord is with us.

Exposition and Benediction
Prayers before the blessed sacrament may
take place at any time in the chapel of
reservation or wherever the tabernacle is
found. But there are more public occasions
when the host is exposed in a monstrance,
ciborium, or pyx for the devotion of the
faithful. Exposition usually concludes with
a blessing with the sacrament. The
Roman document, On Holy Communion
and the Worship of the Eucharistic Mystery
Outside of Mass, lays down some guidelines
for these occasions.

When the sacrament is exposed for a brief
period of time, the document indicates
that before the blessing with the sacra-
ment a fitting amount of time should be
allowed for readings of the word of God,
for hymns, prayers and for a period of
silent prayer (89). It will be important, of
course, to ensure that these readings,
hymns and prayers are directly related to
the devotion at hand. The document itself
lists a multitude of such readings, hymns
and prayers.

A prolonged period of exposition (for
example, from 9:00 a.m. to 3:00 p.m.
daily) is a common form of eucharistic

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devotion in parishes. An annual time of solemn exposition is recommended (86). This replaces the old Forty Hours Devotion that was widely practised in the period before the Second Vatican Council. The practice of lengthy exposition requires the permission of the local bishop and may be approved only in churches where the faithful assemble in large numbers (see 87). Still longer periods of exposition require grave and general necessity and the guarantee of large numbers.

The practice of eucharistic devotion is one form of witness to the enduring presence of the Christ to his Church. However, it is always to be remembered that this particular mode of presence is by no means the sole locus of Christ's presence and that this sacramental presence is, in fact, derivative of Christ's abiding presence in his Church. Indeed, the vocation of every parish community is to give witness to the presence of Christ in the world by engaging in the works of mercy, justice and reconciliation.

Pope Paul VI, writing on the presence of Christ that runs through the eucharistic celebration and the whole life of the Church, reminds us that the presence of Christ in the eucharistic food and drink "is called the real presence not to exclude the other kinds as though they were not real, but because it is real par excellence" (Mysterium fidei, encyclical on the doctrine and worship of the eucharist, September 3, 1965; 39). Through the celebration of the eucharist the faithful are transformed into the body of Christ and become the living, sacramental presence of Christ in the world.

There is a rich possibility of renewed spiritual life if we focus eucharistic devotion with the Council's vision of the eucharist as the centre of the whole Christian life.

**Devotion to the Saints**

**The Communion of Saints**

We are all familiar with the Apostles' Creed and the phrase that reads, "I believe ... in the communion of saints." The Church's faith in this truth, proclaimed throughout the centuries in the liturgy of baptism, is drawn from the experience of eucharistic communion: the sharing of holy people in holy things.

Sunday after Sunday we come together with the risen Lord to celebrate the eucharist; there, at the holy table, the Lord shares with us his very life. This is an astonishing truth. We receive the body and blood of Christ, and we become what we receive. From eucharist to eucharist we become ever more the body of Christ and the living temple of the Holy Spirit—living sacraments, signs, witnesses to Christ for the world. We become a communion of saints—the ones who share the holiness of God. This is what Saint Paul understood when he greeted the Church at Ephesus: "Paul, an apostle of Christ Jesus by the will of God, to the saints who are in Ephesus and are faithful in Christ Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ" (Ephesians 1.1–2).

This divine exchange, this holy communion, is nothing less than a sharing in kingdom life, for the eucharistic celebration is already, in anticipation, the Divine Liturgy, the feast of the kingdom of God: "In the earthly liturgy we take part in a foretaste of that heavenly liturgy celebrated in the holy city of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God, a minister of the holies and of the true tabernacle" (Constitution on the Sacred Liturgy, 8). This is why we proclaim our union with the angels and saints in the eucharistic prayer: "And so, we join the angels and the saints as they sing their unending hymn of praise." The liturgy joins the saints on earth to the saints in heaven in a cosmic prayer of praise.

The joy of this communion, that bridges time and space and makes us one in life and love, is a treasure of our spiritual lives. At the Easter Vigil we travel in procession to the font of baptism, joyfully praying the litany of the ancient saints and holding in our hearts the elect who will pass through...
the waters of new birth to join the saints in glory. And in the grand cathedrals of the world, we stand surrounded by the stained-glass and wood-carved images of those same saints whom we now join in the heavenly hymn of praise.

**Drifting from the Centre**

We have always been devoted to the saints, but in the Middle Ages this devotion took a new direction—one that requires some explanation. During the Middle Ages the spirit of the faithful seemed to change. They carried a heavy burden of sin and guilt and a conscious fear of the wrath of God. Many factors were at work, but human disaster was certainly one of them. A series of dreadful plagues swept over Europe, devastating towns and cities and striking terror into people everywhere. Many interpreted these events as punishment for sin by an angry God.

We need to note, however, that these feelings of sin and guilt and this terrible fear of God stands in stark contrast to everything the liturgy proclaims. In the Sunday eucharist the risen Lord himself reaches out and touches our lives, inviting us to gather with him at a sacred meal of shared life and love. In the Sunday eucharist we experience God as our loving Father, and we recognize ourselves as beloved children, so cherished that we have been given a share in the life of the beloved Son. In the Sunday eucharist we know that we have nothing to fear.

But the faithful of the Middle Ages no longer had that experience. Sharing at the Lord's table had so greatly declined that the bishops at the Fourth Lateran Council (1215) found it necessary to command the faithful to receive communion at least once a year. Moreover, the entire liturgy had become the preserve of bishops and priests alone, the people remaining silent, simply praying their private prayers; likewise for the mission of the Church in the world, the apostolic witness to the good news. The people rarely saw themselves as saints; most often they saw themselves as sinners.

In fear of God, the faithful turned more and more to the saints to intercede for them in heaven. As might be expected, this was especially true of Mary, the mother of the Lord. She was approached as the refuge of sinners, whose pleading for mercy would always be heard by her Son.

The cult of the saints soon got out of hand, as people looked everywhere for miraculous cures and promises of forgiveness and salvation. News spread rapidly when prayers were answered or when particular formulas of prayer seemed to succeed; saints were sorted out for certain groups (farmers, sailors, travellers) and certain needs (mothers giving birth, ill health).

The reported exploits of one saint or another spread so quickly and widely that Church leaders had to intervene to stem abuse. They set up tribunals to investigate claims and finally established a formal process leading to canonization. But the movement could not be stopped, and the faithful, cut off from liturgical expression, drifted away from the centre of the Christian spiritual life.

What was taking place was a dramatic shift in the spiritual life of the faithful. Instead of turning to God in confident prayer, the people pursued the intercession of the saints in heaven, hoping and trusting that they could fulfil their needs and change the mind of God.

This also represented a new attitude toward the saints themselves. They had been seen as fellow members of the communion of saints, as the saints in heaven who joined the saints on earth in the eucharistic prayer of praise, and as inspiring examples of the Christian way of life. Now, most of this was left behind as the faithful pursued the saints for their extraordinary powers.

The problem, of course, was not with intercession as such. We have always asked the saints on earth and the saints in heaven to remember us in their prayers. We have the example of Saint Paul, who asked the Thessalonians for their prayers:
"Finally, brothers and sisters, pray for us, so that the word of the Lord may spread rapidly and be glorified everywhere, just as it is among you" (2 Thessalonians 3.1). The problem was rather with the notion that we could use the saints to bend the mind of God.

**Derived from the Liturgy and Leading People to It**

The experience of the Middle Ages demonstrates how important it is for us to anchor our spiritual lives in the liturgy of the Church. As we follow the blueprint for renewal set down by the Second Vatican Council, the following observations come to mind:

- Centre devotional prayer on God, whom we approach with confidence and without fear. It was, of course, the Lord himself who instructed us to pray, "Our Father in heaven ..."

- Honour the saints by remembering them as they are celebrated in the Church's year of grace:
  - praise God for their virtues and holiness of life;
  - aspire to imitate their goodness and continue their good works;
  - seek their intercession for the needs of the whole Church.

- A daily missal or missalette can help us keep in touch with their celebrations throughout the year.

- Pay special attention to those saints who have some particular connection with our lives:
  - the saint whose name was given us in baptism;
  - the patron saints of our parish and cathedral church;
  - the principal patron of Canada (St. Joseph, March 19);
  - the saints of recent times who exemplify our particular calling or station in life;
  - Canadian saints: e.g., St. Marguerite Bourgeoys (January 12), St. John de Brébeuf & St. Isaac Jogues (September 26), and Saint Marguerite d'Youville (October 16).

- Avoid superstitious practices that are totally out of keeping with our liturgical experience of prayer:
  - identifying certain saints with specific needs;
  - pursuing saints for miracles;
  - devotions that promise specific results;
  - devotions that claim that prayers must be said in a particular order or pattern to obtain results.

**Mary and the Church**

Mary has always held the pre-eminent place among the saints, for she is the mother of our Lord Jesus Christ, who is the Word become flesh and the saviour of the world. The Second Vatican Council, in chapter eight of its *Dogmatic Constitution on the Church*, described in considerable detail the role of Mary in the mystery of Christ and the Church.

Mary's role as model (or image) of the Church is particularly important to our spiritual lives. Christians remember well the response that Mary gave to the message she received from God: "Here am I, the servant of the Lord; let it be with me according to your word" (Luke 1.38). Mary's answer was the foundation of everything else that followed. As the body of Christ, the Church, our lives too are founded on the response we give to the call of God. From Sunday to Sunday, in the Church's eucharistic prayer, we proclaim our covenantal Yes to God: "Through him, with him, in him, in the unity of the Holy Spirit, all glory and honour is yours, almighty Father, for ever and ever. Amen." The Great Amen is what nourishes and sustains us. It is this Amen that we proclaim and live out in the whole of our Christian lives.

In accordance with God's plan, Mary conceived in the power of the Holy Spirit and from her womb gave birth to Jesus. The Church is a mother, too. In the power of the Spirit, the Church brings forth new creatures in Christ from the womb of the font. And it nurtures the brothers and...
sisters of God's household at the table of the eucharist.

The wonderful Canticle of Mary (Luke 1.47–55) is also the canticle of the Church. We pray it in praise of a God who has fulfilled his promise in us today:

My soul magnifies the Lord,
and my spirit rejoices in God my Saviour,
for he has looked with favour on the lowliness of his servant.

Surely, from now on all generations will call me blessed;
for the Mighty One has done great things for me,
and holy is his name.

His mercy is for those who fear him
from generation to generation.

He has shown strength with his arm;
he has scattered the proud in the thoughts of their hearts.

He has brought down the powerful from their thrones,
and lifted up the lowly;
he has filled the hungry with good things,
and sent the rich away empty.

He has helped his servant Israel,
in remembrance of his mercy,
according to the promise he made to our ancestors, to Abraham and his descendants forever.

Feasts of Mary
The primary way that we show our respect and affection for Mary is by our participation in the liturgies that celebrate her role in God's plan of salvation. Her feast days celebrated in Canada are as follows:

<table>
<thead>
<tr>
<th>Feast</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mary, Mother of God</td>
<td>January 1</td>
</tr>
<tr>
<td>Our Lady of Lourdes</td>
<td>February 11(^2)</td>
</tr>
<tr>
<td>Visitation of Mary</td>
<td>May 31</td>
</tr>
</tbody>
</table>

\(^2\text{Formerly viewed as Marian feasts, the Presentation (February 2) and Annunciation (March 25) are now celebrated as feasts of the Lord.}\)

Our Lady of Mount Carmel
Dedication of Saint Mary Major
Assumption of Mary
Queenship of Mary
Birth of Mary
Our Lady of Sorrows
Our Lady of the Rosary
Presentation of Mary
Immaculate Conception of Mary
Our Lady of Guadalupe

The Rosary
Among the various devotions to Mary, the rosary is held in high regard. The rosary is a method of prayer that combines the repetition of familiar prayers with meditation on the mysteries of faith. It developed into its present form over a period of some four hundred years (from the twelfth to the sixteenth century).

Prior to the twelfth century, the practice of repeating the *Pater noster* (Our Father) had become quite common. As early as the tenth century, the lay brothers of the monastery at Cluny (in present-day France) counted their Our Fathers on knots made of string. This practice spread throughout Europe, the people using pebbles, pieces of bone or even dried berries according to what they had at hand. At this time the devotion was simply called "Pater Nosters."

In the twelfth century, when the first part of the Hail Mary became part of Christian devotion, the Hail Marys were prayed in a similar way. It took some several hundred years before various meditations on the
mysteries of faith were added to the vocal repetition of the prayer. Today these meditations form the central part of the rosary devotion.

Almost from the beginning the rosary had some association with the liturgy. It was sometimes called “the poor man’s breviary,” since its 150 Hail Marys (15 decades) substituted for the 150 psalms that the clergy and others who could read Latin prayed in the liturgy of the hours. A similar arrangement of 150 Our Fathers substituted for the psalms in other parts of the Church. Devotions of this kind developed because the people were effectively cut off from any participation in the liturgy, and they were searching for ways to live the devout life. Eventually people began to pray the rosary during mass, as a way of filling the vacuum left when they no longer had an active role in the celebration of the eucharist.

The rosary, even when prayed in common, is a form of devotional prayer; the eucharist is the official liturgy of the Church. In the liturgy today, the opportunity for full, conscious and active participation of the people in the celebration of the eucharist has been restored. The rosary is no longer needed to fill this particular void. In order to respect the unique character of both forms of prayer, there should always be ample separation in time between the recitation of the rosary (or any other devotional practice) and the liturgy. The separation in time will let the eucharist stand out as the pre-eminent action of the Church.

Outside the liturgy, the rosary remains a popular devotion, and many will find the repetition of familiar prayers an effective way to meditate on the mysteries of faith. In recent times, the inclusion of a short passage from the bible before each decade (the so-called Scriptural rosary) has served to strengthen the meditative character of the prayer.

Normally, five decades of the rosary are said at one time. As we noted earlier, the rosary harmonizes best with the liturgical seasons when we pray the joyful mysteries during Advent and Christmas, the sorrowful mysteries during Lent, and the glorious mysteries during the fifty days of Easter.

**Integrating Liturgy, Devotion and Witness in the World**

In the words of the Constitution on the Sacred Liturgy “the liturgy daily builds up those who are within [the Church] into a holy temple of the Lord, into a dwelling place for God in the Spirit, to the mature measure of the fullness of Christ”; in addition the liturgy “strengthens their power to preach Christ and thus shows forth the church to those who are outside as a sign lifted up among the nations, under which the scattered children of God may be gathered together, until there is one sheepfold and one shepherd” (2). A well-balanced, clearly focussed spiritual life is a valuable and necessary support to a healthy Christian life. To support a vigorous spiritual life from day to day, “Christians are indeed called to pray in union with each other, but they must also enter into their chamber to pray to the Father in secret; further, according to the teaching of the Apostle, they should pray without ceasing” (12). Popular devotions harmonized to the liturgical seasons and in accord with the spirit and character of the liturgy can be an important element of daily life, from Sunday to Sunday.

**Questions for Discussion or Reflection**

1. What evidence do you see of “an ever-increasing vigour to the Christian life of the faithful” ... worldwide? nationwide? in your diocese? in your parish? in your family? in your own life?

2. What evidence do you see that humanity is hearing God's call to communion of life, shared life in God ... worldwide? nationwide? in your diocese? in your parish? in your family? in your own life?

3. What are some of the elements and characteristics of your spiritual life outside the liturgy?
4. What outreach activities support your spiritual life?
5. What prayer activities support your spiritual life?
6. To what extent are popular devotions a support to your spiritual life? Why, Why not?
7. What saints are influential in your life? How? Why?
8. How do your parish and diocese honour their patrons?
9. Comment on how well the devotional activities of which you have some experience or knowledge harmonize with the liturgical seasons. Can you suggest what measures, if any, would bring about a closer harmony?
10. Comment on how well the devotional activities of which you have some experience or knowledge accord with the spirit and character of the liturgy as described above. Can you suggest what measures, if any, would bring about a closer harmony?
11. In light of the above discussion, what prayer experiences might be added to (or substituted for) the prayer activities outside the liturgy … worldwide? nationwide? in your diocese? in your parish? in your family? in your own life?
12. In light of the above discussion, what outreach activities might be added to (or substituted for) the activities outside the liturgy … worldwide? nationwide? in your diocese? in your parish? in your family? in your own life?
13. What examples of the integration (or lack thereof) of liturgy, devotion and witness in the world have you witnessed … worldwide? nationwide? in your diocese? in your parish? in your family? in your own life?

MUSIC FOR THE SUNDAY ASSEMBLY:
Year A – 23rd Sunday in Ordinary Time to the 34th Sunday in Ordinary Time (Christ the King) [Sept. 8–Nov. 24, 2002]

The following pages provide hymn suggestions from the Catholic Book of Worship (CBW) III for the end of Ordinary Time in Year A of the lectionary cycle. Music directors are reminded that these weeks are a good time to begin teaching the assembly whatever new piece of Advent music (if any) you have chosen to introduce this year.

**Hymn Suggestions**
Though hymns are specifically suggested for Entrance, Presentation of the 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.

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 LLERDOD 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 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

It may seem to be stating the obvious to say “during the communion procession always sing a communion hymn,” so perhaps an explanation is needed. It is not true that whatever you sing at communion time is a communion song. The General Instruction of the Roman Missal, 56i gives specific characteristics for this song: “Its function is to express outwardly the communicants’ union of spirit by the means of the unity of their voices, to give evidence of joy of heart, and to make the procession to receive Christ’s body more fully an act of community.” When planning what to sing at communion time, choose something familiar from the extensive list of Communion Processional Hymns listed in the hymnal index, the core of which is found at 595–612.

23rd Sunday in Ordinary Time

548 All the Ends of the Earth (Ps. 98) Entrance
585 Christians, Lift up Your Hearts Entrance
581 Church of God Entrance
531 For the Beauty of the Earth Entrance
435 Lift High the Cross Entrance
507 Lord, Whose Love in Humble Service Entrance
565 Praise, My Soul, the King of Heaven Entrance
318 The King Shall Come Entrance
443 There’s a Wideness in God’s Mercy Entrance
495 We Walk by Faith Entrance
560 God Is Love! The Heavens Are Telling Presentation of Gifts
442 Praise to You, O Christ, Our Savior Presentation of Gifts
530 There Is One Lord Presentation of Gifts
574 We Will Extol Your Praise Presentation of Gifts
341 Arise and Shine Recessional
514 Forth in the Peace of Christ We Go Recessional
508 Go to the World! Recessional
555 Holy God, We Praise Your Name Recessional
517 Lord Jesus, We Must Know You Recessional
521 Now Let Us from This Table Rise Recessional
567  Praise the Lord, You Heav'ns, Adore Him  
     Recessional  
582  Praise the One Who Breaks the Darkness  
     Recessional  
533  Sent Forth by God's Blessing  
     Recessional  

24th–34th (Christ the King) Sunday
In the gospels for many of these Sundays, Jesus uses parables to paint for us a vision of the kingdom of heaven.

684  Bless the Lord (Daniel 3)  
     Entrance  
528  Father, We Give You Thanks  
     Entrance  
560  God Is Love! The Heavens Are Telling  
     Entrance  
475  God, Whose Glory Reigns Eternal  
     Entrance  
553  How Great Is Your Name (Ps. 8)  
     Entrance  
474  Lord, You Search Me and You Know Me  
     Entrance  
649  O God of Wisdom, God of Truth  
     Entrance  
567  Praise the Lord, You Heav'ns, Adore Him  
     Entrance  
318  The King Shall Come  
     Entrance  
443  There's a Wideness in God's Mercy  
     Entrance  
482  Eye Has Not Seen  
     Presentation of Gifts  
513  God, Whose Almighty Word  
     Presentation of Gifts  
553  How Great Is Your Name (Ps. 8)  
     Presentation of Gifts  
472  Immortal, Invisible, God Only Wise  
     Presentation of Gifts  
498  Lord of Creation, to You Be All Praise  
     Presentation of Gifts  
442  Praise to You, O Christ, Our Savior  
     Presentation of Gifts  
604  Seed, Scattered and Sown  
     Presentation of Gifts  
518  The Sky Tells the Glory of God (Ps. 19)  
     Presentation of Gifts  
573  To You, Our Holy God  
     Presentation of Gifts  
429  Word of God, Come Down On Earth  
     Presentation of Gifts  

On the 34th Sunday these or any song under the heading “Christ the King” in the Liturgical and Topical Indices (702) is suitable for this moment in the liturgy.

341  Arise and Shine  
     Recessional  
542  Canticle of the Sun  
     Recessional  
475  God, Whose Glory Reigns Eternal  
     Recessional  
555  Holy God, We Praise Your Name  
     Recessional  
691  Lord, You Give the Great Commission  
     Recessional  
444  Lord, We Hear Your Word with Gladness  
     Recessional  
521  Now Let Us from This Table Rise  
     Recessional  
644  O God, Our Help in Ages Past  
     Recessional  
533  Sent Forth by God's Blessing  
     Recessional  
443  There's a Wideness in God's Mercy  
     Recessional  
573  To You, Our Holy God  
     Recessional  
574  We Will Extol Your Praise  
     Recessional  

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Images of Baptism, by Maxwell E. Johnson, (Chicago, IL: Liturgy Training Publications, 2001); 152 pp., $9.00 US.

This is the sixth volume in the Forum Essays series, which explores issues emerging from the implementation of the Rite of Christian Initiation of Adults. In this work Johnson explores four aspects of the mystery of baptism: participation in the death and resurrection of Christ, new birth and adoption by water and the Holy Spirit, sacrament and seal of the Holy Spirit, and incorporation into the body of Christ. Of particular interest to any reader will be Johnson's thoughts on the significance of our baptismal share in the death of Christ, his discussion on suitable feasts and seasons for celebrating baptism, and the ecumenical implications that emerge from attention to these aspects of the baptismal theology.

Recommended for all who are involved in the ministry of Christian initiation, whether with children or adults.


The author describes catechesis as "the art of knowing how to put various aspects of scripture, tradition and liturgy together in a stimulating and provocative way, so that those catechized might bring meaning to their lives in the light of the Good News of Jesus Christ." In this very useful book, Maureen Gallagher provides an overview of the foundational content of sound catechesis: scripture, the nature of the Church, prayer and ritual, liturgy and sacraments, and moral aspects of the Christian life. In addition, she discusses a number of pastoral issues. However, this is not merely a synthesis of the Catechism of the Catholic Church. Rather, it is an exposition of the principal doctrine of the Catholic Church as it might be articulated in a catechetical context. In each section, the author also identifies for the catechist the practical implications of the doctrine for his or her ministry.

This book is highly recommended for catechists and teachers, especially those who minister to adults in the community.

The Joy of Being a Lector, by Mitch Finley, (Williston Park, NY: Resurrection Press, Ltd., 2000); 96 pp., $5.95 US.

This pocket-size book offers a brief introduction to those who are called to the ministry of proclaiming God's word in the assembly. Of particular note is Finley's treatment of the spirituality of the lector and his advice for preparing to proclaim. This book can easily be read in one sitting and can serve as an introduction to the ministry.

Recommended for those interested in the ministry of proclaiming the scriptures in liturgical celebrations.

The Lector: Effective Delivery of the Word, by Mary Lyons, (Portland, OR: Pastoral Press, 2000); 216 pp., $14.95 US.

Rooted in her experience as a stage performer and inspired by her love for God's word, Mary Lyons offers a clear and comprehensive guide to the ministry of proclaiming God's word. She offers commentary on the lector as a person and addresses a wide range of technical issues related to the effective proclamation of the scriptures in the liturgical assembly.

This is a highly recommended resource for all ministers of the word and those who train them.

Murray Kroetsch, pastor of St. Dominic's Parish in Oakville, ON, also works in the Office of Liturgy of the diocese of Hamilton. He is currently chair of the Ontario Liturgical Conference.
Brief Book Reviews


This is the fourth volume in the series of homilies by Richard Viladesau. (The previous volumes cover the Sundays of Ordinary Time for each year of the lectionary cycle.) Each homily in this collection is about three to four pages in length. Like the homilies in previous volumes, these homilies for the festive seasons and special occasions contain thought-provoking insights into the scriptures and contemporary life. The texts are well crafted and provide the homilist with some useful illustrations.

Recommended as a resource for homily preparation.

- **The Joy of Being a Eucharistic Minister**, by Mitch Finley, (Williston Park, NY: Resurrection Press, Ltd., 1998); 96 pp., $5.95 US.

In the first chapter of this short book, Finley explores what it means for Catholics to profess faith in the presence of Christ in the eucharist. In subsequent chapters, he considers the faith, hope and love of the eucharistic minister. Finally, he discusses the presence of the minister in the community as one who reveals the presence of Christ. There is little in this book regarding procedures for eucharistic ministers. However, there is a much-needed treatment of the spirituality of the eucharistic minister.

Recommended for those who wish to deepen their understanding of the eucharist.

- **Hymns for Morning and Evening Prayer**, by Aelred-Seton Shanley, (Chicago, IL: Liturgy Training Publications, 1999); 150 pp., $12.00 US.

Aelred-Seton Shanley, a lay Benedictine monk, has composed a rich collection of hymn texts for each season of the liturgical year. Intended as hymns for morning prayer and evening prayer, these texts can be sung to common meter tunes and familiar chant melodies. They are inspired by the creation story in Genesis 1 and the scriptural texts proclaimed throughout the liturgical year. This hymn collection is a wonderful resource for communities that celebrate the liturgy of the hours. For those who don't, the fresh and evocative images in Shanley's poetic texts will serve to enrich their personal prayer.

Recommended.

- **Mystical Women, Mystical Body**, by Owen F. Cummings, (Portland, OR: Pastoral Press, 2000); 120 pp.

Owen Cummings provides the reader with insights into the mystery of the eucharist that are rarely noted in most books on eucharistic theology. In this book, he explores the theology, spirituality and eucharistic insights of ten women mystics. Hildegard of Bingen, Catherine of Siena, Julian of Norwich, Teresa of Avila and Therese of Lisieux are among the women whose eucharistic insights are treated. This book offers a simple introduction to the thought of each of these great mystics and a rich source of reflection on the eucharistic mystery which was central to each of their lives.

Recommended.

- **Celtic Blessings and Prayers: Making All Things Sacred**, by Brendan O'Malley, (Mystic, CT: Twenty-Third Publications, 1999); 208 pp., $12.95 US.

This is a collection of both ancient and newly written blessings and prayers, as well as selected excerpts from the ritual books of the Catholic Church. Blessings inspired by Celtic spirituality are included for every area of human life: family, friends, home and table, work, journeys, rites of passage, the sick, seasons of the year, animals and creation.

Though one might wish the author had edited the texts for consistent language, this collection is recommended as a valuable resource for the domestic Church.
The Atlantic Liturgy Conference has just completed its first meeting since 1999. We took a sabbatical in the Jubilee Year. People have returned to our gathering renewed and ready to work together again. Nine of the twelve dioceses in the Atlantic region sent representatives to this year’s meeting.

We are looking forward to the renewal of the Atlantic Liturgy Congress, a large gathering of people from across the region for three days of education and celebration. The next Congress is now projected for 2003.

The recent Study Days with John Huels, examining issues around the latest revision of the General Instruction of the Roman Missal, drew a large number of participants. The work was a helpful introduction to the GIRM from the perspective of liturgical law.

Dioceses across the region are engaged in various education and formation activities for liturgy and catechesis. The structure of support for liturgy in dioceses varies significantly across the region. There is concern that many dioceses are lacking a liturgical commission or a liturgy director, or both, and the question about how to change this is under discussion in the Conference.

Bishop Douglas Crosby of Labrador City-Schefferville, our liaison bishop to the Atlantic Episcopal Assembly, has provided strong support to the Conference. The past few years have been a time of trial and testing as participation in the Conference dwindled and it was difficult to find members to fill the executive functions.

We are celebrating that we were able to install a full slate of executive officers in our November meeting.

The new executive for the Atlantic Liturgy Conference, who have just begun their term of office:

Chair: Pat Bray, Diocese of Antigonish, Nova Scotia
Vice-Chair: David LeClair, Diocese of Charlottetown, Prince Edward Island
Secretary: Fr. Tom McQuade, Diocese of Yarmouth, Nova Scotia
Treasure: Fr. Brian Dunn, Diocese of Grand Falls, Newfoundland

The next meeting for the ALC will be in Halifax, June 2-4, 2002. The Study Day will explore various areas of concern involving the implementation of the Order of Christian Funerals. Any interested persons are welcome to join us for the study days.

For more information contact the chair of the Conference:
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From the Regions
Atlantic Liturgy Conference
Present, I was, at the recent National Meeting of Directors of Liturgy and Chairs of Liturgical Commissions in Halifax, NS. This meeting's topic was the status of implementation of the *Rite of Christian Initiation of Adults* across our country. I lived these few days on two parallel paths: first and foremost, that of being baptized in Christ, but also of being a bishop for Christ’s followers.

My eyes and heart as a baptized member of the same believing community allowed me first and foremost to sense, to experience, and come to know the depth of faith that each person present manifested in God, in Christ, in the Holy Spirit. The conviction of the faith life in one and all was evident in the community prayer. It was evident in the reflections and affirmations made regarding the beliefs we hold as true and by which we seek to live. In other words, I witnessed a group of people from across the country giving testimony to their personal and community commitment to the gospel of Christ.

Then my perception as a bishop was also called into play. Not only was this faith in Christ and his good news integrated into personal lifestyles, but also a very clear enthusiasm on the part of all was evident in the search regarding how to share this good news, this Christ-encounter, with others. As the vision of the *Rite of Christian Initiation of Adults* was reviewed and reappraised, commitment to this process was reaffirmed.

The key to a sharing of our faith in Christ and his Church rests in great part on the parish community’s acceptance and entry into this mission. The *Rite of Christian Initiation of Adults* cannot be the ministry of but a few. Somehow, the whole local parish community must become an integral part of the process.

Raymond Roussin, S.M. is the bishop of the Diocese of Victoria, BC and a member of the Episcopal Commission for Liturgy.
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- I find it very helpful to hear other choirs singing and their interpretation of the music, compared to our own.
- Cassettes made learning time less than half.
- The music cassettes give our choir an idea of the tempo, mood, etc. of the music. It helps us decide which new songs we are going to work on.
- Generally speaking, our small parishes do not have professional musicians, so having a cassette means learning new hymns is a wonderful and pleasant challenge.
- The cassettes offer great selections for liturgical seasons and help set tempos.
- They have helped me to get to know the melodies before we began to practise them, and also to choose the ones most applicable to the readings for each Sunday or other feasts, etc.
- They are helpful for prayer times, alone or in groups.
- The quality of the cassettes is excellent.
- In preparing the liturgy, I listen to the cassettes, especially for the responsorial psalms.
- They are clear, technically sound, and easy to follow.
- The cassettes help to get the correct timing and speed that the hymns should be sung at. Helpful to hear how to interpret the hymns, i.e., organ settings, guitar or piano accompaniment.

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