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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Our Holy Oils
In Memoriam

It is with great sadness that we announce that Msgr. Patrick J. Byrne of Lindsay, Ontario, (Peterborough Diocese) Canada died on September 12, 2002 at the age of 71. Father Byrne was editor of the National Bulletin for Liturgy from 1972-1987. In addition to that work, Pat edited, with a very critical eye, many liturgical publications for the National Liturgy Office of the Canadian Conference of Catholic Bishops (English Sector). Even since his retirement from active ministry, Pat has continued to be active in liturgy here in Canada. Pat will be missed by those of us who knew him and relied on his sound liturgical judgement. He was a member of the North American Academy for Liturgy and Societas Liturgica and received the Spirit and Truth Award at the 2001 Conference of the Notre Dame Center for Pastoral Liturgy.

Tributes from his colleagues:

"Here is a man whose charm, consistent good will, and scholarship taught us all about the heart of liturgy. We will remember so much."

"His contributions through the National Bulletin over the years have helped good liturgy in Canada, the United States and, I am sure, worldwide. May he have the joy and peace of life with the risen Christ!"

"I knew Pat when we were both studying (and playing) at Notre Dame; his class notes became the basis for many issues of the National Bulletin and were invaluable to me as a student and for years beyond. He continued to be a gracious presence with a twinkle in his eye at various meetings over the years."

May Pat rest in peace in the arms of our all-loving God!!!

Loving Father,
look with mercy on your servant, Father Pat, whom you have called home.

Forgive his sins and shortcomings, and grant that all his work for you may have given you glory and brought your saving help to many people.

May he share in your eternal banquet and enjoy unending light, joy and peace.

All glory and praise be to you, holy God, now and always and forever.

Amen!

Composed by Patrick Byrne
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### We’re moving!

As of Friday, December 6, 2002, the new address of the National Liturgy Office and the Canadian Conference of Catholic Bishops will be:
2500 Don Reid Drive, Ottawa, Ontario K1H 2J2.
Telephone and fax numbers and e-mail addresses remain the same.
By popular demand! It's not very often that the Bulletin gets mail; even the "Your Turn" page hasn't elicited a great volume. But a few months ago the editor received a rather desperate-sounding request from one of the diocesan commissions seeking information about our holy oils—the oils themselves, not the sacraments in which they play a key role—their history and meaning, the rituals surrounding their blessing and consecration, and several other practical questions such as storage. The articles in the first half of this issue are in response to that request. We hope all our readers find them useful.

Back in Bulletin 159, "Full, Conscious and Active Participation," one of the topics addressed was that of people for whom substantial barriers to participation still exist. The problems met by Christians with cognitive or intellectual challenges have spurred some individuals and groups to action. Steven G. White, taking a cue from the Directory for Masses with Children (in particular paragraph 6), has applied his expertise gained from personal experience and professional, pastoral studies to the task of providing some wisdom for those working in this area. Using the Directory as a starting point, Steve offers insights into the strengths and needs of cognitively impaired children and makes concrete suggestions for making celebrations more inclusive and nurturing of full participation—by everyone.

In these days when liturgical documents, more often than not, seem to be the object of controversy, a new Roman Martyrology (800 pages) appeared in October 2001 with little fanfare or warfare. Murray Watson discusses the good news in this little known document.

The "Music Notes" in this issue are rather expanded. In addition to the usual musical suggestions for the coming season, we include a reprint of an article about the music in the rites of initiation so intimately bound to that season. Two additional articles address the nature of the sung parts of the mass and a strategy/tool for evaluating processional songs.

At the end of the National Meeting of Directors and Commission Chairs, held in November 2002 in Halifax, several participants were asked to commit their reactions to paper for publication in the Bulletin. This meeting was opened to wider than usual participation in order to arrive at a more thorough picture of the implementation of the Rite of Christian Initiation of Adults across the country and to enhance the ongoing dialogue between liturgists and catechists. Bishop Raymond Roussin's comments on his experience appeared in Bulletin #169. Others are included here under "Canadian Realities."

If you missed the seasonal note about the Easter Vigil, "When Will It Be Dark Enough?" published in earlier years, we have reprinted it in Bulletin #171.

Douglas Crosby, bishop of Labrador City-Schefferville and current chair of the Episcopal Commission for Liturgy, contributes the "Last Word."
The years since the Second Vatican Council have seen an increasing interest in the Chrism Mass, usually celebrated on one of the evenings of Holy Week. What was once a sparsely attended liturgy has found a place as one of the important events of that great week. More recently, the ambry—the place for the presentation and storage of the oils themselves—has been restored as a locus in the design of church buildings.

This article offers a general introduction to the holy oils, to the Chrism Mass, and to the ambry. By reflecting on the place of the oils in the liturgical life of the Church, we can better appreciate the mysteries that chrism, oil of catechumens and oil of the sick express.

**Oil and Anointing**

Oil and the anointing with oil have a long religious tradition. People are anointed as a sign of a distinct relationship to God (for example, the anointing of the king and of the high priest in the Old Testament). Things are anointed as a sign of dedication to God (the anointing of the tabernacle, altar and furnishings in Exodus). In addition, "[t]he soothing qualities of oil make anointing part of medical practice, but as most medicine involved an invoking of divine power, anointing in that context might have the character of a religious rite." Further, the oil used is not simple oil, but perfumed oil, prepared with fragrant spices (Exodus 26.6); it is somehow distinctive in its own right.

It is against this rich background that the Church uses oil in sacrament and ritual. Each year we bless the chrism and other holy oils at the Chrism Mass, an event with an important tradition of its own.

**Pre-Conciliar Rite**

The rite for the consecration of the oils in use before Vatican II was among the most solemn, one could even say complicated, of any of the "Tridentine" liturgies. The rite was celebrated on the morning of Holy Thursday by the bishop in the cathedral church. Twelve priests, with seven deacons and seven sub-deacons (invariably priests wearing dalmatic or tunic) surrounded him. The twelve priests, who were not concelebrants and, in fact, did not even receive communion,
were actually quite actively (physically) involved in the blessing of the oils—even more than they are today. They were present, according to the Pontificale Romanum as “co-operators in the ministry of the holy Chrism.”

Oil of the sick was blessed simply towards the end of the Eucharistic Prayer with the bishop standing at the altar, at the traditional time for such ritual blessings, before the words Per quem haec omnia...(just before the great doxology). These words (“Through whom you ...”) form a connective to the blessing prayer(s) that historically would often precede them. The blessing of the oil consisted of one prayer, but was preceded by a prayer of exorcism.

After communion (and, since during that period this was the only mass of the day, communion for the Good Friday service—for the priest only—was prepared and later taken to the place of reservation), the procession of priests, deacons, sub-deacons and ministers formed up to bring the containers of oil into the sanctuary. A suitable table was prepared there. During the procession, cantors sang the hymn: “O Redeemer.” The containers of olive oil (and the container of balsam) were formally presented to the bishop; the priests (and others) took their places around him. Before blessing the oils, the bishop blessed the balsam and mixed some of the oil with it; this alone involved three prayers.

Blessing of the chrism began with a prayer of exorcism (which involved the bishop and the twelve priests coming forward individually to breathe upon the oil) and continued with a long and theologically rich consecratory prayer (sung) in the form of a preface. After the blessing, the balsam mixture was added to perfume the oil. Finally, the bishop saluted the chrism three times and kissed the rim of the vessel. The twelve priests repeated the gesture individually, kneeling three times while singing the acclamation (Ave sanctum chrisma—Hail, holy chrism!) and then kissing the lip of the vessel.

The blessing of the oil of catechumens followed. The prayers were considerably simpler, but a similar series of reverences followed. The oils were then carried in procession to the sacristy and the mass (including the procession to the Holy Thursday altar of repose) concluded as usual.

This was very much a “clergy” rite, not only because it took place on Thursday morning, but just as likely because of its length.

**Legislation**

Some aspects of the legislation (both canonical and liturgical) around the oils gives a sense of the theology of the oils at this time. The 1917 Code of Canon Law noted that the oils for use in the various sacraments were to have been blessed by the bishop on the Holy Thursday of that (the preceding) year; old oil was to be used only in case of necessity. (This was theoretically taken seriously. For example, if new oils were not available for the Holy Saturday blessing of the font, they—the chrism and oil of catechumens—were to be added to the water privately as soon as they became available.)

When the oils were about to run out, it was permitted to add other olive oil, as long as the amount added was in a quantity smaller than that on hand (canon 734). Commentary on this from the Sacred Congregation of Rites noted that the bishop was always to consecrate sufficient oil (even if other containers were involved). Adding more oil on Holy Thursday was not permitted (something scarcely honoured in practice)2 and was to be done afterwards only in real necessity.

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2 An example of such an abuse would be: if the bishop were to knowingly, simply for the sake of convenience, consecrate less than needed for immediate distribution to the parishes, with the intention of adding other oil as the distribution proceeds following the Chrism Mass.
Our Holy Oils • Sacred Chrism and Holy Oil

(SCR: 2882, 3 and 4245). In any case, the clear sense was that the oils were to be connected with each individual year's Chrism Mass.

The pastor (alone) was to obtain the oils and keep them in the church, in a safe and becoming place, and under lock and key. The oils were to be kept in an ambry, a locked and suitably appointed cupboard, near the high altar (or the chapel of the blessed sacrament) or other suitable place (such as the baptistery).

The old oils were disposed of by burning, with the suggestion that they be placed in with the oil of the sanctuary lamp.

1955 Revisions
The pre-conciliar liturgy for the oils used the prayers and readings of the Holy Thursday liturgy, that is, the texts that we now associate with the Evening Mass of the Lord's Supper. The blessing was simply inserted into this mass with the other elements (procession to the altar of repose) taking place as usual. It was very much a rite within a rite.

In November 1955, Pope Pius XII approved a new set of texts and rituals for Holy Week. These changes even necessitated publication of a new Holy Week missal; the changes were that extensive. For Holy Thursday, the mass proper to the day was moved to the evening; the blessing of the oils would remain in the morning. With the Mass of the Lord's Supper now a separate entity, mass texts for the Chrism Mass (prayers and proper) were supplied from the Gelasian Sacramentary (ca. 6th–8th century) and a preface was provided with words taken out of the prayer of the blessing of the chrism. Although some of the mass rubrics were simplified (as for all of Holy Week), the actual blessing of the oils remained unchanged. Only the bishop received communion.

Vatican II
An initial revision to the blessing of the oils, "to better integrate the blessing in the day's celebration and to render active participation by the faithful easier" was published March 7, 1965. It was clearly a rite in transition. Concelebration by all priests took the place of the twelve representatives. The prayer of the faithful is mentioned and the oils were to be brought in as part of an offertory procession. The exorcism-breathing rite was retained, though simplified; the priests would breathe over the oils once, staying in their places, with the bishop. The bishop would salute the oil of catechumens and chrism once, the priests doing so after him, again only once. Balsam was still mixed in after the prayer. The priests took no part in the actual blessing beyond their standing with the bishop. While the priests are described as "his witnesses and his collaborators in the preparation of the Holy Chrism" (2), it is the bishop alone who says the prayers and who "exorcizes and blesses" (13).

Later modifications would have an influence on the final document. Vegetable oil would be an acceptable substitute for olive oil (1968). A rescript (April 14, 1969) allowed the Antilles to move the blessing of oils to Wednesday; this would be extended to all others. A circular letter from the Congregation for Clergy (November 4, 1969) recommended that priests renew their promises of celibacy and of obedience to the bishop on Holy Thursday (effectively at the Chrism Mass) and the Congregation for Divine Worship was asked to integrate this into the texts. These texts were circulated the following year, along with a new preface (20—"The Priesthood of Christ and the Ministry of Priests") with a focus on priesthood rather than on the oils.

Current Rite

The texts for the “Blessing of Oils and Consecration of the Chrism” were published in December 1970. The blessing retains its traditional association with Holy Thursday morning, though it may be moved to a time earlier in the week “if it is difficult for the clergy and the people” (now formally mentioned as part of the assembly) to gather.

The texts are integrated with the whole celebration; the Chrism Mass is on its way to becoming an independent unit. It is always concelebrated, since priests are “witnesses and co-workers in the ministry of the holy chrism” (Rite, 14) and the renewal rite is always part of the event, its last section supplying (although not all that adequately) for the Prayer of the Faithful. One further modification is the possibility of blessing the three oils after the liturgy of the word rather than in the traditional places.

The prayers of exorcism are dropped. Balsam (or simply “perfume”) is mixed with the chrism before the liturgy or immediately before the blessing. Oil of catechumens is now to be blessed before the chrism, if it is to be blessed at all. Chrism is now to be “consecrated” and an alternate prayer (the first prayer is a reworking of the original blessing prayer, no longer in the form of a preface) is provided for the action. In contrast to the complicated involvement by priests in the earlier and transitional rites, their participation is now through one ritual gesture (they extend their hand) as they surround the bishop.

6 The ritual anointings with oil of catechumens in preparation for baptism is now a matter to be determined by the conferences of bishops. If the decision is to omit the anointings during the rites of initiation of adults, the blessing of the oil becomes redundant.
One evolution in the rite is the connection of the Chrism Mass not only with the oils but also with priesthood, and especially with the ministry of the bishop as "high priest" of the diocese. While this is most explicit in the renewal of commitment, it is a theme that runs through the entire rite, more than in the past. Thus, "[t]he Chrism Mass is one of the principal expressions of the fullness of the bishop's priesthood and signifies the close unity of the priests with him" (Rite, 1).

The connection is set out in a later circular letter: "The Chrism Mass, which the bishop concelebrates with his presbyterium and at which the holy chrism is consecrated and the oils blessed, manifests the communion of the priests with their bishop in the same priesthood and ministry of Christ" (35). This is a celebration that reflects the priests' role as his "helpers and counsellors" although the faithful "are also to be encouraged to participate" (35).

**Oil in Liturgical Rites**

Oil (anointing with oil) has been a part of liturgical celebrations from the early Church. The *Apostolic Tradition* (ca. 3rd century) records a blessing of oil for distribution to and general use by the faithful (presumably for the sick) taking place during the eucharist.

In addition it records a pre- and post-baptismal anointing and even sets out a sort of liturgical chain-of-command: the bishop blesses the oil; the presbyter anoints; the deacon holds the container. These two oils are referred to as the "oil of exorcism" and "oil of thanksgiving."

Traditionally, then, there are three oils.

**Oil of the Sick**

The oil used in the anointing of the sick (O.I. - *oleum infirmorum*) has a clear and simple tradition (see Mark 6.13 and James 5.14). The blessing of this oil traditionally takes place just before the end of the Eucharistic Prayer, before the doxology. In the Roman Canon, this takes place just before the words *Per quem…* and is a relic of blessings of oil, milk, honey and other produce that regularly took place at this point in the prayer. The conclusion of the prayer even leads directly into the following text of the Eucharistic Prayer (in the other prayers less directly to the doxology).

The blessing is linked clearly to eucharist; the blessing is the fruit of the celebration. As Jungmann puts it: "So we see that the words of the *Per quem haece omnia* [get] their full meaning in connection with the preceding prayer of blessing, and that they obviously owe to it their origin in the form we have at present." The blessing prayer reflects upon the use of the oil in the anointing of the sick and refers not simply to the oil but to those who will be anointed.

Previously, oil of the sick was not simply used for persons; it was also used in the blessing of church bells. The connection was made between anointing (in terms of the last rites—before death) and the tolling of bells at funerals.

**Oil of Catechumens**

This anointing or consecration of persons and objects is another of the aspects of the oils. This was especially true in the case of the oil of catechumens (O.C. - *oleum catechumenorum*) which had so many uses outside of the pre-baptismal anointing that it was also simply called "Holy Oil" (O.S. - *oleum sanctum*).

This was the oil used in the ordinance of priests and the coronation of kings and queens, in spite of the reference in the

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consecratory prayer for chrism (both old and current) that "with chrism you have anointed for yourself priests and kings, prophets and martyrs" (Rite, 25).

Even when the catechumenate had disappeared, the oil retained a certain character of baptismal preparation; articles that would be anointed with chrism were first anointed with oil of catechumens. Such was the case in the anointing of altars and even at ordination, since the hands of a presbyter were anointed simply with oil of catechumens; only if and when he was consecrated as bishop were his hands anointed with chrism. (Church walls were anointed with chrism, but only after having been sprinkled with blessed water.)

During the pre-Conciliar blessing of the font (or of the baptismal water) on Holy Saturday, oil of catechumens (alone and then together with chrism) was added to some of the water. There may have been no baptisms, but the water was anointed! The baptismal font (like the oils themselves) was to be kept locked and secure. This was a reflection of mediaeval superstition concerning the power inherent in the baptismal water, a power that derived from the presence of the oils: oil of catechumens signifying infusion of the Holy Spirit, chrism the presence of Christ the Lord (the anointed one).

The use of oil of catechumens is now "envisioned exclusively for catechumens, as is clear from the prayer used to bless it." The other anointing uses (priests and altars, and likely of kings and queens—and also of bells) are abolished. In fact, the conference of bishops may decide to omit use of this oil entirely.

**Chrism**

Chrism (S.C. — sanctum chrisma) is the most important of the oils, both historically and in terms of its use in liturgy. The *Introduction* to the ritual of blessing (which Archbishop Bugnini calls "skimpy") and is, in fact, one of the briefest compared with other rituals) states:

Chrism is a sign: by baptism Christians are plunged into the paschal mystery of Christ; they die with him, are buried with him, and rise with him; they are sharers in his royal and prophetic priesthood. By confirmation Christians receive the spiritual anointing of the Spirit who is given to them (Rite, 2).

The introduction continues, mentioning that chrism refers to the name of Christ, "the anointed of the Lord."

Chrism is now to be made of (not necessarily olive) oil with the addition of perfumes or other sweet smelling matter. Chrism is not simply oil, but perfumed oil.

**Connection with Holy Thursday**

The connection of the blessing of oils with Holy Thursday actually may be less theological than practical. Oil for anointing would usually have been blessed—in the sense of praising God for the gift—just before the action, or at least during the same event (as in the *Apostolic Tradition*). The suggestion is usually made that the blessing of the oils was moved from Holy Saturday (around the sixth century) in order to shorten an already lengthy celebration. Holy Thursday morning was simply the next (last) possible day; a day

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11 In Canada, the Conference has retained the oil of catechumens. However, the pre-baptismal anointing may be omitted "when the minister of baptism judges the omission to be pastorally desirable." (Rite of Baptism for Children, 133, CCCB, 1989). One consideration is simply two anointings rather close together.

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after Easter would not be possible since the oils were needed for Saturday night initiation. Thursday (morning) was the last eucharist before the Vigil, and so the Chrism Mass developed.

Thursday morning was also the day when (at another eucharist) the penitents—those who had been doing public penance through Lent—were reconciled to the Church. There are thus three liturgies connected with Holy Thursday: penitents, oils and Lord’s Supper. The reconciliation of penitents fell into disuse; the Chrism Mass remained.

Archbishop Bugnini, in his reflections on the formation of the conciliar liturgies, summarizes the (current) reasons for the Holy Thursday connection this way:

The first is that the sacraments in which the holy oils are to be blessed are the fruit of Christ’s paschal mystery and give human beings a participation in that mystery. The second is that Holy Thursday is also the anniversary of the priesthood: this gathering with the bishop reminds each priest of the enthusiasm, the grace and the commitment that were his at his ordination.13

In practice, however, the connection of the blessing of the oils is now less with Holy Thursday than it is simply with the Chrism Mass, now celebrated earlier in the week as a matter of course. The connection now centres on the ministry of the bishop, with the Chrism Mass seen as “one of the principal expressions of [his] priesthood” and the presence of his presbyterium, the priests of the diocese.

In fact, the connection is even more with the Chrism than the other two oils, since they may now be blessed by priests in the course of the celebration of the anointing

13 Bugnini, p. 801.
of the sick or the rites connected with Christian initiation. Bugnini indicates that the discussion of having oils blessed by priests was one that went on for some time. In addition to the historical connection with the bishop, there was the suggestion that blessing the oils during the rites would unduly prolong them. This was especially a consideration in the anointing of the sick. However, there was a case to be made for the catechetical value in having the blessing as part of the rite, as a sort of introduction to what was taking place. Finally, Pope Paul VI allowed the blessing of oil of the sick by the priest "in case of true necessity"—a phrase reflected in the final legislation, though in practice, interpreted rather more liberally.

Less difficulty was noted with priests blessing the oil of catechumens, since it was to be left to conferences of bishops to decide whether or not to retain these anointings. In both cases, the practice of blessing the oil as part of the rite has become generally acceptable.

**Customs**

The care of the oils (one would hesitate to say storage) was always a matter of concern, if not of alarm. They were to be kept in a secure cupboard (ambry) mounted into the wall of the church. This cupboard was to be lined with silk, the door locked and with the words *Olea Sacra* inscribed on it; the door was to be covered with a (white or purple) veil. Each of the oils had a colour associated with it: white (gold) for Chrism, green for catechumens and purple for the sick. Veils of the proper colour also were to cover the large containers of oil kept in the cathedral church.

Lay people were not involved with the oils; they were not to bring them from the Chrism Mass, although a messenger might carry them in a locked container in a case of real necessity. Even priests were not to carry the oil of the sick as a matter of course until rather recently. The oils were to be kept in closed containers, either well sealed or with cotton wool to prevent spillage. It was this same image of the oils as sacred "thing" that would have them wiped off immediately after anyone was anointed.

This was expressed as well in the locking of the baptismal font. Baptismal water, like the oils themselves, was a locus of superstition.

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14 The notion that the prayer of blessing might end up being shorter than the Prayer of Thanksgiving over the oil—obviously of less importance—did not immediately seem apparent.
The blessed water in the font was kept under lock and key to prevent its removal and use in magical rites. The rubrics of the Sarum Manual forbade its use in the asperging of the people in other parts of the liturgy. This was not a simple matter of preventing superstition: the water itself was clearly considered to be both powerful and holy, and the priest was strictly charged to prevent anyone except the child from even touching the baptismal water.15

It was the oils (added to the water on Holy Saturday) that gave the water its power. While this is clearly a matter of mediaeval superstition, the sense of it was reflected in later and even modern practice.

The Ambry
The rite for blessing the oils indicates that: "In the sacristy the bishop may instruct the priests in the reverent use and safe custody of the holy oils." (Rite, 28) The idea of the oils being kept in a place where they would be actually visible to the community is rather recent; it certainly stands in contrast to both pre-conciliar legislation and custom. Bugnini describes the oils as "a sign of the union existing between the diocesan Church and its bishop as well as a means of keeping the risen Christ alive in souls."16 This is especially true of the chrism. In the words of the Catechism of the Catholic Church:

The sacred chrism (myron), used in anointing as the sacramental sign of the seal of the gift of the Holy Spirit, is traditionally reserved and venerated in a secure place in the sanctuary. The oils of catechumens and the oil of the sick may also be placed there (1183).

The details of that place of veneration and storage are still being worked out.

The "ambry" (from the Latin for armoury) as a fixed place in the church building is an old tradition; that it is to be central and visible is a new practice. The oils themselves are signs of consecration, faith building and healing. The suggestion, then, is that the ambry "has an appropriate place of reservation near baptistery, tabernacle, or sanctuary," though because of the connection with initiation, especially of chrism, "the ambry's most appropriate place in the church building is at the baptism entry."17 An ambry is now simply both necessary and important.

The American edition of the Book of Blessings18 contains an order for blessing a repository for the oils. It presents a solid catechesis:

Let this repository (these vessels) remind us always of your sacramental mysteries.
May the holy oils kept here, the oil of the sick, the oil of catechumens, and holy chrism, confirm our unity in faith and prayer with our bishop and with all the members of your Church, and be effective signs of the love that you pour forth into our hearts (1132).

The oils, then, or at least the chrism, should be visible within the design of the building. As well, some provision should be made for transporting the oils to the individual parishes before the Evening Mass of the Lord's Supper, or another suitable time, as "a means of catechizing the faithful about the use and effects of the holy oils and chrism in Christian life."19

16 Bugnini, p. 802.
Care, Storage, Disposal

There are various pieces of practical advice available for the care of the oils. For example, the Introduction to *Pastoral Care of the Sick* notes that the priest “should make sure that the oil remains fit for use and should replenish it from time to time, either yearly when the bishop blesses the oil on Holy Thursday or more frequently if necessary” (22).

While this refers immediately to oil of the sick, the provision is basic. The American Blessings book suggests: “The vessels used to hold the holy oils should be worthy of their function and be closed in such a way as to prevent the oils from being spilled and to insure that they remain fresh” (1126).

The note that the oils are to be renewed yearly at the Chrism Mass is not just a theological one; a year is actually a practical length of time for keeping the oils.

In Canada, olive rather than vegetable oil is the usual material for the holy oil. Olive oil can spoil in direct sunlight and even in the glare of spotlights or harsh direct lighting. It will go cloudy with colder temperatures (let alone freezing) and deteriorate more quickly in contact with air. Thus, while the door of the ambry may be of glass, allowing the oils to be seen, the containers themselves should be both at least slightly opaque (remembering that some metals will themselves react with olive oil) and airtight. Cork stops do not keep out air. Lighting can draw attention to the oils, but should not be a source of excessive heat. Beyond the simply practical, it is enough that the oils be kept in a fitting manner (canon 847, 2) in suitable ambry and worthy vessels.

The use of opaque containers also allows them to be of a size large enough to be visible, but without the need of great

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19 CDW, Circular Letter, 36.
20 CCCB, 1983.
amounts of oil. In contrast to the former Canon Law provisions of adding oil as necessary: "The [new] codification suppresses the practice of adding unblessed oil to the blessed oils when the supply [runs] low." This would include adding more oil to fill up a large container.

When the sanctuary lamp was a simple oil lamp, it was suggested and usual to dispose of the oils by burning them in that lamp. Today, with paraffin inserts, this is difficult, if not unsafe. Thus the simplest manner of disposing of the previous year's holy oils (or any oil after individual celebrations) is to absorb it in cotton wool and burn it.

Reception of the Holy Oils
The circular letter on the Easter feasts states:

The holy oils can be brought to the individual parishes before the celebration of the Evening Mass of the Lord's Supper, or at some other suitable time. This can be a means of catechizing the faithful about the use and effects of the holy oils and chrism in Christian life.

Placing this action at the opening of the Holy Thursday evening liturgy is an effective way of beginning the parish celebration of the Triduum. The oils, in containers that are sufficiently large to be visible, are carried forward in the entrance procession. After the sign of the cross, greeting and presider's introduction, those carrying the oils present them to the assembly. Finally, during the singing of the "Glory to God," the oils are carried to their place in the ambry. (This would also be an effective moment to inaugurate a new ambry.)

The proposed Canadian edition of the Missale Romanum (sacramentary) offers the following texts for the reception.

After the greeting the priest addresses the assembly in these or similar words:

My brothers and sisters, we have completed our lenten observance and now have begun the solemn celebration of the Easter feast. On these great days it is our duty to glory in the cross of our Lord Jesus Christ in whom we have salvation, life and resurrection.

These oils we receive tonight were blessed and consecrated at the Chrism Mass by N., our Bishop, for use throughout the year. With them the sick will be anointed, those awaiting the waters of rebirth will be strengthened, and those who are baptized and confirmed will share the mission of Christ, the Anointed One.

By the outpouring of the Holy Spirit, who fills these holy oils with life and grace, the saving work of Jesus Christ is continued in the Church.

The person carrying the vessel of the oil of the sick faces the assembly and holds up the vessel of oil. cantor sings: "Behold the oil of the sick: receive God's grace and healing." The people sing: "Thanks be to God."

The person carrying the vessel of the oil of catechumens faces the assembly and holds up the vessel of oil. A cantor sings: "Behold the oil of catechumens: receive God's strength and wisdom." The people sing: "Thanks be to God."

The person carrying the vessel of the sacred chrism faces the assembly and holds

22 Pastoral Care of the Sick, 22.
23 Concerning the Preparation and Celebration of the Easter Feasts, 36.
up the vessel of oil. A cantor sings: "Behold the sacred chrism: give thanks, O priestly people." The people sing: "Thanks be to God."

**Holy Oils at Celebrations**

Receiving the chrism and holy oils in a public gesture, keeping them in vessels of sufficient size and dignity, and storing them in an ambry that is worthily designed, well located and adequately lighted are all important aspects of the "veneration" that the Church attaches to the oils. They are central because of their use in sacraments and other rites (blessing of churches, altars and chalices) and also in themselves. They are signs of the presence of the Anointed One and of the union between this parish Church and the bishop.

It is also important, however, that the community not only see the oils but that the assembly sees the connection between the oils and a particular celebration. Oils that simply "appear" at baptism or confirmation, with no reference to the oils in the ambry, separate this action from its wider diocesan perspective. While it may be easier to have an oil stock (often itself too small to be seen) available for the baptismal anointing(s), there is no obvious connection with the larger container of oil that is visible to all and was received for parish use.

Further, what is the connection between the chrism in the ambry and that used in this celebration of confirmation—especially when the pastor (or even an auxiliary bishop) presides? Each parish will have to work out some gesture, but some come to mind.

- The vessel of chrism can be taken from the ambry just before the rite of confirmation (after the homily) and oil poured into a suitable smaller container.
- The large container can be carried in the entrance procession, placed in a visible place and prepared before the anointings.
- At least the large container can be placed on a table in the sanctuary with the smaller prepared vessel(s) beside it.
- For baptism, the oils can be prepared just before the rite begins, while the assembly can see what is going on, or at least a smaller container taken from the ambry just before the anointing.

The point is simply that the oils must not only be seen, but that they must be seen as the ones that are being used. There needs to be a connection between the oils that were blessed by the bishop and those in this ambry; between the oils that we see in that ambry and those used in this celebration.

**Conclusion**

The Second Vatican Council reminds us that "the effect of the liturgy of the sacraments and sacramentals is that almost every event in [the] lives [of the faithful] is made holy by divine grace that flows from the paschal mystery of Christ's passion, death, and resurrection, the fount from which all sacraments and sacramentals draw their power." 24

The care with which we celebrate liturgy and the attention we give to the elements of ritual are at the heart of faith. The chrism and other oils are not only vehicles of grace but also powerful teaching signs to the Church.

"May this sign and source of blessing so permeate the church that all Christians will be filled with the aroma of Christ, the Anointed One." 25

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24 "Constitution on the Sacred Liturgy" (60) in *Documents on the Liturgy* (Collegeville: The Liturgical Press, 1982), 61.
The Chrism Mass is traditionally celebrated on Holy Thursday, during the last hours of Lent. For pastoral reasons it may take place on another day toward the end of Lent, preferably after Passion Sunday and close to Holy Thursday.

Nature and Character of the Chrism Mass
The Chrism Mass is the eucharist within which the sacramental oils are consecrated and blessed. It takes place shortly before the Easter Triduum because the oil of catechumens and the chrism will be used for Christian initiation during the paschal feast. The consecration and blessing of oils is one of the Church's final preparations for the Paschal Triduum.

The Chrism Mass is a celebration of all the faithful, who are "a chosen race, a royal priesthood, a holy nation, God's own people" (1 Peter 2:9). They have been anointed in the Spirit to witness to the good news and to call the world to new life in Christ.

The whole assembly takes a full and active part in the celebration of the Chrism Mass in the cathedral church. The bishop presides, the presbyters concelebrate, and deacons participate according to their order. The local Church is thus united on this occasion in its ministry of service to catechumens, the elect, and the sick.

The Chrism Mass has become one of the primary celebrations of the local Church.

For pastoral reasons, such as the distance required for people to travel or the typical weather conditions of the spring season, the celebration may be held in a place other than the cathedral church.

The Readings
The gospel text has been chosen for its reference to anointing. In the synagogue at Nazareth, Jesus reads from the scroll of the prophet Isaiah: "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the Lord's year of favour."

The first reading announces the same text, this time from the book of the prophet Isaiah itself.

The second reading, from the book of Revelation, presents an eschatological vision of the anointed Christ, who "freed us from our sins by his blood, and made us to be a kingdom, priests serving his God and Father."

Celebrating the Chrism Mass
The choice of the day and time of the Chrism Mass should enable as many people as possible to participate in it. It is recommended that each parish invite a family or group to be its official representatives at the Chrism Mass. Together with their pastors, these people would later bring the oils back to their communities and present them at the Mass of the Lord's Supper.

Parishioners engaged in the catechumenate and the care of the sick should be especially encouraged to participate in the celebration.

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1 Circular Letter Concerning the Preparation and Celebration of the Easter Feasts (CL), no. 35.
2 Ceremonial of Bishops, no. 276; CL, no. 36.
The music chosen for the celebration should be drawn from the common repertoire of the local Church, and the full participation of the assembly should be the principal concern of the music ministry.

The various liturgical ministries should be exercised with particular care and with due regard for the diverse makeup of the local Church.

The homily should reflect the nature of the Church as an anointed people and should highlight the Church's responsibility to anoint and consecrate the world in Christ.

The renewal of commitment to priestly service takes place after the homily.

Particular care for the quality of the eucharistic prayer needs to be taken when a large number of concelebrating presbyters take part in the celebration. To prevent crowding around the altar, it is generally better for concelebrating presbyters to remain in their places for the eucharistic prayer. It is recommended that only the bishop and deacon stand at the altar; there is no reason to designate principal concelebrating presbyters for the occasion. It is appropriate, however, for auxiliary bishops to gather with the bishop at the altar. It is better for the bishop to pray the entire prayer alone, without dividing it into parts. Only the bishop's voice should be heard. Concelebrating presbyters should pray the parts that pertain to them in such a way that they cannot be heard by those around them.3

Blessing Oils and Consecrating Chrism

The presentation of the oils follows the renewal of commitment to priestly service. This action takes place in one of two ways:

• the entire rite of blessing the oils and consecrating the chrism may take place after the renewal of commitment (see B below)

In both cases, the balsam (or other perfume or fragrance) that will be added to the oil of chrism is also brought forward in procession. Alternatively, it may be mixed with the oil before the Chrism Mass begins. The oil's scent reflects the Christian's participation in the life of glory; it should pervade the place of assembly.

A generous amount of oil should be blessed and consecrated at the Chrism Mass. This will allow parishes to display the holy oils effectively in their baptisteries/ambries.

The oils may be brought forward either by deacons or by other ministers.

Presentation of the Oils - A

If the oil of the sick is to be blessed towards the end of the eucharistic prayer and the blessing of the oil of catechumens and the consecration of chrism is to follow the prayer after communion, the presentation of the oils is joined to the procession with the gifts of bread and wine.

After the renewal of commitment to priestly service the ministers appointed to carry the oils and gifts of bread and wine go to the place where the oils and other offerings have been prepared. For the procession to the altar, they follow this order: first, the minister carrying the vessel of balsam, if the bishop wishes to prepare the chrism during the rite; then the minister with the vessel of the oil of catechumens, the minister with the vessel of the oil of the sick; lastly, a minister carrying the oil for the chrism. Those who carry the bread, wine, and water for the celebration of the eucharist follow them.

During the procession through the church, the choir leads the people in singing the hymn, "O Redeemer," from Catholic Book of Worship III, #65, or some

3 General Instruction of the Roman Missal, no. 170.
other suitable song can be used in place of the song for the preparation of the gifts.

When the procession comes to the altar or the chair, the minister who carries the vessel of oil for the chrism shows it to the bishop, saying in a loud voice: “The oil for the holy chrism.” The bishop takes the vessel and gives it to one of the assisting deacons to place on a table.

The minister who carries the vessel of oil of the sick shows it to the bishop, saying in a loud voice: “The oil of the sick.” The bishop takes the vessel and gives it to one of the assisting deacons to place on a table.

The minister who carries the vessel of oil of the catechumens shows it to the bishop, saying in a loud voice: “The oil of catechumens.” The bishop takes the vessel and gives it to one of the assisting deacons to place on a table.

The bishop then receives the bread and wine for the eucharist. Mass continues with the preparation of the gifts, as in the rite of concelebration.

The blessing of the oil of the sick takes place first, immediately before the doxology of the eucharistic prayer. Before the bishop says “Through Christ our Lord you give us all these gifts” in Eucharistic Prayer I, or the doxology, “Through him,” in the other eucharistic prayers, the deacon who carried the vessel of the oil of the sick brings it to the altar and holds it in front of the bishop while he blesses the oil. After the eucharistic prayer, the vessel with the oil of the sick is returned to its place, and the mass continues until the communion rite is completed.

The blessing of the oil of catechumens and the consecration of the chrism take place following the prayer after communion. Following the prayer, the ministers place the oil of catechumens to be blessed on a table suitably located in the centre of the sanctuary. To express the unity of the presbyterium with the bishop, the concelebrating priests stand in an appropriate place near the bishop. The bishop then blesses the oil of catechumens.

Then a deacon or another minister brings the oil of chrism to the bishop, who pours the balsam or perfume into the oil and mixes the chrism in silence, unless this was done beforehand. Then he consecrates the chrism.

**Presentation of the Oils - B**

If the rite of blessing the oils and consecrating the chrism is to take place at the same time, the oils may be brought forward one at a time in separate processions or together in a single procession. When they are brought forward one at a time, the rite can be unified by selecting verses of the same song to accompany the processions.

After the renewal of commitment to priestly service the ministers appointed to carry the oils go to the place where the oils have been prepared. First the minister or ministers carrying the vessel(s) of the oil of the sick comes to the bishop in front of the altar or at the chair. During the procession through the church, the choir leads the people in singing the appropriate verses of the hymn, “O Redeemer,” from *Catholic Book of Worship III*, #65 (especially appropriate are verses 1 and 5) or some other suitable song. When the procession comes to the altar or the chair, one of the ministers who carries the vessel of oil of the sick shows it to the bishop, saying in a loud voice: “The oil of the sick.”

The bishop takes the vessel and gives it to one of the assisting deacons to place on a table or to hold. Then the bishop, with hands extended in the posture of prayer, says or sings the prayer of blessing.

Second, the minister or ministers with the vessel(s) of the oil of catechumens comes to the bishop in front of the altar or at the chair. During the procession through the church, the choir leads the people in singing the appropriate verses of the hymn, “O Redeemer,” (verses 2 and 6). When the procession comes to the altar or the chair, one of the ministers who carry the vessel(s) of oil of catechumens shows it to the bishop, saying in a loud voice: “The oil of catechumens.”
The bishop takes the vessel and gives it to one of the assisting deacons to place on a table or to hold. Then the bishop, with hands extended in the posture of prayer says or sings the prayer of blessing.

Lastly, the minister carrying the vessel of balsam, if the bishop wishes to prepare the chrism during the rite, followed by a minister or ministers with the vessel(s) of the oil of the chrism comes to the bishop in front of the altar or at the chair. During the procession through the church, the choir leads the people in singing the appropriate verses of the hymn, “O Redeemer,” (verses 3, 4 and 7). When the procession comes to the altar or the chair, one of the ministers who carry the vessel(s) of oil for the chrism shows it to the bishop, saying in a loud voice: “The oil for the holy chrism.”

The bishop takes the vessel and gives it to one of the assisting deacons to place on a table to hold. Then the bishop, with hands extended in the posture of prayer, says or sings the prayer of consecration.

To express the unity of the presbyterium with the bishop, the concelebrating priests stand in an appropriate place near the bishop.

After the rite of blessing of the oils and consecration of the chrism has been completed, those who carry the bread and wine for the celebration of the eucharist come to the altar and present the offerings to the bishop in the usual manner. During the procession through the church, the choir leads the people in singing appropriate verses of the hymn, “O Redeemer,” or some other suitable song for the presentation of the gifts.

If desired, the ministers carrying the three oils may come as a group to the bishop. Coming to the altar, they follow this order: first the minister carrying the vessel of balsam, if the bishop wishes to prepare the chrism during the rite, then the minister with the vessel of the oil of the sick, the minister with the vessel of the oil of catechumens, lastly a minister carrying the oil for the chrism. Then the three oils are presented, one by one, to the bishop. Next, each oil is blessed by the bishop separately. Following the blessing of the oils, the offerings of bread and wine for the eucharist are brought in procession to the bishop.

**Texts for the Rite**

**The Oil of the Sick**

The one who carried the oil of the sick brings it to the bishop to bless. With hands extended, the bishop says or sings the following prayer:

Lord God, loving Father, you bring healing to the sick through your son Jesus Christ. Hear us as we pray to you in faith, and send the Holy Spirit, man’s Helper and Friend, upon this oil, which nature has provided to serve the needs of men.

May your blessing + come upon all who are anointed with this oil, that they may be freed from pain and illness and made well again in body, mind, and soul.

Father, may this oil be blessed for our use in the name of our Lord Jesus Christ, [who lives and reigns with you for ever and ever].

The people respond: Amen.

Proposed alternative text:

God and Father of all consolation, you sent your Son to heal the sick of their infirmities.

Listen kindly to our prayer of faith: send down your Holy Spirit, the Consoler, upon this precious oil, this soothing ointment, this rich gift, this fruit of the olive tree.

By your blessing make this oil a remedy for all who are anointed with it; heal them in body, soul, and spirit.

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4 Sacramentary, CCCB, p. 1083.
and deliver them from pain and every illness.
Bless this oil + and sanctify it for our use in the name of our Lord Jesus Christ who lives and reigns with you for ever and ever.7
The people respond: Amen.

The Oil of Catechumens
The one who carried the vessel of the oil of catechumens brings it to the bishop to bless. Then the bishop, with his hands extended, sings or says the following prayer:

Lord God, protector of all who believe in you,
bless + this oil
and give wisdom and strength
to all who are anointed with it
in preparation for their baptism.
Bring them to a deeper understanding of the gospel,
help them to accept the challenge of Christian living,
and lead them to the joy of new birth in the family of your Church.
We ask this through Jesus Christ our Lord.6
The people respond: Amen.

Proposed alternative text:
O God, source of strength and defender of your people,
you have chosen to make this oil, created by your hand,
an effective sign of your power.
Bless + this oil
and strengthen the catechumens who will be anointed with it.
Grant them your wisdom to understand the gospel more deeply
and your strength to accept the challenges of Christian life.
Make them worthy of your adoption, bring them to the waters of rebirth,
and let them share with joy in the life of your Church.
We ask this through Jesus Christ our Lord.7
The people respond: Amen.

Consecration of the Chrism
Then the bishop pours the balsam or perfume in the oil and mixes the chrism in silence, unless this was done beforehand.
The bishop sings or says the following invitation.

Let us pray, dear friends, that God our almighty Father will bless this oil, so that all who are anointed with it may be inwardly transformed and come to share in eternal salvation.

Then the bishop may breathe over the opening of the vessel of chrism. With his hands extended, he sings or says one of the following consecratory prayers, A or B.

A

God our maker, source of all growth in holiness, accept the joyful thanks and praise we offer in the name of your Church.

In the beginning, at your command, the earth produced fruit-bearing trees.
From the fruit of the olive tree you have provided us with oil for holy chrism.

The prophet David sang of the life and joy that the oil would bring us in the sacraments of your love.

After the avenging flood, the dove returning to Noah with an olive branch announced your gift of peace.
This was a sign of a greater gift to come.

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5 See the “Blessing of Oil” by a priest during a liturgy of anointing of the sick, Pastoral Care of the Sick, CCCB p. 93.
6 Sacramentary, CCCB, p. 1084.
7 See the “Blessing of Oil” (B) within the “Anointing of Catechumens,” Rite of Christian Initiation of Adults, CCCB, p. 53.
Now the waters of baptism wash away the sins of men, and by the anointing with olive oil you make us radiant with your joy.

At your command, Aaron was washed with water, and your servant Moses, his brother, anointed him priest. This too foreshadowed greater things to come.

After your son, Jesus Christ, our Lord, asked John for baptism in the waters of Jordan, you sent the Spirit upon him in the form of a dove and by witness of your own voice you declared him to be your only, well-beloved Son.

In this you clearly fulfilled the prophecy of David, that Christ would be anointed with the oil of gladness beyond his fellow men.

**All the concelebrants extend their right hands toward the chrism, without saying anything, until the end of the prayer.**

And so, Father, we ask you to bless + this oil you have created. Fill it with the power of your Holy Spirit through Christ your Son. It is from him that chrism takes its name and with chrism you have anointed for yourself priests and kings, prophets and martyrs.

Make this chrism a sign of life and salvation for those who are to be born again in the waters of baptism. Wash away the evil they have inherited from sinful Adam, and when they are anointed with this holy oil make them temples of your glory, radiant with the goodness of life that has its source in you.

Through this sign of chrism grant them royal, priestly, and prophetic honour, and clothe them with incorruption. Let this be indeed the chrism of salvation for all those who will born again of water and the holy Spirit. May they come to share eternal life in the glory of your kingdom.

We ask this through Jesus Christ our Lord. 8

**The people respond:** Amen.

**Proposed alternative text:**

O God, source of all growth and author of holiness, accept the prayer of thanks and praise we offer in the name of a joyful Church.

In the beginning, at your command, the earth produced fruit-bearing trees. Among these you gave us the olive, from whose rich oil we make holy chrism.

Your servant David, filled with a spirit of prophecy, foresaw the sacraments of your grace and sang of this oil which makes our faces shine with joy.

Long ago, when the waters of the flood had cleansed the world of sin, a dove with an olive branch announced the return of peace to the earth, a sign of greater gifts to come.

In our own days, these ancient signs are all fulfilled: after the waters of baptism have washed away sin, the anointing with oil makes our faces radiant and serene.

In the same way, at your command, Moses, your servant, first washed his brother Aaron with water, and then consecrated him a priest by the pouring on of oil.

All this found fulfillment when your only Son, Jesus Christ, our Lord, asked to be baptized by John in the waters of the Jordan.

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8 Sacramentary, CCCB, p. 1084.
You sent the Holy Spirit upon him in the form of a dove and by the witness of your own voice declared him to be your beloved Son, in whom you are well pleased.

In this you clearly fulfilled David's prophecy that Christ would be anointed with the oil of gladness above all his companions.

In silence, all the concelebrants extend their right hands toward the chrism, until the end of the prayer.

And so, Lord God, we ask you to bless and sanctify this oil you have created.

Fill it with the strength of the Holy Spirit and the power that flows from your Christ.

It is from him that chrism takes its name; with chrism you have anointed your priests and kings, your prophets and holy martyrs.

Let this oil that you have created become a sign of life and salvation for those to be reborn in the waters of baptism.

Let this oil permeate them and make them holy; let it free them from the corruption that our flesh is heir to and make them temples of your glory, filled with the fragrance of innocent and spotless lives.

Let this oil, which you have chosen as a sign, bestow on them the dignity of prophet, priest, and king, that they may be clothed with incorruption.

Let this oil indeed be the chrism of salvation for those reborn of water and the Holy Spirit, that they may come to share in eternal life and partake of the glory of heaven.

We ask this through Jesus Christ our Lord. ⁹

The people respond: Amen.

B

Father we thank you for the gifts you have given us in your love: we thank you for life itself and for the sacraments that strengthen it and give it fuller meaning.

In the Old Covenant you gave your people a glimpse of the power of this oil and when the fullness of time had come you brought that mystery to perfection in the life of our Lord Jesus Christ, your Son.

By his sufferings, dying, and rising to life he saved the human race. He sent your Spirit to fill the Church with every gift needed to complete your saving work.

From that time forward, through the sign of holy chrism, you dispense your life and love to men. By anointing them with the Spirit, you strengthen all who have been reborn in baptism.

Through that anointing you transform them into the likeness of Christ your Son and give them a share in his royal, priestly, and prophetic work.

All the concelebrants extend their right hands toward the chrism, without saying anything, until the end of the prayer.

And so, Father, by the power of your love, make this mixture of oil and perfume a sign and source of your blessing. Pour out the gifts of your Holy Spirit on our brothers and sisters who will be anointed with it.

Let the splendour of holiness shine on the world from every place and thing signed with this oil.

Above all, Father, we pray that through this sign of your anointing you will grant increase to your Church until it reaches the eternal glory where you, Father, will be all in all, together with Christ your Son, in the unity of the Holy Spirit, for ever and ever.¹⁰

The people respond: Amen.

Proposed alternative text:

Lord God,
we thank you for your boundless love;
you are the giver of life,
you are the author of the sacraments.

In the ancient covenant you foreshadowed the power of oil to sanctify,
and in the fullness of time you made this mystery shine forth uniquely in your beloved Son.

For our Lord Jesus Christ, having saved the human race through his death and resurrection, filled your Church with the Holy Spirit, and wonderfully enriched it with heavenly gifts, that through the Church your saving work might be completed on earth.

From that time forward, through the holy mystery of chrism you dispense the treasures of grace to humanity, so that your children, reborn in the waters of baptism and strengthened by anointing with the Spirit, may be conformed to your Christ and share his mission of prophet, priest, and king.

In silence, all the concelebrants extend their right hands toward the chrism, until the end of the prayer.

And so, Lord God, we humbly pray that through your sanctifying power this mixture of oil and perfume may become a sign and source + of your blessing.

Pour out the rich gifts of the Holy Spirit on our brothers and sisters who will be anointed with this chrism.

May the splendour of your holiness shine on every place and thing that is signed with this holy oil.

Above all, through the mystery of this anointing grant increase to your Church until it reaches that full stature when you, resplendent in eternal light, will be all in all, together with Christ your Son, in the unity of the Holy Spirit, for ever and ever.¹¹

The people respond: Amen.

Distribution of the Holy Oils

If the oils are to be distributed during the Chrism Mass, the distribution takes place during the Concluding Rite before the blessing and dismissal. (Otherwise, a formal announcement may be made that the holy oils are taken from this diocesan celebration to the parishes of the diocese.)

After the blessing, the bishop puts incense in the censer, and the procession to the sacristy is formed. The blessed oils are carried by the deacons or other ministers immediately after the cross, and the choir and people sing some verses of the hymn, “O Redeemer,” (verses 4, 6 and 8) or some other suitable song.

For notes on including the reception of the oils within the celebration of the Evening Mass of the Lord’s Supper in the parish community, see pp. 207-208 in this issue of the Bulletin.¹²

¹⁰ Sacramentary, CCCB, p. 1086.
¹² 216 • National Bulletin on Liturgy
IN THE SPOTLIGHT
Masses with Children Who Have Developmental Disabilities

Steven G. White

Introduction
In 1996 a new edition of the Directory for Masses with Children: With Index was published in English by the Canadian Conference of Catholic Bishops. As part of its introduction it stated, "It does not speak directly of children who are physically or mentally handicapped, because a broader adaptation is sometimes necessary for them. Nevertheless, the following norms may also be applied to the handicapped, with the necessary changes." It is the intent of this article to make that broader adaptation and make the necessary changes so that, in conjunction with the Directory, it will speak directly to children who have special needs.

This article will limit itself to dealing with developmental disabilities because each type of special need has its own liturgical concerns and it would be overwhelming to try and address them all in a single work. The conditions that are included in developmental disabilities are: mental disability, spinal cord injury, epilepsy, sensory impairment, cerebral palsy, autism, and traumatic brain injury, as well as other conditions resulting in similar limitations. This definition is found in That All May Worship: An Interfaith Welcome To People With Disabilities.1

Some Basic Principles
When making these broader adaptations, there are some basic principles that are used, which apply to a much broader scope than simply the mass and liturgy. These are principals used in mainstreaming children with special needs in the education system, as well as in preparing them for independent living.

- Repetition, something from which all of us benefit, is even more important for those with developmental disabilities, especially those who have difficulties with attention or cognition.
- This repetition is further reinforced by appealing to a variety of senses, thus giving more than just words for the child to hold on to and understand. We often remember a taste, smell, picture, or general feeling of an event but easily forget the words spoken. To appeal to the senses means that we "speak" to the whole person.
- Though variation in the liturgy is welcome, the need for familiarity and predictability is very important for children who have special needs. Not only is it a question of the comfort level for the children (who may react negatively to constant change), but it is also part of the need for repetition as...
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mentioned previously. This does not negate the possibility of variation, but the changes must take place more gradually, over a longer period, with each version being given ample time for the children to accept and welcome.

- Signs and symbols in the mass must be very clear for their meaning to be grasped, not only by children who are developmentally disabled, but by many parishioners.

As a whole this means that we respond to the needs of our parishioners. If we have some who need sign-language to be offered, with the extra time it takes, then we accommodate them. In the same way we need to spend the time to accommodate those who have special developmental needs by listening to them and ensuring that they can offer full and active participation in the liturgy.

Two Helpful Hints

This article should be read along side the Directory. I will be referring to the Directory very often and a copy to refer to as you read would help greatly. This article will not engage in the discussion about the need for a more thorough adaptation of all masses. Those interested in this can refer to articles in the National Bulletin on Liturgy that already deal with this topic (#142 and #159 are of particular interest concerning this subject).

For those like myself who preside at Sunday celebrations of the word, it is intended that this be of use for those services as well. Though the language used is "the mass" and "the priest," the ideas and suggestions can be adapted to a community that has lay led services on a regular basis.

Masses with Adults in Which Children Who Have Developmental Disabilities Also Participate

When a parish community comes together to celebrate the eucharist, differences in age, language, culture, and education all present challenges to celebrating as one body of believers. When a community has members who have developmental disabilities, it too presents challenges that those preparing for the celebration must take into account.

Just as children should be recognized during the mass, for example by speaking to them directly, children with special needs also need to be acknowledged as part of the assembled people of God. Having these children help in the celebration—in ways that suit their gifts and abilities—can make the celebration more apart of them and bring understanding to what is happening. If a liturgy of the word for children is used in the parish, a suitable assistant could help those with developmental disabilities and enable them to participate with the rest of the children of the parish.

Each of the baptized is important and adaptations should be made, according to the discretion of the bishop, to respond to those needs. If we have people who are hard of hearing, we install a sound system. If we have children who have developmental disabilities, we respond to their needs appropriately.

Masses with Children Who Have Developmental Disabilities in Which Only a Few Adults Participate

"It is always necessary to keep in mind that such eucharistic celebrations must lead children toward the celebration of Mass with adults, especially the Masses at which
the Christian community must come together on Sundays. Eucharistic celebrations that include children with developmental disabilities are no exception to this paragraph. The aim is always to integrate the whole Christian community, and all members must be accommodating of each other. Apart from the adaptations that are necessary for the children's age and special need, the result is always a celebration that is recognizable and comparable to the Order of Mass.

**Offices and Ministries in the Celebration**

The Directory, in paragraph 22, stresses the importance of conscious participation when celebrating with children. Again, an even greater significance is placed on the conscious participation for masses celebrated with children who have special needs. Children who are developmentally disabled also should have special parts in the celebration. There is nothing to limit the role of a child who is developmentally disabled, except where the disability makes such a ministry impossible. All effort should be made to adapt the role to the abilities of the child and not the disabilities. An example would be in the case of a child who, needing to use a wheelchair, could not normally serve as cross bearer. This could become a two-person ministry, with one child pushing the wheelchair while the other child in the chair holds the cross high during the procession.

The priest always should be concerned with dignity, clarity, and simplicity in his actions and gestures when celebrating the mass with children. This becomes even more important when the children have special needs. A child that has a developmental disability may not have the same concentration as other children, or may need the use of visual communication to enhance the verbal.

The priest can reach the hearts of the children who have special needs by setting routines. This might seem to conflict with the instructions given in the Directory that suggest that the priest express the invitation in his own words, but it can integrate with that instruction. A different model from the one suggested in the Directory is for the priest to create his own invitation, but use it repeatedly for all of these liturgies. Repetition and familiarity are things that set children who have developmental disabilities at ease, facilitate worship, and allow them to recognize the liturgy.

During the liturgy there should be helpers for the children who have special needs, attending to their questions and interactions as well as enculturating them by participation as part of the assembly. This also ensures that "the eucharist is always the activity of the entire ecclesial community." The child may find having a "buddy" useful. This would be a child or adult who would serve as a role model and who can introduce the child to appropriate church behaviour.

The need for a competent homilist cannot be overstressed. Except in a case where the priest has had direct relationship with children who have special needs (at L'Arche for example) or has had training in this field, a competent person who does have this experience should be prepared and trained to speak to the children after the gospel. This could easily be a parent

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4 Ibid., paragraph 21.  
5 Ibid., paragraph 22.  
6 Ibid., paragraph 23.  
8 *Directory for Masses with Children: With Index*, paragraph 24.  
whose child is in attendance or another lay person who has training with children who have special needs. This is still based on the consent of the pastor or rector of the church, as noted in the Directory.

The diversity of ministries should also be attended to in these liturgies. It is not enough to minister to children with disabilities. Ministry needs to be mutual; their gifts are as rich as any other person in the assembly. In all cases there should be a great variety of voices and movement to maintain the attention level of the children.

**Place and Time of Celebration**

“The primary place for the eucharistic celebration for children is the church.”

In the case of children who have special needs, sometimes the setting would be limited to the institution where they reside. This should only be used when the children are not able to travel to the local community’s place of worship, or when there is another pastoral reason for celebrating the liturgy at the institution. This would be the case if there is a chapel at the institution or if eucharist is regularly celebrated at the location already. In these cases the wider parish community should come to their place of worship and maintain the comfort level for the children as they would be in a familiar place.

For children who have developmental disabilities to have a properly disposed mind during the eucharistic prayer, close proximity to the celebration is suggested. Where possible, the children should be near the altar so as to be present to the celebration and attentive to the fact that we celebrate this as a community. It is not solely the priest that prays the prayers, but the whole community.

**Preparation for the Celebration**

“Each eucharistic celebration with children should be carefully prepared beforehand, especially with regard to prayers, songs, readings, and intentions of the general intercessions.”

Time should be given to the preparation of those who have special ministries in the mass, but it is also possible to involve the whole assembly, during half an hour before the celebration, in the learning of hymns, responses, and other aspects of the liturgy. This would make the liturgy more meaningful and prepare the assembly for the celebration that is about to take place.

**Singing and Music**

Singing is a very powerful part of worship with children who have special needs. Music and singing should be encouraged in such masses, with attention being given to the needs of the assembly. Even in cases where the children may not fully take part in vocalizing, their hearts sing and pray with the assembly and the wide use of music should reflect this. One should not assume that a child who does not seem to participate “gets nothing” from attending the liturgy. We can never be fully aware of the depth and breadth of what any one of us gains from worship.

The acclamations should be sung to simple (yet not childish) tunes that are used repeatedly from one week to the next as well as being repeated within the mass. An example of this is Marty Haugen’s “Mass of Creation.” This set of acclama-

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13 *Directory for Masses with Children: With Index*, paragraph 25.
14 Ibid., paragraph 29.
16 *That All May Worship: An Interfaith Welcome To People With Disabilities*, 30.
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tions follow the same tune with only the verses changing for each acclamation. 17

Musical instruments, especially percussion instruments, should be included in the celebration if possible. The use of instruments by the assembly gives another element of participation to the children and offers praise to God that is fitting and welcomed. 18

In the same way gesture, movement and dance is appropriate and should be encouraged where there is lively music as part of the liturgy. Care must be taken to keep these elements from overwhelming the singing but care must also be taken not to place unneeded restrictions on the expression of praise and joy from the children.

Gestures
Gestures and posture should be emphasized with children who have special needs. Attention should be given not only to the necessary variation and adaptation of gestures, but also to the limitations that some of the assembly may have concerning these gestures and postures. Sometimes options should be given for the child who cannot enter a certain posture or make a certain gesture, as well as for the whole congregation. For example, a child who is in a wheelchair may not be able to enter a kneeling posture, yet it could be available for the other children. In this case a combination of kneeling and raising one's arms to heaven could be used so that the child in a wheelchair can participate to his or her ability but is not excluded from participating.

Visual Elements
Attention should be given to the number and quality of visual elements in the place of worship. As with other members of the faithful, the abundance of symbols can actually have a numbing effect where none are recognized or offer significance. For children with developmental disabilities, visual elements should be explained repeatedly to remind them of what they are and how they are symbols for us as Christ's faithful. Even such things as the candles should not be left to symbolize without any explanation. The priest should occasionally explain what they represent and how they help us to worship.

Also of great use are mass books specifically designed for children who have developmental disabilities. A very good example of this is We Go To Mass, 19 a book by GLEA (God's Love Embraces Autism). This book is a way for autistic children to follow the mass through pictures and words. Such aids can help them to identify parts of the mass as well as know what to expect.

Silence
There should be even more attention given to the liturgical readings, insure that they are proclaimed unhurriedly and intelligibly, and with the necessary pauses. Some children with special needs have a very hard time concentrating; for the text to be heard, attention must be given to articulation and diction, giving the listener time to recognize words and realize what is being said.

This will help with the attention given to silence noted in the Directory. 20 The desire for silence being observed at the designated parts of the celebration must be promoted by nurturing the childrens' attention span, and by having any adults present encourage attention to what is happening.

18 Psalm 150
19 We Go To Mass (Pittsburgh: Diocese of Pittsburgh Secretariat for Education – Department for Persons with Disabilities, 1999).
20 Directory for Masses with Children: With Index, paragraph 37.
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Parts of the Mass

The texts that are noted in the Directory as never changeable (acclamations and the responses of the faithful to the priest’s greeting, the Lord’s Prayer, and the Trinitarian formula at the end of the blessing) take on further significance when children with developmental disabilities are present. Apart from the texts’ necessity as part of the basic structure of the mass, there is great importance in repetition and familiarity when celebrating with children, and children with special needs.

It is also important to note that if there is too much difference compared to the more traditional mass, there will be a failure to enculturate the children into the faith we profess. To transmit the faith to the next generation we must include them as participants in all of the community’s rituals, and creating a distinct ritual for them will not fulfill the purpose of bringing them into the community of the parish.

Introductory Rite

In choosing individual elements, one should take care when changing the variable parts. It would be better understood by the children if a specific element were to be used repeatedly for a period of time and then a change made with explanation. This gives the children a sense of continuity and allows them to be attentive to the change when it does occur. An example of this is the list of seasonal rites found in the Sunday Celebration of the Word and Hours.

Reading and Explanation of the Word of God

 Concerning the use of texts, one should keep in mind the interest of children. Focus should be on the concrete instead of the abstract, stories and parables instead of points of theology. In this case I am referring especially to the New Testament letters. These children relate better to stories. Many of the Old Testament readings are very good in this regard, as well as the gospel pericopes. Children in general are hero-worshippers and love a great story; examining the many good stories in scripture can give them a rich sense of God.

Though the use of paraphrases when proclaiming the scripture is to be avoided, as is noted the Directory, this does not mean that the homilist cannot retell the readings. This is often a very useful tool, adding repetition to the scriptures and offering an entry point for the children to make the scripture their own.

For the readings that have multiple characters, it can be useful for different voices to be heard and the scripture to be shared by various readers. This method brings life to the scripture, moving it into a proclamation and reliving of the story that we share as Christians.

Visual elements are also useful for the readings. If an explanation is given before the reading about what it is saying (perhaps the context, and definitions of difficult words) then it is also possible to provide visual aids to help in this. An example of this would be to bring in old farm tools when the reading talks about scythes, winnowing fans, and bringing in

21 Ibid., paragraph 39.
22 Westerhoff, 56.
23 Sunday Celebration of the Word and Hours (Ottawa: Canadian Conference of Catholic Bishops, 1995), 207.
24 Mary Anne MacFarlane, Called... To Worship with Children (Toronto: The United Church of Canada, 1984), 5.
25 Directory for Masses with Children: With Index, paragraph 45.
the harvest. Children who have developmental disabilities appreciate the connection of the senses, and using visual items to accentuate what is happening in the reading can help to provide an understanding of difficult texts that were written from a culture thousands of years removed from us.

"Sometimes the homily intended for children should become a dialogue with them, unless it is preferred that they should listen in silence." We must realize that the statement, "unless it is preferred that they should listen in silence," refers to the homilist's preference and not the children's. Children are active and learn by doing, and this is especially relevant with children who have developmental disabilities. Dialogue with the children lets them know that what they think matters, and that they have a relationship with the homilist. Unless the homilist is offering the homily in such a way that it lends itself to a low level of activity on the part of the children—this could be the case in the singing of a song or a good storyteller talking about the scripture—dialogue should be seen as the preferred and ordinary type of homily.

**General Intercessions**

Something not mentioned in the Directory is the place of the general intercessions. The general intercessions are an opportunity for the community gathered to intercede for all humanity. These intercessions should be intelligible and understood by the children for if they are truly be prayers of the people.

There is also opportunity for petitions to be made by the children at the point during the general intercessions when the local church is prayed for. Though personal petitions from children can get out of hand, we should not discourage children from sharing what they pray for. For example, one weekend at a parish liturgy a child came up during the presentation of the gifts and mentioned to the priest that his brother had the chicken pox and could not be at mass. This was included with the needs of our local community in general intercessions.

**Presidential Prayers**

When it comes to selecting presidential prayers, not only can the priest choose from the Roman Missal texts more suitable to children, but he should be conscious of the needs of the children present. Choosing texts that speak to the realities of those present in the assembly can help to heighten the connection that the children will have with the mass.

The acclamations are an important part of the eucharistic prayer, and if at all possible they should be sung. This gives the children a time to respond to what the priest is saying, and it should be explained as such so that the children also know what they are saying.

Gestures and movement by the priest should be paid particular attention, as the significance of this body language helps the children understand what is happening during the prayers.

As we relate ourselves to Christ through the eucharistic bread and wine, there is opportunity to make a connection with the disabled God. The risen Christ still has the marks of the nails and the mark of the spear. These are not healed but are instead glorified. Jesus died a disabled person, and was raised up with these glorified.

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26 Ibid., paragraph 48.
27 "General Instruction of the Roman Missal," in *New Introductions to the Sacramentary and Lectionary* (Ottawa: Canadian Conference of Catholic Bishops, 1999), no. 45.
Rites Before Communion
Attention always should be given to the breaking of the bread and the words that are said during it (whether spoken or sung). It is even more so in a celebration with children who have developmental disabilities. This gesture is a sign that in sharing in this one bread we are made one body. 29

It is always preferred that bread be used that looks like real food. 30 This is even more important when celebrating the eucharist with children who have developmental disabilities. Often there can be confusion about the change that occurs with the elements, and because frequently the bread does not look like food there is no identification of change. There can also be confusion with how Christ relates himself to bread that does not look or taste like bread.

Communion
“Existence of a disability is not considered in and of itself as disqualifying a person from receiving the Eucharist.” 31 Though a disability may result in a condition that limits their ability to distinguish the body of Christ from ordinary food, it is the responsibility of the pastor to ensure that great effort is taken in bringing every member to a point at which they can receive the eucharist. 32

Dismissal
There is again need for repetition of what has been said at the celebration, applying it to how we live in the world. Repetition is an important element in all parts of the celebration when children with developmental disabilities are present.

Concluding Remarks
Our faith communities also must remember that “a developmentally disabled person has the right, by virtue of his or her baptism, to belong to this family of Jesus.” 33 It is our responsibility to help children with developmental disabilities readily and joyfully encounter Christ together in the eucharistic celebration and to stand with him in the presence of the Father. 34

29 General Instruction of the Roman Missal, paragraph 56C.
30 Ibid., paragraph 283.
32 Ibid., paragraph 20.
34 Directory for Masses with Children: With Index, paragraph 55.
Figures from the Hebrew Scriptures in the New Roman Martyrology

Murray Watson

S
o often in the past, the liturgy of the Roman Rite Catholic Church has been less than kind to our Jewish sisters and brothers. Whether by intention or not, the words of our liturgical life have frequently come across as condescending, hurtful and sometimes downright condemnatory. From the pre-Vatican II Good Friday prayers for the “perfidious [faithless] Jews” and the traditional use of the Reproaches (Improperia)\(^1\), to the way in which we have preached about certain gospel texts and Second Temple Jewish groups, liturgy has not always proven the best forum for building relationships between Catholics and Jews. That direction, however, has changed dramatically in the last forty years and continues to evolve today on the basis of scholarship and dialogue, and on the greater sensitivity, respect and esteem these have fostered.

What is the Martyrology?
While there have been many dark spots in this history, there have also been areas of light, in which the Jewish people have been praised and treasured in Catholic prayer. One of these, largely forgotten in recent generations, is found in a liturgical book called the Roman Martyrology. The Martyrology—the official list of saints and blessed recognized by the Catholic Church—was perhaps most familiar in monastic and religious communities, where the day’s entry was frequently read or chanted during silent meals.

Traditionally used during the Good Friday veneration of the cross, the Improperia or Reproaches are a series of sung rebukes (ostensibly from the mouth of Christ), condemning the faithlessness and ingratitude of God’s people. Historically, they are a late development, gradually appearing only at the end of the first millennium. The texts, whose form and imagery draws heavily on the Old Testament prophets, recount many of God’s acts of salvation, generosity and goodness, which are then juxtaposed with the sufferings and outrages which Christ suffered during his passion, for rhetorical effect: “My people, what have I done to you? How have I offended you? Answer me! I led you out of Egypt, from slavery to freedom, but you led your Saviour to the Cross. What more could I have done for you? I planned you as my fairest vine, but you yielded only bitterness: when I was thirsty you gave me vinegar to drink, and you pierced your Saviour with a lance ... For your sake, I scourged your captors and their firstborn sons, but you brought your scourges down on me ...”

Although their liturgical use today is intended primarily as an indictment of Christian ingratitude and hypocrisy, the fact that the Reproaches rely so heavily on motifs and events from Old Testament history (and are phrased in the first person!) makes them sound as if it were Jews (and particularly the Jews of Jesus’ own time) who are being saddled with blame, for not responding to God’s deeds with conversion and belief in Christ’s identity as Messiah. Today, the liturgical use of the Reproaches is optional; many liturgists and experts in Jewish-Catholic dialogue have urged that they be omitted or eliminated entirely, given that their theological point-of-view is so obviously at odds with the Church’s official teachings about the Jews and Judaism since the Council.

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\(^1\) Traditionally used during the Good Friday veneration of the cross, the Improperia or Reproaches are a series of sung rebukes (ostensibly from the mouth of Christ), condemning the faithlessness and ingratitude of God’s people. Historically, they are a late development, gradually appearing only at the end of the first millennium. The texts, whose form and imagery draws heavily on the Old Testament prophets, recount many of God’s acts of salvation, generosity and goodness, which are then juxtaposed with the sufferings and outrages which Christ suffered during his passion, for rhetorical effect: “My people, what have I done to you? How have I offended you? Answer me! I led you out of Egypt, from slavery to freedom, but you led your Saviour to the Cross. What more could I have done for you? I planned you as my fairest vine, but you yielded only bitterness: when I was thirsty you gave me vinegar to drink, and you pierced your Saviour with a lance ... For your sake, I scourged your captors and their firstborn sons, but you brought your scourges down on me ...”
The Second Vatican Council called for a revision of the liturgical year and the calendar of saints, to highlight more clearly the centrality of Christ, his paschal mystery, and the importance of Sunday as the Lord's Day. The relationship of saints' celebrations to the overarching mystery of Christ received a new emphasis, and the number and importance of those feasts was reduced accordingly. At the same time silence at meals was no longer the standard in monasteries and convents. Some historians and liturgists criticized the inclusion of saints whose historical existence was questionable, or about whom almost nothing was known apart from their names. Over a period of several decades, the Martyrology slowly slipped off the radar screen of Catholic life. If the Martyrology touched the lives of everyday Catholics at all, it was on account of the calendar of saints commemorated daily in communal prayer was all but abandoned, Catholics at all, it was on account of the Martyrology, had not Vatican II called for its revision and updating, as part of the renewal of the liturgical books of the Roman rite. Work on it began shortly after the Council, and Pope John Paul II's apostolic letter Tertio Millennio Adveniente expressed his desire that the new Martyrology could be published as part of the Great Jubilee of the year 2000. It was, in fact, published by going back to the first centuries of Christianity. Local communities compiled accounts of the heroic deaths of their leaders and members, and commemorated them on the day of their "birth into heaven," often at the place of their martyrdom. As time went on, holy people from local churches were gradually incorporated into the list of recognized saints, either because their sanctity was widely acknowledged during their life (acclamation), or because local bishops (and later the Pope) formally "canonized" them (allowing their names to be included in the Canon of the Mass). It was only in the second millennium that the Pope reserved to himself the right to investigate claims of personal sanctity, and to pronounce official judgement upon them in the name of the Church.

The Catholic world could have remained oblivious to the Martyrology, had not Vatican II called for its revision and updating, as part of the renewal of the liturgical books of the Roman rite. Work on it began shortly after the Council, and Pope John Paul II's apostolic letter Tertio Millennio Adveniente expressed his desire that the new Martyrology could be published as part of the Great Jubilee of the year 2000. It was, in fact, published by

2 The Martyrology is an "encyclopedia of holiness," composed of thousands of names, of both the saints and blessed (beat). Out of this list, the Church has selected a sub-set of prominent and universally-revered saints, to make up the General Roman Calendar which is normative throughout the world for the celebration of the eucharist and liturgy of the hours; the names of these figures begin each day's Martyrology entry, are printed in larger type, and are accompanied by more extensive biographical sketches. This universal "template" is then supplemented by the solemnities, feasts and memorials proper to particular dioceses and religious communities, including patronal feasts, feasts of dedication of cathedral and parish churches, etc. In a 1997 Notification on Certain Aspects of Proper Calendars and Proper Liturgical Texts, then-Archbishop Jorge Medina Estévez offered some concrete guidance in "fleshing out" the universal calendar appropriately:

"It is good to remember, in addition, the possibilities offered by the General Instruction of the Roman Missal (nn. 316b, 316c) to the priest celebrating on the weekdays of Ordinary Time, or those of Advent before December 17th, or of the Christmas season from January 2nd onwards, or on those of the Easter season. In such periods, even when there is an optional Memorial, the priest can celebrate either the Mass of the weekday or that of any Saint inscribed that day in the Roman Martyrology. The same holds, analogously, for the celebration of the Liturgy of the Hours (cf. General Instruction of the Liturgy of the Hours, n. 244). It is perfectly legitimate, therefore, in such circumstances, to celebrate in honor of a Saint found in neither the General Calendar nor in a proper calendar. Obviously, such cases call for the exercise of pastoral good sense on the part of the celebrant." (emphasis mine)

For further information, see the June 1998 Newsletter of the US Bishops' Committee on the Liturgy (available online at: http://www.usccb.org/liturgy/innews/698.htm ). The original text, in Italian, is printed in Notitiae 35 (1997) 284-297.
the Vatican Press in late October 2001, and is now available for sale, in a Latin *editio typica* that stretches to almost 800 pages.

**Patriarchs, Prophets and Kings**
What is likely to surprise some Catholics is the discovery that, among the thousands of little known names in the new Martyrology, there are also *many* names that are eminently familiar from the Old Testament—the names of patriarchs, prophets and kings. Although it may come as a shock to some people, there is actually a long liturgical tradition in Catholicism that counts most of the great figures of the Hebrew Scriptures among those honoured with the title of “saint”—men and women of exemplary holiness who are now believed to be with God. This is not a recent innovation—the Byzantine, Roman and Coptic Martyrologies have long numbered these names among the saints, and commemorated them in places associated with their lives and deaths. Older editions of the Martyrology, published at the turn of the twentieth century, include a significant number of these “Jewish saints.” However, since the universal liturgical calendar usually chooses only one or two people to celebrate each day (out of the five or more listed each day in the Martyrology), most Catholics have been ignorant of this fact. Some recent publications by Liturgy Training Publications in Chicago, such as their *Companion to the Calendar*, have once again brought this ancient tradition to the forefront, and have encouraged catechists and elementary school teachers to incorporate these key figures into their teaching and prayer, by providing concise, accessible biographies, suitable for classroom use. The revised Litany of Saints printed in the CCCB’s 1991 “Supplement to the Sacramentary,” added Abraham, Moses and Elijah to the list of holy people invoked by the praying Church. The recent Catholic renewal of interest in Bible study also meant that many more people today knew who Jeremiah, Ezra, Anna and Nicodemus were.

The existence of Old Testament figures in the Catholic liturgical year was brought home to me in a very special way last year, when I spent a study term in the Holy Land. There, the Franciscans who have custody of many biblical holy places have published their own edition of the missal, including prayers and commemorations for Abraham, David, and many others. These missals, available in a half-dozen languages, are found in the sacristy of many sanctuaries throughout Israel. I was fascinated, and decided to buy a copy to bring home to Canada with me. Now, with the new Martyrology available, the source of this longstanding veneration of the patriarchs and prophets has been reinvigorated for coming generations, and given a fresh “stamp of approval” in our time. Celebrating the lives and deeds of our Jewish ancestors in the faith is no longer a “fringe” concept, reserved for a few groups involved in Jewish-Christian dialogue—it is shown to be eminently orthodox and mainstream. It is in keeping with a very ancient instinct in Christianity, which recognizes that Christianity cannot be artificially severed from Judaism, but is organically and necessarily joined to the faith of our “elder brothers and sisters,” during whose long history God consistently raised up many people of profound holiness. The example of their lives remains relevant, and their heavenly intercession remains tremendously valuable.

**Watching Our Language**
Nonetheless, the question of the relationship between Christian concepts of holiness and the Jewish people remains a delicate one, particularly in light of the recent tensions over the beatification and canonization of Edith Stein. We must be respectful of, and attentive to, the concerns of Jewish believers who may see such efforts as an attempt at “appropriating” (or even tacitly “baptizing”!) Jewish figures and portraying them as “proto-Christians.” We must be cautious as Catholics about imposing categories which Judaism does not recognize, and
devotional or liturgical practices which could be an affront to Jewish belief. And yet, Judaism certainly has its own long, rich history of tzaddikim [righteous ones] and hasidim [pious or holy ones] who were highly respected during their lives, and who were venerated after their deaths—whose tombs, in some cases, became places of pilgrimage where miraculous healings sometimes occurred. In moments of tremendous persecution and suffering, many pious Jews gave the ultimate witness [Greek martyría] to their faith by dying rather than compromising their allegiance to the One God. The stories of the Holy Maccabees, and of many devout Jews who were killed under the Nazis and the Communists with the Shema on their lips, bear eloquent witness to the Jewish ideal of kiddush haShem ("sanctification of the Name [of God]")—of testifying to the holiness and unity of the Creator, to the point of sacrificing one's own life. Speaking in Cologne, Germany, Pope John Paul addressed the importance of the Jewish presence in the Diaspora, of "the witness of their faithfulness," often in the face of persecution and violence. It was, he said, "a phenomenon that has allowed Jews to bear what has often been heroic testimony ... of its faithfulness to the One God." It is an absolute faithfulness that has subsequently informed and shaped the Christian understanding of martyrdom and sanctity.

**Embracing the Ancestors**

Hopefully the promulgation of a new, modernized Martyrology will lead many parishes and religious communities to espouse this heritage and tradition for themselves, and to find creative, life-giving ways to celebrate the holy men and women of Judaism (perhaps in the context of inter-faith gatherings?), and to celebrate them precisely as Jews. Perhaps—it is to be hoped!—this will spur more Catholics to recognize and reflect on the fundamental connectedness of our two faiths, and to grow in their esteem for the other children of Abraham, "the father of all believers," in whose bosom Jesus himself said the souls of the righteous are gathered to God (cf. Luke 16:19-31).

Several dozen specifically Jewish personages are named in the new Martyrology, many of them figures from the Hebrew Scriptures, or contemporaries of Jesus. Many scholars today believe that, despite the tensions evident in parts of the New Testament, the definitive "parting of the ways" between the Christian Jews and their non-Christian co-religionists did not occur until early in the second century—and perhaps as late as 135–150 CE in some places. The vast majority of the early Christians in Palestine would, therefore, have considered themselves faithful Jews, and this should be reflected in liturgical commemorations. As the 1974 Vatican guidelines for implementing *Nostra Aetate* remind us, Jesus was born of a devout Jewish family, his apostles were Jewish, as were many of his first followers. If we, therefore, add to this list the major feasts of Mary and Joseph and the Twelve, suddenly the Jewish-Christian relationship ceases to be a matter of a day, a week or even an entire season; it becomes a vital thread running throughout the entire liturgical year, and it presents dozens of opportunities for preaching and catechesis, in keeping with the official teachings offered by the Catholic Church in the last forty years. It allows us to focus on the continuity between the two parts of our bible, and to gradually uproot the anti-Jewish stereotypes and prejudices which may still linger in the minds of some Catholics, by showing that, while Judaism and Christianity may differ on many theological issues, at a very fundamental

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3 For example: speaking of Edith Stein as embracing both Judaism and Christianity, when in fact traditional Judaism considers her an apostate who renounced her faith by virtue of her baptism. Under the Nazi concept of "racial purity," however, her conversion was considered irrelevant, and she was executed because of her "Jewish bloodline."
level, they cannot be opposed to each other. They share in a common heritage: the heritage of holiness, which is not limited to any particular age or any specific group. The calendar itself can become a companion in that dialogue, and an aid to reflecting on where we have come from ... and where, with God's help, we are going.

**Liturgical Calendar according to the Roman Martyrology (2001)**

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>January 1</td>
<td>Mary, Mother of God</td>
</tr>
<tr>
<td>January 25</td>
<td>St. Ananias, disciple of the Lord</td>
</tr>
<tr>
<td>January 26</td>
<td>Sts. Timothy and Titus, disciples of the apostle St. Paul</td>
</tr>
<tr>
<td>February 2</td>
<td>The Presentation of Jesus in the Temple</td>
</tr>
<tr>
<td>February 3</td>
<td>St. Simeon, elder of Israel and righteous man, and St. Anna, widow and prophetess</td>
</tr>
<tr>
<td>March 19</td>
<td>St. Joseph, husband of the Virgin Mary</td>
</tr>
<tr>
<td>April 24</td>
<td>Sts. Mary of Cleophas and Salome, companions of St. Mary Magdalene on Easter morning</td>
</tr>
<tr>
<td>April 25</td>
<td>St. Mark the Evangelist</td>
</tr>
<tr>
<td>May 1</td>
<td>St. Joseph the Worker</td>
</tr>
<tr>
<td>May 3</td>
<td>Sts. Philip and James the Lesser, apostles</td>
</tr>
<tr>
<td>May 9</td>
<td>St. Isaiah, prophet</td>
</tr>
<tr>
<td>May 10</td>
<td>St. Job, prophet</td>
</tr>
<tr>
<td>May 14</td>
<td>St. Matthias, apostle</td>
</tr>
<tr>
<td>May 24</td>
<td>Blessed Joanna, the wife of Herod's steward Chuza, who, together with various other women, provided for Jesus and the Apostles out of their own means, and who announced the empty tomb to the disciples</td>
</tr>
<tr>
<td>May 31</td>
<td>Visitation of the Virgin Mary to her cousin Elizabeth</td>
</tr>
<tr>
<td>June 11</td>
<td>St. Barnabas, apostle and companion of St. Paul</td>
</tr>
<tr>
<td>June 15</td>
<td>St. Amos, prophet</td>
</tr>
<tr>
<td>June 24</td>
<td>Birth of St. John the Baptist, Precursor of the Lord</td>
</tr>
<tr>
<td>June 29</td>
<td>Sts. Peter and Paul, apostles</td>
</tr>
<tr>
<td>July 1</td>
<td>St. Aaron, Levite and priest, brother of Moses</td>
</tr>
<tr>
<td>July 3</td>
<td>St. Thomas, apostle</td>
</tr>
<tr>
<td>July 13</td>
<td>St. Ezra, priest and scribe</td>
</tr>
<tr>
<td></td>
<td>St. Silas, companion of St. Paul</td>
</tr>
<tr>
<td>Date</td>
<td>Figures From the Hebrew Scriptures in the New Roman Martyrology</td>
</tr>
<tr>
<td>------------</td>
<td>-----------------------------------------------------------------</td>
</tr>
<tr>
<td>July 20</td>
<td>St. Elijah the Tishbite, prophet</td>
</tr>
<tr>
<td></td>
<td>St. Joseph (Barsabbas)</td>
</tr>
<tr>
<td></td>
<td>Justus, disciple of the Lord</td>
</tr>
<tr>
<td>July 22</td>
<td>St. Mary Magdalene, disciple of the Lord and messenger of the Resurrection</td>
</tr>
<tr>
<td>July 23</td>
<td>St. Ezekiel, prophet</td>
</tr>
<tr>
<td>July 25</td>
<td>St. James the Greater, apostle</td>
</tr>
<tr>
<td>July 26</td>
<td>Sts. Joachim and Anne, parents of the Virgin Mary</td>
</tr>
<tr>
<td>July 29</td>
<td>St. Martha, hostess to Jesus</td>
</tr>
<tr>
<td></td>
<td>St. Lazarus, brother of St. Martha and friend of Jesus</td>
</tr>
<tr>
<td>August 15</td>
<td>Assumption of the Virgin Mary</td>
</tr>
<tr>
<td>August 24</td>
<td>St. Bartholomew, apostle</td>
</tr>
<tr>
<td>August 26</td>
<td>St. Melchisedek, king of Salem and priest of God Most High</td>
</tr>
<tr>
<td>August 29</td>
<td>Death of St. John the Baptist</td>
</tr>
<tr>
<td>August 31</td>
<td>Sts. Joseph of Arimathea and Nicodemus, leaders and teachers of the Jewish people, who took down the body of Jesus and buried it</td>
</tr>
<tr>
<td>September 1</td>
<td>St. Joshua, son of Nun, servant of the Lord and successor to Moses</td>
</tr>
<tr>
<td>September 4</td>
<td>St. Moses, prophet and giver of the Law</td>
</tr>
<tr>
<td>September 6</td>
<td>St. Zechariah, prophet</td>
</tr>
<tr>
<td>September 8</td>
<td>Birth of the Virgin Mary, of the seed of Abraham, of the tribe of Judah, of the line of King David</td>
</tr>
<tr>
<td>September 15</td>
<td>The Virgin Mary, Mother of Sorrows</td>
</tr>
<tr>
<td>September 21</td>
<td>St. Matthew (Levi), Apostle and Evangelist</td>
</tr>
<tr>
<td></td>
<td>St. Jonah, prophet</td>
</tr>
<tr>
<td>September 23</td>
<td>Sts. Zechariah and Elizabeth, parents of St. John the Baptist</td>
</tr>
<tr>
<td>September 25</td>
<td>St. Cleophas, to whom Jesus appeared on the road to Emmaus</td>
</tr>
<tr>
<td>September 26</td>
<td>St. Gideon, judge over Israel</td>
</tr>
<tr>
<td>October 3</td>
<td>St. Abraham, patriarch and father of all believers</td>
</tr>
<tr>
<td>October 17</td>
<td>St. Hosea, prophet</td>
</tr>
<tr>
<td>October 18</td>
<td>St. Luke the Evangelist</td>
</tr>
<tr>
<td>October 19</td>
<td>St. Joel, prophet</td>
</tr>
<tr>
<td>October 28</td>
<td>Sts. Simon and Jude, apostles</td>
</tr>
<tr>
<td>Date</td>
<td>Event</td>
</tr>
<tr>
<td>-----------</td>
<td>----------------------------------------------------------------------</td>
</tr>
<tr>
<td>November 19</td>
<td>St. Obadiah, prophet</td>
</tr>
<tr>
<td>November 21</td>
<td>Presentation of the Virgin Mary in the Temple</td>
</tr>
<tr>
<td>November 30</td>
<td>St. Andrew, apostle</td>
</tr>
<tr>
<td>December 1</td>
<td>St. Nahum, prophet</td>
</tr>
<tr>
<td>December 2</td>
<td>St. Habakkuk, prophet</td>
</tr>
<tr>
<td>December 3</td>
<td>St. Zephaniah, prophet</td>
</tr>
<tr>
<td>December 8</td>
<td>Immaculate Conception of the Virgin Mary</td>
</tr>
<tr>
<td>December 16</td>
<td>St. Haggai, prophet</td>
</tr>
<tr>
<td>December 18</td>
<td>St. Malachi, prophet</td>
</tr>
<tr>
<td>December 21</td>
<td>St. Micah, prophet</td>
</tr>
<tr>
<td>December 24</td>
<td>All the holy ancestors of Jesus Christ (son of David, son of</td>
</tr>
<tr>
<td></td>
<td>Abraham, son of Adam), who were pleasing to God and became</td>
</tr>
<tr>
<td></td>
<td>righteous and died in keeping with their faith</td>
</tr>
<tr>
<td>December 26</td>
<td>St. Stephen the Protomartyr</td>
</tr>
<tr>
<td>December 27</td>
<td>St. John the Apostle and Evangelist</td>
</tr>
<tr>
<td>December 28</td>
<td>The Holy Innocents, martyrs</td>
</tr>
<tr>
<td>December 29</td>
<td>St. David, king and prophet, son of Jesse of Bethlehem</td>
</tr>
</tbody>
</table>
MUSIC NOTES

Considering Music for the Sunday Eucharist

The ministers of music enjoy some of the widest variety of options in the exercise of their ministry. The art of making good choices is a key ingredient in effective music ministry. A well-chosen piece will express the people's faith, open them to the Spirit transforming them in the liturgy, and nourish the unity and the communion of life in God, which is at the heart of Christian life. Poorly chosen music can distort faith, obscure the flow of the liturgy, fragment the community and generally thwart the work of the Spirit.

Music to Shift Gears By: Introductory and Concluding Rites

In any liturgical celebration, the introductory rites must help the community to “shift gears,” to make the transition from a disparate collection of individuals to a sacred assembly, sharing and celebrating communion of life in God. For this, the community needs to come together in body, mind, and heart and to become mindful of the mystery they gather to celebrate. Our musical choices will either support or frustrate this transition.

Musical moments in the introductory rites include: the entrance song, the acclamation for the sprinkling rite, parts of the various forms of the penitential rite, and the “Glory to God.” To keep the introductory rites focussed and in proportion to their purpose, it is best to sing the entrance song and only one other part.

The entrance song gathers the assembly's diverse voices into one. Something familiar and well liked will encourage everyone to participate. The song must turn hearts and minds to the mystery being celebrated. Joy, praise and thanksgiving should characterize the text. The entrance song accompanies a procession.1 Processions call for grand, festive, rhythmic music. Some examples that meet these requirements: “Christians Lift up Your Hearts” (CBW III #585), “O Bless the Lord” (CBW III #562).

The sprinkling rite is especially fitting for the Easter season. The assembly needs an acclamation that rings with baptismal imagery: living water, putting on Christ, the joy of shared life in Christ and the Spirit. Musically, it must be appealing enough to sustain the assembly's interest while the presider gets everyone wet. Some examples that meet these requirements: “With Joy You Shall Draw Water” (CBW III #237), “You Have Put on Christ” (CBW III #4F).

The “Lord, have mercy” is an acclamation of God’s merciful love made flesh in Jesus, Lord and Christ and is best sung during Lent. (Note that Form III of the penitential rite has the character of a litany of praise, so the acclamations should never be confessions of guilt.) The ideal musical choice is usually a setting written to match the eucharistic acclamations.

The “Glory to God” originated in the papal Christmas mass in Rome and is characteristic of the Christmas and Easter seasons. A simpler setting serves well during Ordinary Time.

The concluding rites also have a transitional function. They help the assembly to “shift gears” again, to go back into the world as the voice, hands, and heart of the body of Christ, to draw the world into this

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1 See General Instruction of the Roman Missal (GIRM), 24 and 26.

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life they share. The Order of Mass has no provision for music for the concluding rites; however, the custom of an instrumental or sung recessional is widespread. Whichever form is used, it should be glorious and triumphant, reflecting the joy of life in the kingdom of God. Sung texts can help the assembly to direct its energy to witness to the kingdom of God by their very lives. Remember that the music that may accompany the final procession should come to a natural end when the procession does. Some examples that meet these requirements: “Sent Forth by God’s Blessing” (CBW III #533), “Go to the World” (CBW III #508).

Music for a Dialogue with God: Liturgy of the Word
The music of the liturgy of word embodies the Church’s side of an ongoing dialogue with the living God and manifests her joy in the encounter with Christ, the living Word of God. Although the script of this ritual dialogue is, to a great extent, pre-determined, our music has the power to capture and express its soul and spirit. Therefore, cantors must immerse themselves in the psalms and in the Church’s interpretation of them as the song of Christ and his Church. Music ministers must do all that is necessary to support the voice of the whole assembly during the liturgy of the word.

The major musical moments in the liturgy of the word are: the responsorial psalm, the gospel acclamation, and the general intercessions. Certainly the psalm and gospel acclamation have utmost priority, but all three are musical by nature; the psalm and gospel acclamation should be sung at every Sunday celebration.

The responsorial psalm is the most demanding of these musical moments, simply because it changes every week. Of course, if this ideal is a burden to the assembly or to the music ministers, we have the option of using seasonal refrains (or even seasonal psalms), until we have built up our trust and confidence levels. The first option when using seasonal psalms is the seasonal antiphon with the text of the day. (In CBW III these are listed in the “Psalms for Sundays” section at the beginning of each season.) Use one for each special season. Choose about four for use in Ordinary Time for about a year, and then gradually expand the parish’s psalm repertoire by gradually including more of the proper psalms in the following years.

When choosing from among various settings of the same refrain musicians should remember that refrains should be as short as possible: a refrain of more than eleven syllables unduly taxes the memory. The melody should also be memorable so that people need not bury their heads in a book to participate. In addition, it should be appealing to the community, well wedded to the text, and sufficiently distinct from the melodies of other psalms in the repertoire to avoid confusion. A really good setting also leaves room for choral elaboration on the refrain as the assembly’s song builds and intensifies.

The proclamation of the gospel is the high point of the liturgy of the word. The music that surrounds it should never be upstaged by the music of the introductory rites. Rather, the introductory rites should begin our ascent to this moment. The parish repertoire should include a small array of gospel acclamations for use throughout the year, with an “alleluia-free” alternative for use in Lent. The Easter season deserves a setting that is especially festive; the same one might be used for the Christmas season. Advent, being only four weeks can share one from Ordinary Time, or alternatively draw on traditional Advent music for its melodic inspiration. Ordinary Time can be divided into blocks of Sundays with related readings, alternating between two (or three) settings with each new block. The instrumental introductions should be brief and recognizably different for each setting.

The general intercessions form a litany in which the deacon (or a cantor) announces the intentions and the people voice their
prayer in a familiar response. The assembly should feel confident to join in the response with gusto; once learned by the community, the musical setting should not change often.

The Music of Our Life: Liturgy of the Eucharist

The major musical moments in the liturgy of the eucharist are (in order of use): the preparation of the gifts, the eucharistic acclamations*—"Holy, Holy," memorial acclamation, "Amen—the "Lamb of God," and the communion song*. (Asterisked items are highest priority.)

Singing during the preparation of the gifts is optional. Requirements for hymns that are sung at this time are the same as for the entrance song. These hymns may have a seasonal flavour. They should not speak of offering, since in the procession gifts are simply being presented, not offered.

The eucharistic prayer and its acclamations are at the heart of the liturgy of the eucharist. These acclamations should always be sung. Because the eucharistic prayer is a single prayer from the exhortation to "Lift up your hearts" to our great "Amen," the eucharistic acclamations we sing within it must be a matched set. In addition, this practice gives the assembly the security of being able to predict which setting of the memorial acclamation and "Amen" will be used once they have sung the "Holy, holy." For this reason, CBW III has printed them in groupings that belong together (CBW III #276–285).

The "Lamb of God" is appropriately sung while the eucharistic bread is being broken and consecrated wine is being poured into cups for the assembly. It is properly a litany of flexible length: the minimum being three invocations; longer when larger quantities of bread are being broken. Titles other than Lamb of God may be used for all but the first and last invocations. The singing should continue until all the eucharistic plates and cups have been prepared for the community's sharing.

The communion procession is the other high point of the liturgy of the eucharist. The communion song is a processional song during which everyone actually participates in the procession. The music chosen for this moment should draw people out of themselves (and into the corporate sharing in the sacred sacrificial banquet) and keep them singing until everyone has shared in the feast. To encourage participation, something with a refrain or antiphon is the best choice. As in the other processional hymns, yet even more so, the text should give voice to the unity of the assembly, express joy of heart and make the procession more fully an act of a community. Some examples that meet these requirements: “Now in This Banquet” (CBW III #608), “Taste and See” (CBW III #610).2

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Liturgical and Popular Devotions


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2 See GIRM 56i.
Evaluating Processional Songs

What follows is an evaluation scheme based on the goal of maximizing participation by the whole assembly and on the eucharistic (thanksgiving) nature of the liturgy. These extrapolations are based both on the liturgical documents and on the theological spirit of the Vatican II reform of the liturgy.

- The liturgical documents allow great latitude; the scheme presented here takes a narrower view in light of the strong statement in the Constitution on the Sacred Liturgy that the full, conscious and active participation of the whole assembly is the goal to be pursued above all others.

- The eucharistic nature of the Church's liturgy demands that praise and thanksgiving be the predominant spirit of every celebration. Nothing in our music should undermine the assembly's awareness of our salvation already accomplished in Jesus Christ, the risen and exalted Lord of glory.

There is no intention here to forbid songs that do not earn the total possible—indeed few do. The scheme is simply offered as a tool to assist in the development of the parish repertoire of liturgical song.

Part 1: Entrance, Preparation of the Gifts and Altar, Recessional

The Assembly

The people who make up the liturgical assembly must be given first priority when music is being chosen for them to sing, therefore music ministers must make every effort to get to know the assembly they serve and remain sensitive to their needs in directing their growth in liturgical participation. Do not ask the assembly to sing a song within the liturgy until there is strong evidence that they know it. Remember that there is nothing wrong with singing a given song throughout a whole season; liturgy is by nature ritual and operates in part by the strategy of repetition. When choosing music for the Sunday eucharistic assembly, give up to ten points in accordance with how well this assembly knows and sings it.

The Text

Praise

In the song "If Ever I Would Leave You" from the musical Camelot, Lancelot contemplates the appropriate season in which to abandon his relationship with Guinevere. By the end of the song, he concludes that there is no such season. Well, just as there is no season for Lancelot to abandon Guinevere, neither is there an appropriate season for the Church to abandon the song of praise.

In addition, it is of vital importance to respect the fundamental character of the Sunday eucharist. The requirements for the procession music of the liturgy are set out in the General Instruction of the Roman Missal (GIRM). If the music is to support the fundamentally joyful character of the Church's great celebration of thanks and praise for our salvation in Christ, hymns

1 GIRM 24, 25, 26, 50, 56i.
chosen for use in the Sunday eucharist are properly songs of praise. Songs of apology for sin, songs of petition for various needs, and songs of eucharistic adoration miss the mark. When evaluating music for eucharist, give songs with a strong expression of praise up to two points.

**The Triune God**
Second, we should look for hymns that are Trinitarian. We come to the eucharist as members of the body of Christ joining (by the power of the Spirit) in his liturgy of praise to the Father. Songs to saints and songs directed solely to the second or third persons of the Trinity, though acceptable under certain circumstances, are somewhat less than ideal for celebrations of eucharist. Give songs that address the Trinity (often under the simple title of “God”) or that acknowledge all three persons of the Trinity up to two points.

**Paschal Character**
A third characteristic that is sometimes difficult to find, but which increases a song’s suitability for eucharist is that it be somewhat paschal in nature, making reference to Christ’s victorious passage to new and glorious life, and/or to our salvation and new life in Christ. Give songs with a paschal dimension up to two extra points.

**Musical Setting**
Fourth, the musical setting must express the same attitude of praise as the text and be well suited to the action, pace and rhythm of the procession or moment with which it is associated. And, since “full, conscious and active participation” by the whole assembly is our goal, the musical setting must be suited to the musical capacity of the whole assembly. Give up to another two points for a strong musical setting.

**Bonus Points**
**Refrain**
A catchy, memorable refrain helps people to learn and remember a song. And it helps them get their noses out of the book, so they can attend to the liturgical action and be aware of the communal activity of
which they are a part. When choosing a new song to teach the community, give songs with a refrain up to two bonus points.

Seasonal Appropriateness

Seasonal appropriateness also earns two bonus points. In a community with a very small repertoire, this element is given lesser priority because the perfect song for the day or for the readings of the day is not perfect if the people aren't singing. One does not choose a song that impedes the assembly's singing simply on the basis that it resonates with the season or readings. Musicians should not surrender to the temptation to take total responsibility for signalling and catechizing on the various feasts, readings and seasons. If the music can enhance seasonal colouring without undermining the participation of the people, give it up to two bonus points.

Part 2: The Communion Procession

Because particular demands are made on the song for the communion procession, a separate scale is appropriate. The GIRM describes the song for the communion procession in this way:

During the priest's and the faithful's reception of the sacrament the communion song is sung. Its function is to express outwardly the communicants’ union in spirit by means of the unity of their voices, to give evidence of joy of heart, and to make the procession to receive Christ's body more fully an act of community (561).

The priorities here are:
- it is so well known and sung that the assembly expresses a high degree of unity in the act of singing,
- it is joyful,
- it accents the communal and processional character of the action, rather than conveying a private meditational mood.

If the assembly generally knows the song and sings it with enthusiasm, give it up to ten points.

If the song is joyful, give up to three more points.

If the song has a communal, processional character, give up to three points.

Of course, an illusion to the action of the communion rite is also important: motifs of meals, eating, feeding, tasting, sharing, etc. Although some composers have managed to add seasonal flavour to a song composed for the communion procession (see Catholic Book of Worship III #597 “Bread of Life” and #608 “Now in this Banquet”), this dimension is of low priority. First consideration should be that it is indeed a communion hymn. (For example, “O Come, O Come, Emmanuel” and “Silent Night” are less than ideal choices for the communion procession.) If the song is based on a communion motif, give up to three points.

The song must also lend itself to being sung by people on the move who are going to need their hands free to receive the body of the Lord in their hands and to drink from the communion cup. The catchy refrain takes on added importance.

If the communion song has a catchy refrain, give up to five points.

The paschal character and musical setting may earn up to three points based on the criteria described in Part 1.

On the following page is a reproducible “score card” based on this evaluation scheme. Readers are invited to make use of this tool to aid in decision-making with regard to adding to the parish repertoire as well in season-by-season and week-to-week planning.
### Processional Song Score Card

<table>
<thead>
<tr>
<th>Basics</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sung well</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
</tr>
<tr>
<td>by assembly</td>
<td></td>
</tr>
<tr>
<td>Praise</td>
<td>0 1 2</td>
</tr>
<tr>
<td>Triune God</td>
<td>0 1 2</td>
</tr>
<tr>
<td>Paschal</td>
<td>0 1 2</td>
</tr>
<tr>
<td>Musical setting</td>
<td>0 1 2</td>
</tr>
<tr>
<td><strong>Bonus Points</strong></td>
<td></td>
</tr>
<tr>
<td>Catchy Refrain</td>
<td>0 1 2</td>
</tr>
<tr>
<td>Season (or Readings)</td>
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### Communion Song Score Card

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238 • National Bulletin on Liturgy
The Musician and the Rites of Initiation

The Rite of Acceptance into the Order of Catechumens

The journey into Christ is lifelong. Most certainly, it begins long before the knock on the rectory door. God's quest to gather each one into the fold begins even before birth (see Jeremiah 1.5). Parish catechists and others who are involved most directly with those seeking membership in the Church, work intensely with enquirers to help them to see this fact more clearly.

Whatever the motives that bring people to the rectory door, it is the desire to reorient their life to Christ that brings them to the Rite of Acceptance into the Order of Catechumens. Notice that the Church does not throw words around casually. "From this time on, the Church embraces the catechumens as its own with a mother's love and concern. Joined to the Church, the catechumens are now part of the household of Christ ... One who dies during the catechumenate receives a Christian burial" (47 [Latin 18]). It is obvious then that this rite is not to be entered into casually.

The Rite of Acceptance into the Order of Catechumens replaces the usual introductory rites of the mass, except for the Opening Prayer, which is prayed following Rite of Acceptance into the Order of Catechumens after the catechumens have taken their place in the assembly for the liturgy of the word.

A Good Time

To begin, it must be said that the parish may celebrate the Rite of Acceptance into the Order of Catechumens at any time—or even at several times—during the liturgical year, as deemed appropriate for the circumstances of the community and its enquirers. (However, Lent itself is really not an appropriate time for this rite.)

A Community Event

It is important that the initiation rites be celebrated in such a way that they are clearly rites celebrated by the whole community within the mass, rather than rites for a select few with mass "tacked" on, or rites for the few that "intrude" on the mass.

The Parish Musician and the Rite

Throughout the rite, it is important for the musicians to model and facilitate the participation of the whole assembly in the acclamations. The rite takes place at the entrance to the nave of the church. If the community cannot all gather there, they should at least turn to face the action. The music leader should also be visible to the assembly in order to cue them on the
acclamations. The rite calls for acclamations to be sung by the whole assembly at three moments: following the affirmation of support by the sponsors and assembly, after the signing of the forehead, and throughout the (optional) signing of the senses.

Receiving
The enquirers are first asked to declare what it is that they seek; this is an acknowledgement and ritualization of what they have come to see as the truth of God's call to them. Following that dialogue, they declare their commitment to journey in the light of the gospel of Jesus Christ. The sponsors and the rest of the community then commit themselves to support the catechumens along the way. After a prayer of praise all join in an acclamation: "We praise you, Lord, and we bless you." No music is provided in Catholic Book of Worship (CBW) III for this acclamation; and it is so important that the acclamation during this rite resound from the lips of the whole assembly that a similar acclamation addressed to God the Father—one that everyone knows and sings with enthusiasm—may be substituted. An energetic and familiar "Alleluia" or the community's refrain to the "Glory to God" is a fitting substitute for this acclamation.

Signing
The catechumens then receive the cross of Christ. The recommended text for the signing is "Glory and praise to you, Lord Jesus Christ!" But, again, it is so important that the acclamation during this rite resound from the lips of the whole assembly that a similar acclamation addressed to God the Father—one that everyone knows and sings with enthusiasm—should be substituted if the assembly does not know a melody for the recommended text. An appropriately joyous Lenten gospel acclamation would suit the moment. (See CBW III #259–265.) This same acclamation is used following the signing of each sense. David Haas' refrain, found at CBW III #2A, "Christ Will Be Your Strength," is of questionable value because it is an admonition to the catechumens rather than an acclamation of praise to Christ. Use of this refrain is an example of shifting the focus away from the paschal mystery and onto the individuals whom God is drawing into it.

The Entrance into the Church
If the whole assembly has gathered at the entrance to the nave they all now process inside to complete the celebration. The rite calls for an "appropriate" song to be sung as the catechumens enter the assembly along with their sponsors, the priest and the other ministers who will serve the assembly throughout the celebration. Naturally the most "appropriate" song is one chosen from the community's repertoire of familiar songs of praise that regularly begin the Sunday celebration of eucharist in a spirit of joy and fellowship.

Dismissals: A Caution
From this day on the catechumens will be dismissed from the assembly before the Creed and the General Intercessions. Although the community joins in intercessory prayer especially for the catechumens as part of the Rite of Acceptance into the Order of Catechumens, the unbaptized cannot proclaim a Creed they have not yet fully taken to heart—it will be formally handed on to them closer to their participation in the Easter sacraments—nor can they take part in the community's exercise of the priestly office of Christ by praying the general intercessions, since they have not yet been made members of the body, but simply of the household.

There is a temptation to make this dismissal into a full-blown procession complete with song, but that is not what the moment is about and the rite does not call for music at this time. The catechumens are simply leaving to bask further in the word proclaimed in the assembly. Music would give the moment an unwarranted emphasis.
The Rite of Election

The Church's Call
The catechumenate is a multi-dimensional time for the community and for the catechumens. Catechesis and participation in the Sunday celebration (to the extent possible) form but a fraction of the work entailed in this extended period of apprenticeship in the Christian life. With sponsors as their guide, they are integrated into the social life of the parish. With the support of the whole community, the catechumens gradually re-mould their lives according to the pattern of Christ: turning to God in prayer, bearing witness to the faith, keeping their hopes set on Christ, following the urgings of the Spirit, and practicing the selfless love of neighbour that characterizes Christian life. There are special liturgical rites celebrated at gatherings especially for their benefit; equally important is their sharing in the apostolic life of the parish.

A Good Time
Once it has been discerned that the Christian way of life has taken hold in the daily life of the catechumen, the community calls the individual to the Rite of Election on the First Sunday of Lent. This rite marks a dramatic change in the character of preparation. By now the catechumens have been integrated into the social fabric of the community and have found ways to use their gifts and talents in the apostolic outreach of the parish. Lent, the Period of Purification and Enlightenment, is an intensely spiritual time; formal teaching and other apprenticeship activities take a back seat to directed reflection on the Lenten gospels and to the liturgical rites that strengthen the “elect,” as they are now called, for the passage they will soon undergo.

A Community Event
According to the Rite of Christian Initiation of Adults (108 [Latin 135]), admission to election belongs to the bishop. The rite is usually celebrated within mass, but for pastoral reasons it may take place within a liturgy of the word. In dioceses with a large number of catechumens who will undergo the Rite of Election, the cathedral celebration may need to take place on Sunday afternoon. It would probably be unwise to celebrate the rite within mass when a large portion of the assembly consists of candidates for election, who would be dismissed before the liturgy of the eucharist begins.

In the Rite of Election, local parishes present to the bishop those whom they consider ready to celebrate the Easter sacraments. Godparents offer public witness to the readiness of each of the elect. The bishop asks the elect to reaffirm their intent and affirms his acceptance of the community’s testimony by inviting the elect to enrol their names. Finally, the whole assembly makes intercession for the elect.

The Liturgical Musician and the Rite
Because the gathering is diocesan and includes delegations from several different parishes, great care should be taken by music ministers to ensure that all music selected is widely known so that all present may participate to the fullest extent possible. The rite takes place immediately after the homily. The only “special” music needed for the celebration of this rite—in addition to the usual music required for a rich celebration of the liturgy of the word—is a familiar setting of Psalm 16 (CBW III #483, “For You Are My God”), or a fitting substitute, to be sung by the whole assembly as the names are entered in the book of the elect; however, music should not obliterate the calling out of the names.

The Scrutinies

A Community Event
The vocabulary of these rites—especially “scrutiny” and “exorcism”—is often interpreted as sinister and intimidating or simply archaic. However, these two words do not need to be given or explained to
the assembly-at-large. It is important only that the community recognize its role in praying for the spiritual strengthening of the elect and for the removal of any and all barriers that may impede their surrender to the passage into the new life of those who have become members of Christ's body.

A Good Time
The three Scrutinies are celebrated with the elect in the parish during the celebration of eucharist on the Third, Fourth, and Fifth Sundays in Lent.

The Parish Musician and the Rite
The rite says simply that an "appropriate" song may be sung at the conclusion of the Scrutiny. It may be well worth teaching the parish the refrain of CBW III #363, "Healer of Our Every Ill," especially for use within this rite, since it would be sung on these three Sundays each year. CBW III #354, "O Christ, the Healer," is also an appropriate choice if the parish has already mastered this widely-known melody. A simple psalm refrain will also serve the parish well; different verses of the psalm could be sung on each of the Sundays. (See CBW III #56, 57, 83, 140, 171 or 374.)

Songs that ask the forgiveness of sins are not appropriate and are in fact a misunderstanding of the meaning of the Scrutinies.

The Great Vigil: Baptism, Confirmation, Eucharist
The journey of the elect reaches its final step at the Easter Vigil with the celebration of baptism, confirmation and eucharist. Our references for this celebration are as follows: Rite of Christian Initiation of Adults, 198–233 [Latin 27–36, 208–234, 389]; CBW III #86–88; Sacramentary, no. 103.

A Preliminary Point
As parish musicians, we know how much preparation goes into the Vigil celebration and how complicated it all can be. With this in mind, we need to make sure that we remain attentive to the full assembly, giving the people all the help and guidance they need to participate fully from beginning to end.

The Liturgy of Baptism
The liturgy of baptism takes place after the homily. In a contemporary or fully renovated church, the font will probably be located just inside the nave. Following the ancient tradition, it will be large enough for baptism by immersion (of the whole body or of the head only) and there will be open space for the assembly to leave their pews and gather around it. Otherwise, adjustments will have to be made as indicated in the ritual books.

The Litany of the Saints
The litany of the saints is properly a processional chant and, whenever possible (given the arrangement of the church), it is sung as the ministers, candidates, and others make their way to the font (211–12 [Latin 213], option B). When everyone is in place for the procession and before the Invitation to Prayer is extended, the assembly should be invited to stand and (if necessary) to open their hymnals for the litany (CBW III #86). If they are not taking part in the procession by gathering around the font, they should be asked to turn in their places and follow the procession with their eyes. The cantors accompany the procession, position themselves wherever it is best at each moment, and lead the people into their part whenever the response changes. The cantors should remember that the litany is not penitential in character; it is an invocation of the saints, who surround the candidates and the Church in the initiation event. If the people remain in their pews, those at the font stand in an area that allows everyone to see.

Prayer over the Water
(Blessing of water)
Although the sacramentary provides only one form of the prayer of blessing at the Vigil, paragraph 215 of the Rite of Christian
Initiation of Adults offers other versions of the prayer of blessing. Version A is the usual formulary, and CBW III (#87 and #88) provides the assembly's responses. The choir can lead these responses, and the music leader can ensure the assembly's participation. We draw your attention, however, to version C, which allows constant participation on the part of the assembly by providing a simple and recurring acclamation. For a good musical setting, see the first line of “Who Calls You by Name” (CBW III #618).

Baptism
After each baptism the assembly sings a suitable acclamation. CBW III provides two examples (#4E, #4F). If the people are not familiar with the music, the choir might, after the first baptism, sing it through once and then have everyone repeat it.

The Liturgy of Confirmation
The assembly may sing a hymn between baptism and confirmation. If baptism was by immersion, it might be sung while the newly baptized retire to a room to don their white garments. Alternatively, since confirmation may take place either at the font or, according to ancient usage, at the presidential chair, it might be sung during the procession from the font to the chair. See, for example, “Now from the Heavens Descending” (CBW III #454) and “Come and Journey with a Savior” (CBW III #476). These melodies are simple enough for some assemblies to sing if they are played through once. Otherwise, a well-known hymn should be used.

(After confirmation, the people renew their baptismal promises and sing a hymn as the priest sprinkles them with water. “Music for the Sprinkling Rite” (CBW III #237) is a good choice.)

The Liturgy of the Eucharist
Participation in the eucharist is the culmination of Christian initiation: “Finally, in the celebration of the eucharist, as they take part for the first time and with full right, the newly baptized reach the culminating point in their Christian initiation” (210 [Latin 36]). Since the paschal feast is the high point of the entire Vigil and of the whole life of the people of God, its musical elements should be the strongest and most joyful of all.
MUSIC FOR THE SUNDAY ASSEMBLY:  
Year B: Lent, Triduum and Easter Season  
(Mar. 5–June 8, 2003)

The following provides suggestions for music selection for the upcoming seasons of Lent, Triduum and Easter using our national hymnal, Catholic Book of Worship (CBW) III. In an assembly of reluctant, insecure or inexperienced singers, it may be unwise to vary the music to any great extent during a single season. Indeed, often it is wise to repeat at least one song on each of the Sundays of the season as a way of uniting the season musically. The community's comfort level with a particular song should always be a major factor in assessing its appropriateness for use on a particular occasion.

Several pieces have been suggested for the same moment in the same liturgy. If this is the year to introduce a new song for one of these seasons, use this listing as an aid for selecting one that will best serve your community and begin teaching it well in advance of the season.

In selecting music for celebrations of Lent, the Triduum, and the Easter Season, it is important that the musicians consult with the pastor and liturgy committee regarding the various celebrations and any special rites that may be celebrated.

Some communities choose Latin texts for singing during the liturgies of this season. Music directors are reminded to check a reliable source for correct pronunciations when singing Latin texts (e.g. Ubi Caritas = “oo-bee kah-ree-toss” not “you-be-carrot-toss”—and to take plenty of time to teach the correct pronunciations to both the choir and the rest of the assembly.

Processional Music of the Period
The procession music of the season need not specifically address the texts proclaimed in the liturgy of the word, therefore, the music recommended in this section is reflective of the season rather than the particular Sunday. Processional music need not differ at parish masses in which the scrutinies are celebrated and the Year A readings are used.

Entrance, Preparation of Altar & Gifts, and Optional Recessional

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<th>Lent</th>
<th>Entrance</th>
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<tr>
<td>374</td>
<td>With Our God</td>
<td>Entrance</td>
</tr>
<tr>
<td>632</td>
<td>Wondrous Is Your Name</td>
<td>Entrance</td>
</tr>
<tr>
<td>573</td>
<td>To You Our Holy God</td>
<td>Entrance</td>
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<tr>
<td>359</td>
<td>Come to the Waters (Refrain 1)</td>
<td>Preparation of Altar &amp; Gifts</td>
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<tr>
<td>366</td>
<td>O Raise Your Eyes on High</td>
<td>Preparation of Altar &amp; Gifts</td>
</tr>
<tr>
<td>368</td>
<td>O Cross of Christ</td>
<td>Preparation of Altar &amp; Gifts</td>
</tr>
<tr>
<td>373</td>
<td>Tree of Life</td>
<td>Preparation of Altar &amp; Gifts</td>
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<tr>
<td>441</td>
<td>You Are the Way</td>
<td>Recessional</td>
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<tr>
<td>442</td>
<td>Praise to You, O Christ, Our Savior</td>
<td>Recessional</td>
</tr>
<tr>
<td>435</td>
<td>Lift High the Cross</td>
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</tr>
<tr>
<td>582</td>
<td>Praise the One Who Breaks the Darkness</td>
<td>Recessional</td>
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Music Notes • Year B: Lent, Triduum and Easter Season

Mass of the Lord’s Supper

435 Lift High the Cross
377 The Lord Is Now Exalted
366 O Raise Your Eyes on High
67 Ubi Caritas
376 Where True Love and Charity Are Found
375 At the Lamb’s High Feast We Sing

Easter Season

396 This Is the Feast of Victory
406 Sing with All the Saints in Glory
400 Praise to God in Heaven Above
563 Sing a New Song
386 Good Christians All, Rejoice and Sing!
393 Something Which Is Known
402 We Who Once Were Dead
384 Christ Is Alive!
388 Hail Thee Festival Day
398 We Know that Christ Is Raised
383 Alleluia, Give Thanks to the Risen Lord

Pentecost

414 Send Us Your Spirit
386 Good Christians All, Rejoice and Sing!
393 Something Which Is Known
402 We Who Once Were Dead
396 This Is the Feast of Victory
406 Sing with All the Saints in Glory
388 Hail Thee Festival Day
420 Creator God, Creating Stil

Communion

The communion song is closely related to the action of the procession to communion. The following are recommended throughout the great ninety days of the Lent–Pentecost cycle.

599 No Greater Love
611 Take and Eat
376 Where True Love and Charity Are Found

Ritual Music for the Introductory Rites

Ash Wednesday

The Penitential Rite and “Glory to God” are omitted on Ash Wednesday.

1st–5th Sundays in Lent

It is fitting to sing the “Lord, Have Mercy” on these Sundays. 232 and 233 are recommended. The Glory to God is omitted throughout Lent.
Music Notes • Year B: Lent, Triduum and Easter Season

Palm Sunday
Depending upon circumstances, the community may assemble with palm branches in a place outside the church. One of the following may be sung as the community assembles:

59, 60, or 61 Hosanna

During the procession with palms it is appropriate to sing one of the following:

62 All Glory, Praise and Honor 438 To Jesus Christ, Our Sovereign King

Alternatively the “Hosanna” begin may continue.

The palm procession/solemn entrance replaces the Penitential Rite.

Triduum

Mass of the Lord’s Supper
The “Glory to God” is sung tonight; therefore it is inappropriate to sing an elaborate Penitential Rite.

Celebration of the Lord’s Passion
There is to be no music associated with the introductory rites of this celebration.

Easter Vigil

Procession Acclamation 75A, B, or C
Easter Proclamation 75C (283D)

Easter Sunday
It is most fitting to sing a well known, festive “Glory to God” today after a simple spoken Penitential Rite.

Easter Season

The Rite of Blessing and Sprinkling with water may replace the Penitential Rite in celebrations of this season. One of the following may accompany the sprinkling:

236 May This Water Keep Us Aware 237 You Will Draw Water Joyfully

Ritual Music for the Liturgy of the Word

Responsorial Psalms
Where singing the proper psalm of each Sunday would be difficult for the assembly or overly taxing to the ability of the cantor, a seasonal refrain may be used. The seasonal psalm may also be used if required to unite the season musically. (Use of the proper psalms is mandatory throughout the Triduum.)

Lent 41, 42, 44, 56, 57
Easter Season 90, 103

Psalms at the Easter Vigil
After each Old Testament reading (except the Exodus reading when the canticle must be sung immediately) there is a period of silence and/or a responsorial psalm or canticle, and a prayer. These are found at 76-84. Note that the reading of the Exodus story flows directly into the Responsorial Canticle (79); no closing dialogue is used. The cantor must be ready to intone the refrain immediately. Alternatively, the person who proclaims this reading could also lead the canticle.
**Gospel Acclamation**

**Lent**  “Alleluia” is not sung. Several alternatives are available: 263, 262, 260.

**Palm Sunday and Triduum**  The lectionary suggests the insertion of an appropriate acclamation at various points during the Passion Narrative. The gospel acclamation the community has been singing throughout Lent is a good choice; alternatively, some of the memorial acclamations used during the eucharistic prayer are quite suitable.

**Easter Vigil and Easter Season**  Solemn Alleluia 85 should be used at the Vigil only if the whole assembly has been prepared to join in. A highly festive setting of the Alleluia is called for during the Easter Season or as an alternative to the Solemn Alleluia. Choose one that can accompany a full gospel procession: 247, 250, 251, 257

**Sequences of Easter Sunday and Pentecost**

The sequence is a forward extension preceding the Gospel Acclamation; singing by the assembly is to be expected. These sequences may not be omitted.

- **Easter Sunday**  690
- **Pentecost**  692

Alternatively, the verses may be chanted by a cantor with an alleluia refrain by the whole assembly, ending with the proper verse for the Gospel Acclamation.

**Ritual Music for the Additional Rites**

**Ash Wednesday: Imposition of Ashes**

- 621A Grant to Us, O Lord 364 Have Mercy on Me (Donne-nous, Seigneur)
- 353 Take Up Your Cross or Psalm 51 41, 44, 57, 83

**Sundays in Lent: Rites of Initiation: Rite of Election and Scrutinies**


**Triduum**

**Mass of the Lord’s Supper**

- Washing of Feet
  - 67 Ubi Caritas 599 No Greater Love
  - 376 Where True Love and Charity Are Found
- Transfer of the Eucharist
  - 68B Hail Our Saviour’s Glorious Body 58 Pange, Lingua

*If the procession will be long, the above may be preceded by 693 Sequence for The Body and Blood of Christ or the verses (1–4) repeated as required.*

**Celebration of the Lord’s Passion**

- General Intercessions 71
- Unveiling of the Cross 72, 73 or 74

**During the Veneration**

- 435 Lift High the Cross 379 Behold the Wood
- 381 Sing, My Tongue the Ageless Story 373 Tree of Life
- 69 Sing, My Tongue, The Song of Triumph 368 O Cross of Christ
- 382 When I Behold the Wondrous Cross

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**Easter Vigil: Rites of Initiation**


**Ritual Music for the Liturgy of the Eucharist**

**Acclamations to the Eucharistic Prayer**

The acclamations to the Eucharistic Prayer should always be sung. They should, of course, be a “matching set,” by the same composer using a single key and musical motif. A change from a less festive to the community’s most festive setting will mark the change from Lent to Triduum/Easter Season. (Needless to say, if the text includes the word “alleluia” it may not be used during Lent or at the Mass of the Lord’s Supper.)

**Communion Rite**

No singing accompanies the Sign of Peace.

The Litany for the Breaking of the Bread is sung as the eucharistic bread is broken into pieces for the assembly to share and/or as the consecrated wine is poured into cups for the sharing. A setting should be chosen which is long enough (or can be extended) to accompany the whole of this action.

There must be singing by the whole assembly throughout the communion procession. Suggestions are offered above under the heading “Processional Music of the Period – Communion” on pg. 245.

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**FORUM**

The North American Forum on the Catechumenate

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**BEGINNINGS & BEYOND INSTITUTE • 2003 INSTITUTES**

June 1-6, 2003, Diocese of Green Bay (WI)
June 22-27, 2003, Diocese of Boise (ID) – rural focus
June 20-25, 2003, Archdiocese of Toronto, Ontario (CAN)

**THE FOCUS ON INITIATION INSTITUTES** concentrate on specific aspects of initiation using presentations, celebrations of the rites, and small group discussions. It is preferable that they follow the Initiation Experience Institutes.

**PRECATECHUMENATE • September 27-29, 2002, Diocese of Springfield (MA) & Diocese of Worcester (MA)**

**MYSTAGOGY • October 24-26, 2002, Archdiocese of Cincinnati (OH)**

**CHILDREN AND CHRISTIAN INITIATION • 2003 INSTITUTES •**

June 23-25, 2003, Diocese of Saskatoon, Saskatchewan (CAN)

Seasonal Notes
When Will It Be Dark Enough?

For a number of years the Liturgical Musicians Association (LMA), a grassroots organization based in the archdiocese of Toronto, has published in its quarterly newsletter, Laudemus, the times of sunset and darkness on the night of the Easter Vigil. Bob Sandness, a friend of the LMA, has provided the association with the following information, which they have kindly shared with National Bulletin on Liturgy.

The world of astronomy defines various degrees of darkness. (For example “civil” refers to the degree of darkness at which a court of law acknowledges reduced visibility.) By the consensus of a number of people, “nautical twilight” best matches the meaning of “nightfall” as used in the sacramentary for the earliest acceptable time to begin the celebration of the Easter Vigil. Adjustments have been made to accommodate daylight saving time.

Readers are advised to use the hour given for the centre nearest to their own situation. Readers in the far north are invited to suggest other more relevant centres if these prove unhelpful. Information for northern centres can be provided in a future issue.

Time of “Nautical Twilight” (Darkness) on the Night of Easter Vigil

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Readers may recall that Bishop Raymond Roussin (Victoria) commented on his experience of the national meeting in the Summer 2002 issue of the Bulletin (#169 “Celebrating the Canadian Liturgical Books – Part Two.” During the process of the meeting, snapshots of experience were gathered in order to begin to develop an overview of the state of implementation of the Rite of Christian Initiation of Adults across Canada. The meeting concluded with the establishment of “next steps” to be taken at parish, diocesan, regional and national levels. Several participants with varied types of involvement (in addition to Bishop Roussin) were asked for their reactions. They are presented here.

From a Pastor

It might have been in May or June that I was informed that the November 2001 National Liturgy Meeting in Halifax, Nova Scotia was going to tackle the issue of the Rite of Christian Initiation of Adults. In order to look at “Present Realities and Future Challenges,” people involved in the initiation process in parishes were invited to attend this open meeting of diocesan directors and chairs of liturgical commissions. This was the first time I would ever attend such a meeting.

At first I was intimidated: so many, with much more learning than myself. There were also many others who had more experience under their wings. Yet I came, hoping to listen and learn.

I quickly became aware that this would not be simply a conference to attend. This was going to involve my full, conscious and active participation! I was struck at how quickly the 90 or so who gathered were able to articulate both the positive and negative experiences of implementing the rite over the past twenty years or so.

The facilitators—Jim Schellman & Sheila O'Dea—are the ones who made this
possible. I was also positively struck by the involvement of the bishops who were present: Archbishop Terrence Prendergast (Halifax), Archbishop Emeritus James Hayes (Halifax), Bishop Gerald Wiesner (Prince George), Bishop Raymond Roussin (Victoria) and Bishop Douglas Crosby (Labrador City-Schefferville), and Bishop Albert LeGatt (Saskatoon). As a presbyter with over eight years of very "hands-on" experience implementing the rite and developing workshops in my own archdiocese, I also realized that I had valuable experience to offer. It was this "in the trenches" aspect of my participation that caused me some disappointment with the lack of a presentation of real tangible steps that we could expect would be taken following this meeting.

A highlight for me was the update and history on ICEL that Bishop Crosby gave. The new missal and the issues surrounding its introduction into Canada I found fascinating. I was also honoured to be invited to become member-at-large of the Ontario Liturgical Conference.

As I left Halifax, I realized I was both delighted with and daunted by both my experience there and the continuing challenge to implement the Rite of Christian Initiation of Adults in the future.

Larry Leger is a presbyter of the Archdiocese of Toronto. He is the pastor of Holy Martyrs of Japan Parish in Bradford, ON.

From a Parish Initiation Team Member

In the fall of 2001, Sr. Sheila Moore, director of religious education at my parish, St. John the Baptist, Halifax, invited me to join the team of people who would lead the parish in implementing the Rite of Christian Initiation of Adults. I had moved to this parish from Toronto in recent months, having always been involved in some aspect of parish work but never with the Rite of Christian Initiation of Adults. In fact, I knew very little about the rite.

Later, Sister invited me to attend, along with her, the national meeting of diocesan directors and chairs of liturgical commissions being held in Halifax at Mount St. Vincent. Sister Sheila O'Dea, facilitator at the conference, in her welcoming speech asked if there was any person present who
had never been involved in the Rite of Christian Initiation of Adults. To her surprise, I identified myself as one of those persons. And so I became identified as the neophyte.

I understand that the bishops in Canada have approved the use of the blue ritual book to be used while assisting adults on their journey of faith. I left the conference questioning just how interested the bishops are on what actually is happening with the implementation process. Some parish priests shared that they had received little or no orientation to the rite before leaving the seminary to begin their work in the Catholic Christian community. I understand that the three regions, namely, the Atlantic provinces, Ontario, and the West all use the blue book as the skeleton but, as we were told at the conference, the flesh varies from region to region.

I was particularly happy to hear that there is in the rite a call for conversion and not simply membership in a community—a focus on creating a new person rather than adding numbers to an institution. I was surprised to learn that approximately 65 percent of adults seeking acceptance into the Catholic Church have already been baptized.

Much emphasis was put on the framework and on the importance of the liturgical year. However, I understand that the initial steps in the journey can be longer or shorter—that the program allows for flexibility rather than rigid adherence.

I left the conference hungry to learn more—with my own copy of the blue book on order—and ready to work diligently with Sister Sheila and the team. I am happy to report that we welcomed two adults to our Church community at the Easter Vigil and our group looks forward to the period of mystagogy—the importance of which I learned at the conference—and to having continued contact with our new family members as we grow together on our lifelong journey of faith.

Helen McClare is one of the newest members of the initiation team of St. John the Baptist Parish in Halifax, NS.

From a Catechist

As a religious educator working with adults, I found many aspects of this conference both gratifying and challenging. Not only did participants span the nation from east to west, but also included a wide assortment of lay and ordained, liturgists and religious educators, and incorporated a broad range of participants: from parishioners newly involved in adult initiation leadership teams and parish directors of the catechumenate process, to diocesan co-ordinators of liturgy and religious education; from provincial and national directors of religious education and liturgy and ministries formation, to several of our Canadian bishops. The richness of such a gathering is gift in itself for its opportunity to share experiences, perspectives, concerns and hopes. My contributions to the ongoing development of the catechumenate in my diocese will be much richer for having received this gift.

While it would be difficult to conclude that a national picture was accurately painted over the few days together since, in my opinion, too many people involved in the catechumenate across the country were not present to provide some essential features of the Canadian landscape in this regard, it was a striking, privileged opportunity to gather up a wide variety of “snapshots” of what is happening in many places.

The power of the catechumenate as a model for all catechesis and a vehicle through which to renew the Church is becoming more and more recognized and
appreciated by us all. As this “post-Vatican II” period lengthens and begins to afford us the opportunity to engage in an in depth retrospective of many of the developments of this time, the reflections of the participants in this conference leave no doubt that the place of adult Christian initiation in our midst is an essential, life-giving expression of the mission of the Church. While frustrations and obstacles abound, the value in engaging deeply in the catechumenate process and in finding our way into the future, obstacles and all, is apparent!

It seems noteworthy, even remarkable, that the catechumenate has the power to unite people whose paths may not otherwise easily or readily intersect. As a religious educator, working for almost ten years in the area of adult catechesis and faith formation in the Church, I have noticed a tendency for liturgy and catechesis to operate in isolation from one another. In an era when the observation is widespread that, in general, the “practice of our faith” and the “meaning of our lives” have become disunited and need re-integration, this unity seems both appropriate and essential. I find it most gratifying that the catechumenate, by its very nature, brings these two groups together.

The value of such integration provided the foundation for one of the final recommendations made by those gathered: for leaders to intentionally create ongoing opportunities for reflection, dialogue, and collaboration among all involved in this area of ministry, religious educators and liturgists alike. There is something both familiar and affirming about such a development during a time in our history when we seek to heal many dichotomies! As both educators and liturgists, it challenges us to integrate our work into the “whole” of the Church community and to avoid the temptation to find ourselves gathering in our respective corners. Such a challenge can only be a healthy one, and it speaks more about the power of the catechumenate to call forth and create community than could ever be said in this brief reflection! This conference has inspired me to examine how I might better rise to this challenge as an adult religious educator, and invite others with whom I journey in faith to do the same.

Carol Kuzmochka is the diocesan co-ordinator of adult faith education and leadership formation for the Diocese of Timmins, ON.

From the Director of the National Office of Religious Education

When I received the invitation to attend the national liturgy meeting in Halifax I was encouraged by this effort at bringing together people from across a broad spectrum of the Church in Canada for a dialogue about initiation. As the discussion and sharing progressed my own experience of how the rite is being implemented was confirmed with regard to both strengths and weaknesses.

Generally speaking we are celebrating the rites well, except for the blessings during the catechumenate. Quality celebration is essential since the liturgy is the ultimate formative experience.
From the input offered throughout the days of the meeting it is clear that we still have much work to do around paragraph 75. We need to explore the question: “Exactly what is catechesis that is faithful to the rite?” There is still an emphasis on knowledge over conversion, still program over process, still information over formation and transformation. We need to grow in our rootedness in the Sunday liturgy and its readings and in our awareness of and respect for adult process. We need to break out of the school year model.

One challenge that became quite apparent was the existence of different orientations and different understandings of the implications of what is there in the rite. Often we use the same language but as we get deeper into the discussion it becomes clear this shared language does not guarantee a shared understanding. The same words say varied—often quite divergent—things to different people. The need for continued dialogue is obvious.

The other dialogue we need to attend to is that between the General Directory for Catechesis and the Rite of the Christian Initiation of Adults.

As was pointed out during the concluding session of the meeting, the ministries involved in initiation require guidance from a multi-disciplinary group in order to deepen the implementation of the vision of the rite.

I come away for the meeting with hopes:
• that we will follow up on the experience with reflection on what we have heard and on the challenges raised,
• that we will continue to examine what can be affirmed and what is still “not yet”;
• that those “next steps” identified at each of the levels (national, regional, diocesan, and local) will indeed be taken,
• that pastoral planning for change at the local level will get the energy it needs,
• that people in our parishes will begin to notice a clearer and more deliberate focus on initiation in the life of the Church.

In conclusion I must say that I enjoyed the days in Halifax immensely. They were filled with rich dialogue, many challenges, a lot of energy, a strong spirit of commitment and the wisdom gained from varied pastoral experiences.

Joanne Chafe is currently the director of the National Office of Religious Education in Ottawa.
THE LAST WORD
Celebrating the Chrism Mass in Canada's North

Douglas Crosby, OMI

"This Mass, which the bishop concelebrates with his presbyterium, and at which the oils are blessed, manifests the communion of the priests with their bishop. It is thus desirable that, if possible, all the priests take part in it and receive communion under both kinds. To show the unity of the presbyterium, the priests who concelebrate with the bishop should come from different parts of the diocese" (Sacramentary, p. 214).

While desirable, it isn’t always easy for priests and pastoral animators to gather at the diocesan cathedral to celebrate the Chrism Mass. In fact, in some dioceses it is practically impossible. That is the case in the Diocese of Labrador City-Schefferville, situated in the northeastern corner of the mainland of Canada. Three times the size of Italy, the parishes and missions of this diocese are just too far away from the cathedral to make such a gathering realistic. Usually, those who are assigned to the cathedral parish are the only ones present. Such a situation called the diocesan staff to do some creative planning.

Every two years the priests and pastoral animators gather somewhere to discuss the state of the diocese and to set policy and procedures. In my second year as bishop, the event was held in Labrador City, the seat of the diocese. Although the gathering took place early in Lent, it was judged to be the perfect occasion to celebrate the Chrism Mass with all of the priests and pastoral animators who serve in the diocese. For most it would be their first experience of the celebration!

The gathering was a wonderful experience of unity and common purpose. The missionaries were encouraged and renewed. Our time together was concluded by the celebration of the Chrism Mass at the cathedral. Parishioners came in large numbers to celebrate with and honour the men and women who have given so much of their lives to the diocese. One priest has served the Inuit in the same small, remote parish for over 45 years. Another has been pastor of the same isolated parish for

Douglas Crosby, OMI, is the bishop of the Diocese of Labrador City-Schefferville, Newfoundland, chair of the Episcopal Commission for Liturgy of the CCCB, and vice-chairman of the Episcopal Board of ICEL.
25 years. Still another has been an itinerant missionary to several small communities in northern Quebec for almost 40 years. Here was a perfect opportunity to celebrate their exemplary service.

On the occasion of this blessing of the oils and the consecration of the sacred chrism we celebrated the ministry that continues in these communities, sometimes under most difficult conditions. The oils mark the important moments of life where faith is so very important. The presence of all of the priests and pastoral animators at the Chrism Mass made us ever more aware that when the holy oils and sacred chrism are used at the sacraments of baptism, confirmation, holy orders, and anointing of the sick, parishioners are united to the very heart of the diocese.

That celebration is now one of the happy memories of my time as bishop of this northern diocese. There have been other wonderful events; however, to my mind we have never quite matched the energy and enthusiasm we experienced on that happy day. Next year we will use the holy oil at the ordination of the first diocesan priest for our diocese. I expect that will be another one of those memorable events!

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**Congratulations Bishop Albert LeGatt!**

This summer +Albert LeGatt, in his first year as bishop of the Diocese of Saskatoon, completed his studies at the University of Notre Dame and has added a master's degree in liturgy to his curriculum vitae. The Church in Canada looks forward to his assistance in furthering the work of the Second Vatican Council in years to come.
A new French hymnal with more than 500 entries!
This new hymn book for the assembly offers more than 500 compositions (words and music) appropriate for the Eucharistic celebration, the celebration of the sacraments, and other times of prayer.

D'une même voix contains:
- the psalms from the Lectionary with antiphons and simple chant settings;
- a section of more than 120 pages dedicated to the Order of Mass;
- 350 chants in a variety of forms (acclamations, litanies, canticles with refrain, strophe hymns) for the liturgical seasons, feasts of the Lord, Mary and saints, the sacraments, the Liturgy of the Hours, and other times of prayer and worship;
- practical notes on using the materials and answers to such questions as: When should we sing the psalms? Is the psalm mandatory in the Liturgy of the Word? Do we sing only the verses in the Lectionary? Does the psalm have to be sung? Does the psalm need to be changed every Sunday?
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