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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Vatican II: Are We There Yet?
Part 4 – Crucial Elements Intrinsic to the Liturgical Life of the Church
Thank You, Donna

Since 1995, Donna Kelly, a Kentucky-born CND sister, has served diligently as the director of the National Liturgy Office. Bringing with her years of pastoral experience in the Diocese of Antigonish, Donna always took a strongly practical and caring approach to the projects undertaken by the office during her years of tenure. Two broadly-lauded documents, Our Place of Worship and Youth at Worship were brought to completion under her guidance and two more—on blessings and celebrations of recognition and installation—are expected to appear in the next year.

After years of dedicated service assisting the Canadian bishops, particularly in the ongoing dialogue with Rome concerning the lectionary, Donna has now moved on and in September enrolled in a clinical pastoral experience program at St. Paul's University.

On behalf of Catholics across Canada and all those in the ecumenical endeavours of which she was a part, we say, "Thank You, Donna. Our prayers go with you on this new ministry path."

Dedication

This issue of the National Bulletin on Liturgy is dedicated to those who have over the past forty years served the liturgical renewal as:

- members of the CCCB Episcopal Commission for Liturgy,
- members of the National Council for Liturgy,
- members of the staff of the National Liturgy Office,
- editors of the National Bulletin on Liturgy,
- members of the regional episcopal commissions and their advisory conferences,
- members of ad hoc committees for the production of the various liturgical books,
- teachers of liturgy in seminaries, universities, and summer programs,
- diocesan directors of liturgy,
- members of diocesan liturgical commissions, and
- members of parish liturgy committees.

Acknowledgements

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Fourth (and Last) in a Series: Vatican II Are We There Yet?
This is the last of four issues of the Bulletin celebrating the Constitution on the Sacred Liturgy. This fourth issue focuses on the concerns of the final chapters of the Constitution. In addition, the sacrament of orders and the liturgy of Christian funerals (which did not physically fit into Part III) are included here.

Part IV - Crucial Elements Intrinsic to the Liturgical Life of the Church
It can be said that the first section of the first chapter of the Constitution on the Sacred Liturgy, dealt with in Bulletin #172, established the "why" of the liturgical renewal and the second part (see Bulletin #173) established the "how." Chapters II-VII dealt with the "what"—What must change in the celebration of the Church's official public worship? The third issue in the series (Bulletin #174) addressed Chapters II and III—the celebration of the sacraments and sacramentals. The final chapters of the Constitution address the all-pervasive elements of the liturgy which exercise their own unique formative influence on the faith of Christians: the divine office, the liturgical year, music, art, and furnishings.

Series Summary
The discussion throughout the series underlined a few key observations with regard to the first forty years of progress in the liturgical renewal and indeed the renewal of the whole of the Church's life.
1. In many respects we have done well: the return to the vernacular, broader participation in key liturgical ministries and in liturgical celebrations in general, and the opening up of the treasure of scripture within liturgical assemblies. This success is particularly highlighted in the personal reflections included in this issue.
2. In many respects we've only just begun, especially with regard to cultural adaptation and the return of the divine office to parish life.
3. In some respects we show signs of having grown faint of heart and of seeking the security of earlier practices, whose dysfunctionality has cloaked itself in the romantic sentimentalism of "the good ol' days": the design of the worship space and the translation of liturgical texts.
4. In some respects we are turning a blind eye to the principles that the Council Fathers warned must underpin the renewal, e.g., liturgy-based formation in seminaries, broad-based consultation from experts in academia and pastoral practice, and the implementation of diocesan and parish structures to promote the liturgical renewal.

Hopefully the last two points are merely indicators of the newness of the renewal; it is as Joyce Ann Zimmerman says in this issue:

In the vast realm of God's time called eternity, forty years isn't even a measurable duration. In the two-millennia tradition of the Church, forty years is hardly a flicker. In the average human life span, forty years is a long time—almost half a lifetime. "Forty" is quite relative! As we celebrate the fortieth anniversary of the promulgation of Sacrosanctum Concilium (Constitution on the Sacred Liturgy), we mark all three: an immeasurable duration, a flicker, a long time. (See p. 209–215.)

Some Reflections
We again encourage our readers to continue to reflect on the Constitution, the Council that produced it, and the current milieu. We challenge Catholics and other Christians, as well as those in other faith communities, both in Canada and around the world, to complete this statement: If it hadn't been for the Constitution on the Sacred Liturgy ... "

In preparation for this final issue in the series we asked several Canadian Catholics from across the country to complete the statement. The reflections of those who responded are included in this issue.
Revising the Ordination Rites

James Hayes and Kenneth Pearce

Both the ceremonies and texts of the ordination rites are to be revised. The address given by the bishop at the beginning of each ordination or consecration may be in the vernacular.

In the consecration of a bishop the laying on of hands may be done by all the bishops present (Constitution on the Sacred Liturgy, [CSL] 76).

The carrying out of this apparently simple directive from the Constitution on the Sacred Liturgy to revise the ceremonies and texts of the sacrament of holy orders provides a prime example of the aims and purpose of the liturgical reform. It is axiomatic that worship and faith, prayer and teaching depend upon one another (lex orandi, lex credendi). The way we pray expresses what we believe; the celebration of the liturgy explains our faith. In his address at the solemn opening of the Second Vatican Council, Pope John XXIII reminded the Council fathers that the Church must preserve and continue to teach authentic doctrine. And he went on to say:

The substance of the ancient doctrine of the deposit of faith is one thing, and the way it is presented is another. And it is the latter which must be taken into consideration ... in forms and proportions of a magisterium which is predominantly pastoral in character.1

In setting out pastoral norms for the reform of the liturgy, the Constitution on the Sacred Liturgy begins by saying:

Although the liturgy is above all things the worship of the divine majesty, it likewise contains rich instruction for the faithful. The rites should be marked by a noble simplicity; they should be short clear and unencumbered by useless repetitions; they should be within the people's power of comprehension and as a rule not require much explanation ... With the passage of time, certain features have crept into the rites of the sacraments, that have made their purpose less clear to the people of today, hence some changes have become necessary as adaptations to the needs of our times.” (CSL 33, 34, 62).

The Council was concerned to clarify the theology and, in light of this, to adapt the rites so they would express more clearly the meaning of the sacrament of holy orders. The goals of liturgical renewal—to teach the doctrine and enable full conscious participation—motivated each revision of the rites and texts.

Theological Considerations

The theological statement relevant to the renewed liturgy of the sacrament of orders is made in the Constitution on the Church paragraph 28: “The divinely instituted ecclesiastical ministry is exercised in different degrees by those who even from ancient times have been called bishops, priests and deacons.” This is not a departure from the past. But the manner in which these orders

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Kenneth Pearce is a priest of the Archdiocese of Toronto and currently edits the Liturgical Calendar for the Canadian Conference of Catholic Bishops.
Revising the Ordination Rites

were perceived and celebrated in the rites of the sacraments required clarification.

Pope Paul VI assigned the task of revising the ceremonies and texts of the sacrament of holy orders to the Consilium for the Implementation of the Constitution of the Sacred Liturgy in January 1964, the month after the Constitution was promulgated. This Consilium was under the presidency of Cardinal G. Lercaro, Archbishop of Bologna and its secretary was Annibale Bugnini. The latter has left a detailed account of the Consilium in his book The Reform of the Liturgy 1948–1975. The Rite of Ordination of Deacons, Priests and Bishops published in 1968 was the first book of the liturgical reform. A new edition was published in 1989. 1

The Roman Pontifical, published after the Council of Trent in 1596, provided the rites of ordination used in the Latin Church until 1968. It contained rites for seven orders leading up to the priesthood. These were divided into four minor orders: porter, lector, exorcist and acolyte; and three major orders: sub-deacon, deacon and priest. The centuries old principle was that the priesthood alone was a "permanent" order. The others had come to be viewed as transitory steps on the way to becoming a priest. The order of bishop was given a separate place in the pontifical. It was referred to as the "high priesthood" but was usually termed an "office" or a "dignity" and the liturgical rite by which it was conferred called "consecration."

Order and Ministry

The Council's decisions limiting the terms "order" and "ordination" to bishops, priests and deacons stated effectively that the four minor orders and the subdiaconate, the grades of the former rite, were no longer regarded a part of the liturgy of the sacrament of holy orders.

Pope Paul VI in this Apostolic Letter Ministeria Quaedam of 1972 suppressed the subdiaconate and revised the status of the ministries. 4 The new "ministries" are no longer reserved to the clergy but open to the (male) lay faithful as well. His letter also opened the way for establishing other ministries that might be useful or even necessary for the pastoral ministry of the Church. While this document is not strictly speaking a revision of the rites of the sacrament, its importance as a statement of post-Vatican II ecclesiology is incalculable. It has opened possibilities and opportunities for evangelization and pastoral care for laypersons undreamed of before Vatican II.

The expression "lay ministry" was a cause of concern to some people for a time, but the value of the services provided by these dedicated members of the Church has been proven practically everywhere and in so many areas of pastoral action in the church today.

Vatican II authorized the restoration of the diaconate as a permanent order—and not simply a step towards the priesthood. The Constitution on the Church, emphasizing the pastoral functions of deacons stated: "it will be possible in the future to restore the diaconate as a permanent rank of the hierarchy," and further: "it will be possible to confer this diaconate order even on married men." (29) In view of these declarations, Pope Paul VI authorized the permanent diaconate in 1967 and determined the canonical norms concerning it. 5

The revised Rite of Ordination of Bishops offers an occasion to review the theological positions and cultural realities that are

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3 This new editio typica is now styled as the "Ordination of Bishops, Priest and Deacons." The ritual is essentially the same, although there has been some expansion of language (including the questions in the examination of the candidates) and a return to some of the older accompanying rites, especially in the Ordination of Bishops.


5 DOL #309
expressed in that liturgy. Neither the Pontifical nor the pre-Vatican II Code of Canon Law refers to the “order of bishop.” In both sources the “major orders” are sub-deacon, deacon and priest. Priesthood was deemed the summit of the power of orders. The bishop was a priest on whom special powers and responsibilities were conferred by episcopal consecration.

Scholastic theologians agreed that “order” was a single sacrament; they disagreed about this one sacrament and its several parts. Some said no one order had the fullness of the sacrament, rather all the orders had to be taken together. However, the more common opinion held that priesthood contained the fullness of the sacrament and the other orders participated in its plenitude, all being directed to a single end, to make Christ present in the world.

**Bishop and Priest**

The status of the episcopacy and its relationship to the presbyterate (priesthood) were issues often discussed. In the early church, the bishop was considered to hold the supreme order and the high priesthood. The presbyter (priest), especially in the Roman ordination rites, was designated as subordinate. It was argued that bishops and priests in the New Testament were not clearly identified as distinct; some scholastic theologians posed the question: “Is the episcopate an order?” There was a strong tendency to define orders with reference to the eucharist and to define the essence of the priesthood in terms of power over the body and blood of Christ. Since in this respect the powers of the bishop and priest were the same, the common opinion was that episcopacy of itself is not an order but an ecclesiastical dignity, an office of jurisdictional authority only; it had no distinct sacramental status. Still the ancient tradition of the bishop as high priest remained strong.

Other theologians recognized the office of bishop as sacramental on the grounds that its power of jurisdiction is also a power over the body of Christ, that is the mystical body, the Church.

The Council of Trent affirmed the doctrine and practice as the scholastic theologians presented them. Trent upheld a visible, external priesthood centred on the eucharist and the remission of sins. It defined orders as a true and proper sacrament instituted by Christ, by which the Holy Spirit is given and a permanent “character” is bestowed. The character, linked to the priesthood, was a pledge of spiritual power or capacity given by God enabling the recipient to carry out the functions proper to his ministry. It was permanent or indelible and it conferred a new spiritual identity; thus the sacrament could not be repeated. Trent affirmed the divine origin of a hierarchy of orders in the Church in which bishops are superior to priests; but the precise grounds of this superiority is not defined.

Vatican II in its key document The Dogmatic Constitution on the Church, leaves no doubt that it is by the sacrament of holy orders that bishops receive the spiritual power and capacity to carry out the functions of their ministry. In so doing, the Council acknowledges both the development of the theology of the sacrament of orders since the Council of Trent and the contribution of liturgical and theological research to the understanding and teaching about the episcopate in the early centuries of Christianity. Paragraph 21 of Lumen Gentium presents the teaching in these words:

> The holy synod teaches, moreover, that the fullness of the sacrament of orders is conferred by episcopal consecration, that fullness, namely, which both in the liturgical tradition of the Church and in the language of the Fathers of the Church is called the high priesthood, the highest point of the sacred ministry.

By these statements the Council defines the episcopal office in a sacramental rather than a jurisdictional foundation.

Vatican II presents the theology, ecclesiology and at least some of the history of the sacrament of orders in Lumen Gentium, paragraphs 28 and 29. It states very clearly that the three major or sacred orders are
Revising the Ordination Rites

bishop, priests (presbyter) and deacon, pointing out that these are the three titles assigned to the offices of leadership, teaching and pastoral care in the New Testament.

Cardinal Lercaro mentions this in a letter to the Holy Father at the very beginning of the committee's work. He notes that the rites (in their structure) should have a teaching function. They should therefore be clear in their organization and contain gestures and words that express certain teaching. He points out that the ritual for ordination of bishops, priests and deacons has been formed by successive contributions from ancient sacramentaries that reflect the doctrinal and cultural influences of the periods in which they originated. For example, the traditio instrumentorum, the symbolic handing over of the sacred books, vessels and insignia proper to each order, reflects usages of the feudal period. 6

Revision of the Rites

The general principle, applicable to all three sacramental rites, was to make the essential sacramental sign clearly central to the celebration. In all three orders this sign is the laying on of hands by the bishop on the person who is being ordained, followed by the solemn ordination prayer. The centrality of this rite had been obscured by accretions to the ancient rite over the centuries. In the ordination of bishops, for example, the addition of words at the laying on of hands implied that the following prayer was secondary. Ceremonies connected with the ordination of priests became at least visually as or more important than the central action. The rite included an action well after the ordination (in fact, after communion) in which the priests seemed to receive the authority to forgive sins, as if this were somehow separate from the laying on of hands. Although priests present at the ordination of a presbyter all came forward to lay hands upon him, in the ordination of a bishop only the consecrator (and the two co­consecrators) had any part in the ritual. The ordination of deacons was carried out as a virtually private ritual, usually in the seminary chapel, often along with some of the minor orders. The ordination of a bishop involved accompanying rites that were complex and reflected some decidedly feudal traditions.

The general principle for the renewal of the liturgy of ordination was to make the essential sacramental rite central and visible, to make its meaning readily understood by the assembly.

Much of the former ritual has been retained. However, the accompanying gestures are more clearly placed in the context of preparation for the sacrament or as explanation (explanatory rites) of the spiritual gifts conferred by the pastoral responsibilities undertaken by bishops, priests and deacons.

Highlights

Ordinations take place at mass after the proclamation of the gospel.

The first rite is always the presentation of the candidate, called by name (from the assembly) so he can be identified by the congregation. The candidates are then presented and the congregation is asked to give its approval in the name of the Church.

In the ordination of a bishop, the presentation involves reading the letter of appointment by the Holy Father. The assembly is immediately involved as all are asked to show their approval. In the rite of ordination of priests and deacons, the ordaining bishop asks someone responsible for the preparation of the ordinand to attest to the candidate's qualifications and suitability. At the ordination of a deacon who is married, the Canadian adaptation asks the approval and consent of his wife and family, in addition to that of the assembly.

The rite then directs the ordaining bishop to speak to the assembly, "taking his theme from the readings proclaimed in the liturgy of the word" (123). He addresses the people and the candidates on the order to be

6 See Bugnini, page 708.

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The promises to be made by the candidates in the new rite replace a formula that closely resembled a feudal commitment of allegiance. The interrogation of the ordinands in the new rites is phrased in words that express the duties and responsibilities of pastoral ministry; the candidate is asked to accept these before the assembled Church. In this way, the faithful as well as the candidate are instructed on what is expected of the ordained minister.

Ordinations take place within the context of concelebration, strengthening the sense of the admission of the bishop or priest into an order or college. In the pre-conciliar rite, the concelebration appeared more as a group of individuals saying synchronized masses, with the rite of ordination of bishop having the bishop-elect begin mass at a separate altar. The sense of inclusion finds its highlight in the imposition of hands by all priests present or all bishops present (previously, only the three co-consecrators did so). At the ordination of deacons, this is expressed by the sharing of the fraternal kiss by all deacons present; this gesture is less important in the other ordinations because of the imposition of hands. Finally, in the ordination of deacons and priests, members of their order vest the newly-ordained (although family members may present the vestments to those who will do the vesting).

The anointing of the newly-ordained used to appear as an essential action. It is now more clearly one of explanation and expansion. Formerly, the hands of a priest were anointed with oil of catechumens, the hands and head of the bishop with holy chrism. Now, only chrism is used and the hands are anointed only once (priest); the head of the bishop at his ordination.

Other aspects of the rite are unchanged or made more clearly incidental. The clear central action is now the imposition of hands and the prayer of ordination.

One aspect of the ordination of a bishop that does merit a note is the indication that when the bishop-elect is to become the bishop of the diocese, he should be ordained in his cathedral. After the ordination, he then takes his cathedra and from that point presides over the rest of the liturgy. The rites of ordination and of installation are joined together.

Conclusion

The one-sentence call for revision in the Constitution resulted in a thorough and extensive revision of all three ordination rites. The new texts and the simplification of the rites place the emphasis more clearly on the central rites and express more clearly what is taking place.

These are not events that will be celebrated often, so that it is somewhat more difficult to assess their impact on the assembly. Ordinations always have had a clear impact on the families, friends and guests present; the wider assembly were perhaps more spectators. However, it is evident that the revised texts and ritual actions have made the theology, the teachings of the Church, far more accessible during each celebration.

Questions for Reflection and Discussion

1. What is your experience of the celebration of the sacrament of holy orders?
2. Is there anything in this article that surprises you?
3. What difference do you think these developments in the theology of the sacrament make?
The Funeral Liturgy of the Church, for the Church, by the Church: "A Further Step of the Living Tradition."

Richard Rutherford

Calling the Question

At the beginning of his contribution to Part I of this series, Archbishop James Hayes observes,

On December 8, 1965, we had the idea that the Council ended and we should just get to the work of implementing it. But forty years later, we realize that the Council has not ended. It has moved into a different phase, but it is still alive and calling us to hear what the Spirit is saying to the Churches.¹

This is where I too would like to begin as we reread the following paragraphs on the threshold of yet a new phase of listening to the Holy Spirit in the Church. To do so recognizes that what the Council was calling for was, first of all, the revitalization of the Church for the salvation of the world, and change, where needed, as a means to achieve that goal. Paragraphs 81 and 82, the Council Fathers call for change in the funeral liturgy so that the celebration truly is of the Church, by the Church and for the Church as it walks with the suffering of the community gathered because one of its beloved has died.

Are we there yet?

The two simple paragraphs 81 and 82 of Sacrosanctum Concilium (Constitution on the Sacred Liturgy) have had an impact. There have been many changes. Indeed, few Catholics today would recognize the funeral rites we all took for granted four decades ago.

81. The rite of funerals (ritus exsequiarum) should express more clearly the paschal character of Christian death and should correspond more closely to the circumstances and traditions of various regions. This applies also to the liturgical colour to be used.

82. The rite for the burial of infants (ritus sepeliendi parvulos) is to be revised and a special Mass for the occasion provided.

What Has Changed?

What are the changes the Council mandated and how has the Church addressed them? Firstly, Sacrosanctum Concilium 81 demands specifically that the Catholic funeral "express more clearly the paschal character of Christian death." Readers of the National Bulletin on Liturgy are very familiar with hope-filled character of the Order of Christian Funerals, the collection

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of rites that today embody the requirements of Sacrosanctum Concilium 81. Among the highlights are the genuine spirit of Christian community the Order of Christian Funerals generates—litour gia in the truest sense—that stands in stark contrast to the "private services" or "no funeral" that are now commonplace; or the use of the vernacular fostering a common voice of consolation in song and prayer; and the widespread desire to participate in holy communion at the funeral mass. (This is often a challenge to Catholic discipline regarding intercommunion.)

There is also the baptismal symbolism in the funeral lectionary, prayers such as the "Prefaces of Christian Death" and the "Final Commendation," the opportunity to insert the name of the deceased into the eucharistic prayer as well as the use of water, the paschal candle, and the white pall. Through all these we celebrate God's paschal work in the Church.

In calling for Catholic funerals to "correspond more closely to the circumstances and traditions of various regions," paragraph 81 might seem to create a contradictory set of aims? How can the funeral respect the culture while maintaining a countercultural stance, particularly in Europe and North America? How else can the risen Christ of hope and life engage the hedonism, despair, and the denial of death in the midst of what Pope John Paul II has called "the culture of death"? A brief look at how the Council arrived at this juxtaposition is instructive.

**Christian Funerals and Local Traditions**

From a review of the floor debate at the Council, it is clear that what the Council fathers tried to say was: Funerals are to be more "Christian" in contrast to the "pagan" funerals of the mid-20th Century. For some, "pagan" implied funerals that dwelt on loss, grief, and mourning, characterized by black bunting and drapes on churches, homes, and funeral carriages or hearses, black veils and arm bands, the doleful tolling of bells—once necessary to communicate news of a death in the community—and lugubrious music expressing the sombre, melancholy often hopeless side of human loss and grief. Even the Catholic "Requiem Mass" and "Dies Irae," despite their inherent blend of fear and hopefulness, had in popular piety lost their balance and become symbols of the negative experience of death and judgment. Such was the funeral familiar to most of the European bishops at the Council and many from the Churches with missionaries from colonial Europe, among them Asian, Indian, and South American bishops.

Those from the emerging third world of the 1960's, from Africa and indigenous Central and South America, brought with them very different "pagan" experiences of funerals, which to them meant native, often pre-Christian, customs which they hoped to transform and christen. North American bishops brought still a different experience, where "pagan" meant lavish and exaggerated, dubbed in the 1960's as the "American way of death."

For all, whatever their cultural experience that called for reform, the Council's appeal to the paschal mystery as the heart of a Catholic theology of death gave them a common foundation for appropriate action at home. Whatever proper form a revised funeral would take in the cultures from which those bishops came, one thing was certain: it would be paschal in spirit, and God's paschal action can transform even a culture of death. The revised liturgy would also be part of the nascent processes of inculturation already at work in the mission Churches, whose voices were heard loud and clear on the Council floor.

Paragraphs 81 and 82 had to be implemented with earlier parts of Chapter III in mind. Paragraph 63 affirmed the importance of preparing "without delay" particular rituals and of authorizing the use of the vernacular in the administration of the sacraments and sacramentals. Paragraph 79 reiterated the "primary criterion that the faithful participate ..." and
furthermore opened the way to engaging lay ministers and to identifying new sacramentals as needed. That was in the fall of 1962.

**Implementing Paragraph 81**

On August 15, 1969 the Sacred Congregation for Divine Worship published for Roman Catholics of the Latin Rite the *editio typica* of the revised funeral rites, the *Ordo Exsequiarum*. This publication followed upon the most extensive authorized program of guided liturgical experimentation up to that time in the post-Vatican II revision of the liturgical books. Canada and the United States were major contributors. The first funeral rites for the English speaking world, reflecting the results of such North American efforts as the "Chicago Rite," were soon published, embracing both the Latin model and the culturally adapted editions of regional Churches. The first funeral rites for the English speaking world, reflecting the results of such North American efforts as the "Chicago Rite," were soon published, embracing both the Latin model and the culturally adapted editions of regional Churches. The U.S. bishops' conference approved its particular version the following year, the *Rite of Funerals*, and Canada followed in 1973 with its ritual, the *Catholic Funeral Rite*. These were used as provisional rites from 1970/1973 until 1989/1990, when the *Order of Christian Funerals* appeared as the definitive edition, approved by the national episcopal conferences in Canada and the U.S. and confirmed by the Holy See.

With the *Ordo Exsequiarum*, 1969, the commission produced a rich resource for the universal Church. All our North American ritual books, for example, followed only one of the three models for the funeral liturgy that the *Ordo* made available. Model I, with its rites marking the three traditional stages of the journey from

- death and leave-taking (vigil at home or mortuary), to
- the principal funeral action (funeral liturgy at church), to
- the final disposition (committal at cemetery),

is the typical Catholic funeral in North America. In other parts of the world, the Ordo's Model II (with rites at the church and the cemetery) or Model III (with rites simply at the home of the deceased) are more common.

Although particular ritual books embody funeral rites that correspond to the cultural customs of their time and place, such as those of Canada and the United States, the *Ordo Exsequiarum* as *editio typica*, is still the master plan ordered by *Sacro sanctum Concilium* 81 and 82. It remains a valuable resource as times and customs change and ever more diverse cultures enrich our lands. For that reason, it can be found in every published edition of particular national rituals, complete with emendations following the revision of the *Code of Canon Law* in 1983.

**Implementing Paragraph 82**

In paragraph 82 the Constitution states, "The rite for the burial of infants is to be revised and a special Mass for the occasion provided." While infant mortality rates declined in many parts of the world during the 20th Century, and the world's sensitivity to the tragedy of infant and childhood deaths also embraced nations still suffering those losses, the funeral rites for infants and children who have not attained the use of reason had been a topic of pastoral concern for several decades. Although the *Roman Ritual* in use (Tit. VI, cap. 7) provided a biblically sensitive order for the burial of children, including a brief pause for a short office at the church en route to the cemetery, it made no provision for the celebration of mass.

In North America generally, however, popular piety found consolation in the votive Mass of the Angels, despite the theologically unsatisfactory association of deceased human beings, even innocent infants and children, with angels. Other western Catholic liturgical traditions preserved different mass formularies, such as the Votive Mass for All Saints or of the Holy Innocents or even the mass of the day. In all cases, nevertheless, every indication that the mass was being
celebrated on behalf of the deceased infant or child was to be avoided at all cost.

Children who died before attaining the use of reason were not to be buried in the same part of the cemetery with adults, but rather they had their own section. In this way there would not be any confusion between intercessory prayer for adults who died as sinners and the remembrance of these innocents. Today, in the extended spirit of Sacrosanctum Concilium 82, pastoral care for the bereaved family governs the practice of providing the same burial places for all the dead.

Although paragraph 82 did not address explicitly funeral rites for infants or children who died before baptism, the same principles of sensitivity to pastoral need when an infant or child dies led the post-conciliar commission to raise the question. The entire spectrum of western Catholic liturgical tradition before Vatican II forbade priests and faithful alike to mark the burial of the unbaptized with any Christian ceremony whatsoever. In contrast, both liturgy and canon law would take up the spirit of Sacrosanctum Concilium 82 to provide post-conciliar Catholicism with a simple rite, both pastorally and theologically sound. Both the Code of Canon Law (1983) and the Ordo exsequiarum thereafter state, “Funeral rites are to be celebrated for catechumens. ... celebration of funeral rites may also be granted to: children whose baptism was intended by their parents but who died before being baptized ...” (14bis).

A Language Problem

A word needs to be said about language in paragraphs 81 and 82. When Sacrosanctum Concilium 82 speaks of “the rite for the burial of infants,” it means just that, “burial”. The funeral liturgy for baptized children in the post-Tridentine Roman Ritual was, for all practical purposes, simply a rite of committal (albeit with a procession to the cemetery and a recessional following), with no mass and no other preceding rites. In Sacrosanctum Concilium 81, however, the English rendering of ritus exsequiarum by “the rite for the burial of the dead” is far more limiting. In fact, the Latin embodies the classic Christian usage and reclaim the breadth of our Catholic funeral heritage with its journey motif from death through vigil to the funeral mass and beyond to closure with rites of committal. The French translation of Sacrosanctum Concilium 81 renders this tradition accurately with “le rite des funérailles.” Both the revised Code of Canon Law and the North American editions of the Order of Christian Funerals have made their own this classic Christian vision for pastoral liturgy, as intended by Sacrosanctum Concilium 81. However, its full impact remains a challenge.

The Proof of the Pudding

Although today’s liturgical books spell out the vision as normative, two shortcomings are obstacles to its fulfillment.

• One is the limitation in the Order of Christian Funerals itself that presumes pastoral care after the funeral but does not provide direction or model rites. Such models could include the manner of commemoration within the eucharistic prayer, certain ethnic practices (novenas), monthly and annual memorials, All Souls Day, services of remembrance in Catholic cemeteries, and the like.

• The second is the accommodation in pastoral practice to squeeze whatever is possible of the various rites into one “telescoped” service at one place: church, or mortuary, or cemetery. Sometimes even local directives undermine the full celebration of the Catholic funeral, by allowing through family preference or pastoral concern, any single rite of the Order of Christian Funerals to be used as the sole funeral rite.”

2 See Catholic Mortuaries of Los Angeles at: http://cemeteries.la-archdiocese.org/1fao.html
Certainly, as critics of Vatican II are wont to remind the Church, not all is perfect with the post-conciliar reforms, and that certainly applies to the funeral as well. When it comes to uninformed or sloppy pastoral practice, few are more critical than I. Yet, in four short decades the Council's mandate to revise our sacramentals according to the "primary criterion that the faithful participate intelligently, actively, and easily" according to "the conditions of our own days" (Sacrosanctum Concilium 79) has shot deep, healthy roots in the case of the Catholic funeral today.

**Two Concerns**

Two concerns have been the focus of criticism, almost from the first appearance of the revised funeral liturgy.

**The Abandonment of Mystery and The Denial of Grief**

The first concern claims that by playing down themes of punishment and by suppressing images of the "last things" (the "Dies Irae" in particular), the Ordo Exsequiarum abandoned the "mystery" of the former rite as well as the reality of loss, grief, and mourning. The reform has been accused of explaining away the justice and judgment of God and the harsh realities of death and grief in favour of exaggerating the joyful—both to the detriment of honest pastoral liturgy. In my study of virtually miles of manuscript evidence and its history, and through observation of pastoral life throughout these 40 years, I have not found this to be the case. With proper attention to what the Ordo and its particular national rituals make available in spoken words and acted signs, as to both the paschal mystery and patterns of bereavement, our people have not been disappointed.

However, a renewed emphasis on the resurrection makes no sense theologically, logically, or symbolically, if we do not accept the reality of the death of Jesus. Where paschal mystery is understood as embracing both Jesus' death and resurrection—neither one without the other—that mystery becomes a source for consolation through faith. Where the lament psalms effectively express the unreasonableness of loss through death, the liturgy points a way of hope in the midst of hopelessness. Where one allows the full flow of the stages of the funeral liturgy to unfold—from death through some time of vigil to celebration of the funeral eucharist with the deceased in the midst of the ecclesial community and finally to natural closure at committal and customs of remembering—the revised liturgy can be every bit as sensitive to the awesome mystery of life, death, sin and reconciliation, resurrection, and the last things as ever any past liturgy was.

Certainly the Ordo Exsequiarum and the Order of Christian Funerals can do more by way of emphasizing the mystery and power of death, expanding the use of the lament tradition, or incorporating familiar themes—perhaps the anticipated revision of the editio typica will do just that—but no such reclaiming of past themes and emphases can both replace the paschal mystery as the heart of our Christian response to death and be faithful to the conciliar call in Sacrosanctum Concilium 81 and 82 or to the ordinary magisterium of the past four decades.

**Cremation**

A second concern has to do with cremation. Although not mentioned by the Constitution, the Holy See's change in attitude is a good example of the openness to pastoral revisions of sacramentals that characterized debate. By May 1963 the widespread demand for cremation in Europe and sensitivity to its relevance in the Far East led the Holy See to lift the canonical prohibition, at the same time spelling out some guidelines for its use. One of those prohibitions had proscribed any liturgical rites whatsoever at the place of cremation. With the publication of the Ordo Exsequiarum in 1969, however, even that proscription gave way to pastoral need for ritual at the committal of the body to the elements. One can almost hear Sacrosanctum Concilium 81 at work in the Ordo's directive, "The rites usually
held in the cemetery chapel or at the grave may in this case take place within the confines of the crematorium and, for want of any other suitable place, even in the crematorium room” (15). From there the option to select cremation as a means of final disposition, following the full funeral liturgy with the body present, found its way into particular national rituals. The 1983 revision of the Code of Canon Law (c. 1176) codified the authorization.

In Europe cremation is an alternative to traditional forms of disposition. There, the funeral liturgy at church with the body present is the norm, whether burial or cremation follows, and so the new rituals filled the need. Other ritual issues, such as scheduling adequate time for committal services at crematories, became concerns.³

In the United States and Canada, however, where cremation came about as a secular protest against some of the excesses of the traditional “American” funeral, Catholics made it clear they wanted to have the option of both direct cremation—without casket, embalming and the like—and full funeral liturgy with the cremated remains. By 1984 bishops in Canada had secured permission from the Holy See to celebrate a tentative version of the funeral liturgy with the ashes present. Thus, when the Canadian bishops published the funeral ritual for use in Canada (1990), it included a rite for the “Funeral Liturgy in the Presence of Ashes.” The 1989 U.S. edition of the Order of Christian Funerals, on the other hand, included prayers in the presence of cremated remains at the Rite of Com­mittal (following the European model), but it did not directly address the issue of a funeral liturgy with the cremated remains in place of the body. Widespread choice of immediate cremation and the need for a responsible pastoral solution to ritual confusion (e.g. cremated remains in church or not?) led the bishops in North America to seek approval from the Holy See for adaptations to the Order of Christian Funerals. The Holy See authorized the permission in 1997, and soon thereafter both U.S. and Canadian editions of the Order of Christian Funerals incorporated proper rites for celebration of the funeral liturgy with cremated remains.

Principles were spelled out in ritual books, now guaranteeing equal respect for both the body of the deceased and for her or his cremated remains. Clearly the influence of Sacrosanctum Concilium, Chapter III on sacramentals and paragraph 81 in particular, continues to inspire reflection on how to deal with the impact of immediate cremation and its consequent funeral liturgy with cremated remains present. Nevertheless, these first years of experience of funerals with cremated remains in place of the body of the deceased seem to be asking for more. Is it time for an appropriate revision of funerary sacramentals adapted to the new situation? For example, some concerns include questions such as, what are “worthy” vessels for use at liturgy with cremated remains; and what is “the reverent disposition that the Church requires”; and what about columbaria “incorporated into parish church buildings” and their impact on choice? And what constitutes “burial at sea,” really? And so on. On its 40th anniversary these short but challenging paragraphs of the Constitution on the Liturgy still have their work cut out for them.

Vatican II: Are We There Yet?

Ask the bishops in St. Peter’s Basilica, who on those late fall days of 1962 spoke in floor debate to the need for pastoral adaptation of the sacraments and sacramentals, among them Pope John Paul II, then simply Bishop Karol Wojtyła, Auxiliary of Krakow (November 7, 1962).

³ For such concerns in British liturgical experience, see Jupp, Peter C. and Tony Rogers (eds), Interpreting Death: Christian Theology and Pastoral Practice (London: Cassell, 1997).
"A Further Step of the Living Tradition."

Ask those who identified specifically the desire for funeral rites that would be less pagan in their trappings, more understandable to the Christian people, more reflective of the paschal aspect of death, and that would provide nourishment for the consolation of faith by means of more varied scripture readings and a true homily.4

Ask parents grieving the death of their child who can now, for the first time, mark their loss with a funeral mass in faith and hope.

Ask families crushed by suicide what it means for the Church and her funeral liturgy to be there for them.

Ask permanent deacons and Catholic cemetery personnel who preside at wakes and committals.

Ask parish volunteers who serve in bereavement ministries, assist with funeral liturgy, prepare funeral receptions, sing in the funeral choir, and ask families—observant and non-observant among them—what such community care means to them.

Ask and you shall hear the overwhelming affirmation of what two short paragraphs set in motion.

Are we there yet? In the spirit of the eschatological paradox, with all these voices we dare to say, “yes, and, at once, not yet,” for what we are experiencing is, as Pope Paul VI observed just before he celebrated the revised Order of Mass for the first time, “a further step of the living Tradition.”5

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Questions for Reflection and Discussion

1. Describe your experience (if any) of funerals before the renewal.

2. What experiences (good or bad) of the rites surrounding death stand out in your memory?

3. Of which groups named in the above section would you include yourself? How would you answer the question, “Are we there yet?” with regard to the rites surrounding the death of a Christian? 

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"The Hymn That Is Sung throughout All Ages": Restoring the Divine Office

Joyce Ann Zimmerman

In the vast realm of God's time called eternity, forty years isn't even a measurable duration. In the two-millennia tradition of the Church, forty years is hardly a flicker. In the average human life span, forty years is a long time—almost half a lifetime. "Forty" is quite relative! As we celebrate the fortieth anniversary of the promulgation of Sacrosanctum Concilium (Constitution on the Sacred Liturgy, CSL), we mark all three: an immeasurable duration, a flicker, a long time.

These forty years have been an immeasurable duration because liturgy, by its very nature, is a celebration of the whole Church (past, present, future), uniting ourselves to the heavenly liturgy (CSL, 8) and taking us into that unfathomable realm of eternity in which we are wonderfully united with our God. They have been a flicker because more and more we realize that we can't achieve the kind of liturgical renewal envisioned by the Council Fathers in half a lifetime. They have been a long time because we mustn't minimize the great strides toward renewal we have in fact made. So the number "forty" is relative and, to a large extent, so is liturgical renewal. But nonetheless we celebrate a four-decade anniversary of steady (if not sometimes halting) progress toward renewal.

It is a wise choice to go back to Sacrosanctum Concilium and do a close reading of its text. For some, perhaps, it's been a long time since they have read this document; for others perhaps this is an opportunity for a first reading. This is a golden time to remind ourselves that our liturgical renewal is guided by the Holy Spirit and not by the work of any one individual or a small sector of the Church.

Perhaps no other chapter of Sacrosanctum Concilium addresses an area of Church life that has led to both giant steps and slow shuffle at the same time, as does Chapter IV on "The Divine Office." Giant steps because we have made reasonable progress in introducing this prayer in our parishes and other liturgical communities; slow shuffle because still far too few "persons in the pew" have had much experience praying this incredibly beautiful prayer, and some, even yet, have never heard of it. The chapter title alone alerts us to a context and time in the Church that we have moved well beyond in these forty years, for "the divine office" is most often referred to now as "the Liturgy of the Hours" or simply as "Morning Prayer and Evening Prayer." These general remarks reflect an important shift in both principle and practice that this brief article explores and upon which it offers some specific as well as general assessments.

Principles

Some content in Sacrosanctum Concilium that deals with practical adaptations of the liturgy have been implemented for so long that we already take them for granted; for example, liturgy in the vernacular is now taken for granted. We would, however, make a huge mistake if we think such already-implemented adaptations are all that is in Sacrosanctum Concilium—

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something that would make it largely an outdated document. Not true! The challenge before anyone reading and studying Sacrosanctum Concilium is to garner the enduring principles from the document; hence, this is where we begin our study of Chapter IV of Sacrosanctum Concilium.

The first and most important principle: the Liturgy of the Hours is the public prayer of the whole Church (CSL, 85, 90, 99) in which we praise Jesus Christ, our high priest and pray for the salvation of all (83). This distinguishes the Hours from personal, devotional prayer and explains why we are bound to an approved structure (98, 101.1, 101.2, 101.3). Even when praying the Hours alone, we are still joined to the whole Church in her liturgy (implied in 96–99).

A second principle is that the Hours sanctify our whole day (84, 88, 89e, 94). This makes the character and purpose of the Hours different from other liturgies (for example, eucharist) and unique in its own right. For this reason, if the Hours are not more widely implemented, we have deprived ourselves of a way to make liturgy part of our everyday lives and of a way to bring home that we are not Jesus’ disciples now and then, but each moment of every day. In its beginnings the Hours were the usual daily public prayer of the Church. Sacrosanctum Concilium Chapter IV clearly sets this out once again as a desired practice and goal.

A third principle is that the Hours, as liturgy, are essentially a communal prayer; this is emphasized by referring to this prayer as that of the (mystical) body of Christ, the Church (83, 85, 98, 99). Although Sacrosanctum Concilium does envision the prayer being prayed individually at times because of practical necessity, praying at least some part of the Hours in common (99) is an essential aspect of our being united together as the body of Christ.

A fourth principle to mention is that the Council Fathers so wished this prayer to be prayed more fervently and by more people that they not only provided for the Divine Office to be revised but also that it should be adapted so that its treasures could be availed by more members of the Church. Especially does the General Instruction of the Liturgy of the Hours take up this need for adaptation, but in all too many cases we’ve become slaves to the revised rite (as printed) and have not paid enough attention to this principle of legitimate adaptation to circumstances and uses. We discuss this more fully below when we address practices.

Assessment

Theology

It was not the intent of Sacrosanctum Concilium to lay out all the theology and principles with respect to liturgy; it provided a vision that would be developed in subsequent years. It is also unfair to judge the document by the forty years of research that Sacrosanctum Concilium has precipitated. Perhaps nowhere is this more apparent than with the Liturgy of the Hours. Most of the monumental studies on the Hours have been undertaken after Sacrosanctum Concilium (for example, the volumes by Roguet, Bradshaw, Taft, Campbell, and numerous articles; see the select bibliography at the end of this article); prior to this time we had history, but little theology. Sacrosanctum Concilium is still shy on theology of the Hours; for example, the paschal mystery—the dying and rising that defines the structure of all liturgy—is neither mentioned nor alluded to by other terms in this chapter. This work was left to the General Instruction of the Liturgy of the Hours, which does a far more adequate task of laying out a rich theology for the Hours, especially making clear that morning prayer is a prayer recalling resurrection (occurring at sun rise) and evening prayer gives thanks for the blessings of the day and recalls redemption and the parousia (occurring at the time of the dying sun and day); this makes clear that the Hours frame our day in the dying and rising rhythm of the paschal mystery.
The Tension of Two Styles

There is an inbuilt tension in Chapter IV that has to do with both principle and practice. On the one hand, Sacrosanctum Concilium emphasizes that since the purpose of the Hours is to sanctify the day, they ought to be prayed at the appropriate hours (88, 94). On the other hand, Sacrosanctum Concilium is quite aware of the demands of our contemporary everyday living and ministry and of the reality that this ideal of praying unceasingly throughout the day might be impossible for those who desire to engage regularly in this prayer (88). This tension derives from two major styles of historically praying the Hours: what have come to be called "cathedral" and "monastic" styles. Books and articles that give general introductions to the Hours develop this more thoroughly than space permits in this article, but suffice it to say that the two styles have very different purposes.

Cathedral Style

"Cathedral" style consists of only two hours—morning and evening prayer, what Sacrosanctum Concilium rightly calls the two "hinge" prayers of the day (89a); they are the most important hours because they capture the paschal mystery rhythm. Cathedral style developed early on in our Church's history as a popular (meaning "of the people") daily prayer; it was generally short, sung, had few and invariable psalms done in responsorial style, and included processions and incense. Its character and purpose was to offer God praise and thanksgiving. (Notice that the proclamation of scripture is not included in this short description; except on high festivals in most churches the proclamation of the word was not included.)

Monastic Style

"Monastic" style, as the very name suggests, grew up among the monks who had as their guiding mystique to pray without ceasing; hence, just two hours a day wouldn't do. They added more and more hours to something like the structure we have today in the revised rite.

Two other significant changes particular to "monastic" style is that the monks recited all 150 psalms over a given length of time (most often in the course of a week) and added lectio continua (a continuous reading of the whole of scripture). The character and purpose of the "monastic" style was to aid the monks' contemplation and to edify them to live rightly (compare paragraph 90 of Sacrosanctum Concilium, which says that the Office is a source of piety and nourishment for personal prayer).

Today's Tension

The tension between these two styles remains in the revised rite and is, perhaps, its greatest weakness: the tension between, on the one hand, a choral prayer intended for monastics and the ordained or, on the other hand, a more accessible prayer for the people. The two styles have very different purposes and combining the styles (as the revised rite does) has not been helpful for either target group of pray-ers.

Practices Inherent to Sacrosanctum Concilium

Sacrosanctum Concilium calls for a restoration (revision) of the Hours so that it can be more perfectly prayed by contemporary Church members. Most of Chapter IV is given over to laying out the barest outline for this restoration.

First it must be noted that all the comments in Sacrosanctum Concilium are really directed to those who are required by orders or religious constitutions to pray the Hours. Hence, reflecting the tension outlined above, Sacrosanctum Concilium still talks about essentially a monastic office.

Some allowances were clearly made for contemporary situations; some adaptations are suggested according to whether the Hours would be prayed in choir (as in a monastery), individually or in small parochial settings. For example, what is now called the "Office of Readings" is to retain its nocturnal character for prayer in choir but may be prayed at any time of the day and is to be made up of fewer psalms.
and longer readings (hence, it has the character of something like spiritual reading; 89c).

Rather than the psalms distributed over one week, the revised rite distributes them over four weeks (91) and the revision even omits some of the more violent and repugnant verses or even whole psalms.

Although the Latin editio typica has a Latin hymn assigned for each Hour, Sacrosanctum Concilium envisions a broader choice for hymns (93).

Sacrosanctum Concilium exhorts that the readings in the Hours are to be revised so that the riches of God's word are more fully mined (92), and this has been helpful for those praying the Office of Readings; but the revised rite for the other Hours has such short passages that it often isn't very helpful for prayer and reflection. Here again we can see the "cathedral"/"monastic" tension: a reading is included ("monastic" element) but shortened so that the character of an Hour as a prayer of praise is not lost ("cathedral" element). For those who are aware of the possible adaptations permitted by the General Instruction, the readings can be chosen in a variety of other ways (for example, lectio continua) and so the individual can adapt the readings in a way that is more helpful. Neither Sacrosanctum Concilium nor the General Instruction of the Liturgy of the Hours envisioned omitting the reading altogether for the Hours (except, of course, for the Office of Readings).

Sacrosanctum Concilium gives some broad guidelines for the revision of the Hours, but in the main the Council Fathers didn't envision an Office significantly different from the Breviary of Pius V (in place at the time of the Council). Perhaps the most pastorally significant paragraph comes almost at the end of Chapter IV, where it calls for the principal Hours (morning and evening prayer) to be celebrated in church on Sundays and major festivals and for the laity to be encouraged to pray the Hours with the priests, individually, or in small groups (100). Considering that this beautiful prayer had not been part of the vast majority of the laity's prayer life for centuries, this is a startlingly new and insightful paragraph. It is an "official" declaration of the importance of recovering the Hours as the usual daily prayer of the whole Church.

Assessment

Sacrosanctum Concilium gave the impetus for implementing of the Hours in parishes and other liturgical communities and for restoring the Hours as the usual daily prayer of the Church; however, the revised rite is still not prayed by the vast majority of Catholics, simply because it is still strongly stamped as a monastic prayer.

The revised rite was released in English in 1972 in four volumes; simply the cost of the books makes it largely inaccessible to all but a few of the most committed. Even the publication of a single, less costly volume (consisting mostly of the full cycle of morning and evening prayer but not of the other Hours), still hasn't helped the implementation of this prayer. Because of the complexity of finding one's way around (usually described as "too much 'flipping' from here to there"), the revised rite has been discouraging to many laity who have tried it (even many priests have not found the revised prayer helpful). Many have tried, few have persevered!

The General Instruction of the Liturgy of the Hours suggests many helpful adaptations so the prayer can be more accessible and helpful to more people. One of the purposes of the General Instruction was to sort out the internal tensions between "cathedral" and "monastic" styles so that it could meet the needs both of monastics and of others who pray the Hours.

The difficulty with this approach is that few take the time or feel they have the competency to read through the General Instruction and do the kind of study, sorting, and choice-making that would be helpful. Even if this were accomplished, one is still left with a complex book to navigate. Happily, some scholars and
others who have had the appropriate liturgical training have done some of this work and there are currently many adaptations of the Hours that remain faithful to its basic structure but are presented in a much more user-friendly format. So, while there are still tensions and difficulties with the revised rite, steady progress over the past forty years has been made toward a successful implementation of the revised Liturgy of the Hours in parishes, along with encouragement for individual and small group use. Full implementation is possible!

Finally, those trying to promote and lead Liturgy of the Hours need to remind themselves that success comes slowly; they need not be discouraged by small numbers in attendance or less than enthusiastic initial reaction to the prayer. Prayer is something very personal to people; we must be patient while all of us learn to pray in new (and hopefully better) ways.

Toward Full Implementation

Many parishes have begun to implement at least evening prayer in church during Advent, Lent, and the Easter season. They have designed these prayers based on a cathedral style that has been much more readily understood and accepted by parishioners. It is not unusual for a parish to draw as many as sixty or eighty (or more) worshippers for a Sunday evening prayer. Although this may sound like a small number (and it is, in comparison to Sunday Mass attendance), nevertheless it is a solid beginning in recovering this prayer for the whole Church.

Why, one might ask, is it so important to recover the Hours (morning and evening prayer) such that it becomes a part of everyone's daily prayer life? One answer to this important question lies in our baptismal commitment. In baptism we were plunged into the dying and rising (paschal) mystery of Christ (see Romans 6.3–11). This means that our Christian living is characterized by this dying-rising rhythm. Liturgy enacts this rhythm ritually so that we can actually live it daily. What better way to keep focused on what our lives are really about as Christ's disciples than to pray the daily morning and evening liturgical prayer, which frames our day in this dying and rising mystery? So, ultimately, the stress on recovering the Hours isn't just the idea of a few liturgists; it is a return to the kind of daily prayer that helps us live who we are—sharers in Christ's paschal mystery.

Practically speaking, parishes can do two things fairly immediately. First, all parishes can begin to schedule a celebration of evening prayer at least during Advent, Lent, and the Easter season, at least one night a week (Sunday seems a good choice). It goes without saying that the prayer must be well planned and well celebrated! When people first begin praying the Hours it is strange to them and sometimes not very appealing. Persistence is the key; we learn to love what is familiar to us.

Second, parishes can buy one or two copies of every adaptation of the Hours that is presently being sold (the Internet provides information on numerous resources) and make them available to parishioners to actually try praying them and see what works best for them. A simplified form of evening prayer could become the regular prayer before or after all parish meetings, small faith-sharing group meetings, gatherings of those involved in the Rite of Christian Initiation of Adults, etc. Given our busy and hectic lives, shared morning prayer is probably not on the horizon for most. But if we begin with evening prayer and learn to

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1 Editor's note: Catholic Book of Worship II and III, Sunday Celebration of the Word and Hours, as well as the Canadian edition of the Order of Christian Funerals all contain the adaptation favoured for parish use in Canada.
love it, then, for many, morning prayer will be something that is also desirable even if it must be prayed individually.

The really challenging task is to educate people in the beauty of and necessity for praying the Hours. A place to begin this liturgical education is not by offering a class in the parish! The best possible education is to begin by praying it well. Then, when it has become more familiar and parishioners begin to look forward to it and love it, it will be the right time to offer at least basic explanations of the history, theology, and structure of the rite. By then they will have some positive experience upon which to stand the theory. Beginning with theory won't work. 2

General Assessment of the Renewal of the Divine Office

Considering that Sacrosanctum Concilium was promulgated in 1963, it is rather amazing that it says as much as it does about the Hours. Its vision is clearly beyond this being a prayer for monastics, those in orders, and those religious required by their constitutions to pray them. Do these few short paragraphs of Chapter IV say enough? Probably not. But if we add to this Sacrosanctum Concilium Chapter IV, the General Instruction of the Liturgy of the Hours, we have all we need not only to give each of us the impetus to begin praying this daily prayer of the Church, but also the tools to adapt it so that the prayer is truly beneficial for all of us. The revised rite in its present form is probably not helpful for most; it must be adapted. Some of this work has already been done. As studies continue and pastoral practice continues to guide us, more adaptations will appear that will be even more helpful.

The Liturgy of the Hours is a rich resource for communal and personal prayer; as liturgy, it holds a privileged position among our daily prayers because it frames our day in the paschal mystery. It does not replace our personal, devotional prayers, but it does draw us and our prayer life beyond ourselves and our immediate concerns into the larger picture of prayer with the whole Church as the body of Christ. More than this no one could ask. More than this no one could want!

Finally, let’s return to the number “forty” with which we began our reflections. Long before forty marked an anniversary of Sacrosanctum Concilium, it was used as a biblical number fraught with symbolism. Some of the more familiar biblical references: forty years is how long the Israelites wandered in the desert before they came to the promised land (Exodus 16.35 and Numbers 14.33); forty days is how long it rained on Noah’s ark (Genesis 7.4), how long Moses spent on Sinai to receive the ten commandments (Exodus 24.18), how long the people of Nineveh were given by Jonah to repent (Jonah 3.1-5), how long Jesus was in the wilderness and was tempted (Matthew 4.2; Mark 1.13; Luke 4.2), and how long Jesus remained on earth after the resurrection (Acts 1.3). These examples help us see a period of forty years or days as a time of purification, testing, endurance—something of what we have experienced as liturgical renewal since Sacrosanctum Concilium’s promulgation on December 4, 1963! It would be nice to imagine that we have only ten more years to go until we hit fifty years—and maybe a jubilee year when all will be well and at peace. More likely as not, liturgical renewal will continue well beyond the next decade; and that is, perhaps, as it should be. For liturgy is never something that is "finished" but is always a celebration of what is and is to come: unity with our God in which our hearts are raised as one in a magnificent chorus of joyful praise and thanksgiving.

2 Editor’s note: See pg. 246ff. for testimonials to the importance of the Divine Office in the lives of Catholics.
Questions for Reflection and Discussion

1. What has been your experience of the Church's daily prayer (the "Divine Office," *Liturgy of the Hours*, liturgical morning and evening prayer)?
2. How has your parish tried to promote it? What should be the next step?

Helpful Reading

**Academic Works**


**Pastoral Works**


Volume 36 • Number 175 • 215
Chapter V

Each year, on the first Sunday of Advent and during the course of the Sunday celebration someone will make reference to "the first day of the liturgical year." The phrase is accepted without a lot of thought as a general, even required, reference. A glance at the readings of the day might well raise a question: all three cycles make reference not to a beginning, but to an end—the end of time and the final glorious coming of the Lord.

So, What of the New Year?

Each liturgical year "ends" with the feast of Christ the King, celebrated in terms of the parousia, the expectation of the Lord's return; this makes a new beginning the following Sunday almost inevitable. The pre-Conciliar calendar and lectionary kept Christ the King (included in 1925) as a 'floating' feast fixed to the last Sunday of October, without the eschatological message. The gospel passages for the last Sunday after Pentecost and the First Sunday of Advent were virtually identical.

Yet we still spoke of Advent as the 'beginning' of a new year.

Perhaps we simply take it for granted that the Church year is different; so in spite of the January beginning of the civil year this one can begin with Advent. But the globe only rather recently accepted January 1 as a universal beginning. The year has begun on March 25; for many is still related to the autumn; in the Orthodox calendar is associated with the beginning of Lent; and for the Slavonic usage (reflecting the Byzantine Empire) is fixed to September 1.

But liturgical time is not the same as civil or secular time. It is concerned not so much with the counting of days as it is with the Church's obligation to "celebrate the saving work of the divine Bridegroom by devoutly recalling it on certain days" throughout the course of human life (Constitution on the Sacred Liturgy [CSL], 102).

Mandate

The Constitution on the Sacred Liturgy considers the liturgical year in the section between the Divine Office and Sacred Music. Its ten paragraphs (102–111) are interesting insofar as they not only offer a theological rational (albeit brief) to the subject but also give practical direction as to what was to happen in the reform, even setting out the parameters for one specific season, namely Lent. This meant that those responsible for any reworking of the liturgical year would have some rather clear guidelines as to the mind of the Council.

The central theological points were:

1 National Bulletin on Liturgy 163 (Volume 33: Winter 2000) considers the history and development of the liturgical year and its various seasons. This article deals with the changes to the year and calendar as mandated by the Constitution on the Sacred Liturgy and reflected in related documents.

Kenneth Pearce is a priest of the Archdiocese of Toronto and currently edits the Liturgical Calendar for the Canadian Conference of Catholic Bishops.
102 The primacy of Sunday and the celebration of Easter as the most important Sunday of the year. The purpose of the liturgical year as opening to us "the riches of the Lord's powers and merits, so that these are in some way made present in every age" so that we may "lay hold of them and be filled with saving grace." 

103 The place of Mary within the cycle 

104 The place of the saints "as examples drawing all to the Father through Christ" 

105 The role of the liturgical year as completing "the formation of the faithful" and as thus having an important catechetical value. Accordingly, the Council decreed: 

106 The primacy of Sunday as "the foundation and core of the whole liturgical year" 

107 The revision of the liturgical year (in other words, the calendar) to suit "the conditions of modern times" with the preservation or restoration of "the traditional customs and usages of the sacred seasons" 

108 The primacy of the Proper of the Seasons over the celebration of feasts 

109–10 Reform of the Lenten calendar to give "greater prominence" to baptismal and penitential themes 

111 The revision of the calendar of saints so that those celebrated should be of "truly universal significance," admitting the concept of a calendar for "a particular Church or nation or religious family."

The Liturgical Year

The initial question before any discussion of its importance is simple: What is the liturgical year? ... [T]he liturgical year, which the devotion of the Church nourishes and accomplishes, is not a cold and inert representation of those things which took place in former years, not a simple and bare recalling of events of previous times. But rather it is Christ Himself, Who persists in His Church, and Who continues the way of His immense mercy, which He undertook with loving design in this mortal life, when He went about doing good, in order to place human souls in contact with His Mysteries and make them live through them. 

The liturgical year is not so much defined or described as lived out and celebrated. Even the Constitution takes it for granted that those reading understand what is meant without offering a definition. Thus, even going back to Pius XII, there is a sense of something lived out, a mystery into which we enter, rather than something to be rationally articulated. One seminary textbook described it as: "the annual celebration of the mysteries of man's salvation and of the memory of the saints." Not a bad description for 1930 and, in spite of its language, current enough.

Citing both Mediator Dei and the Constitution, the Ceremonial of Bishops describes the liturgical year in sweeping terms:

The celebration of the liturgical year possesses a distinct sacramental force and efficacy because Christ himself and his mysteries and in the memorial of his saints, especially of his Mother, continues his mission of infinite mercy. Therefore his faithful people not only recall and contemplate the mysteries of redemption but also lay hold of them, enter into communion with them, and live by them (231).
The liturgical year is not so much a thing (even less a colourful wheel of celebrations) as an event, a mystery to be experienced, celebrated and entered into.

The Calendar

The liturgical year is almost taken for granted; its expression is in the liturgical calendar. If the “year” is theory, the “calendar” is practice and the need for some sort of reform had been recognized for generations.

Pope Pius X, in many ways the father of modern liturgical renewal, began the process of the restoration of Sunday and the precedence of the temporal cycle. But his was not the first attempt at reform ... or the last.

Any sense of a liturgical calendar, an order of celebration, begins after Constantine (ca. 313). The major feasts and seasons developed at different stages and in different places, each local Church offering something important to its own life. Saints’ days, originally only feasts of martyrs kept by their local Churches (that is, the place of their witness), begin in earnest after the persecutions and were often associated with the dedication of church buildings that bore their names. What is clear is that the liturgical year, while it now seems to have a planned unity and clear order, actually developed in fits and starts.

One of the characters in Uncle Tom’s Cabin, when asked if she knows who made her responds, “Nobody, as I knows on ... I 'spect I grow’d.” Not a bad description of the calendar.

What is perhaps forgotten today is the absolute dominance of the feasts and celebrations of the saints that had taken over the liturgical year prior to the Second Vatican Council. Individual celebrations of the saints and other feasts had hidden any sense of the continuity of the great seasonal celebrations. This was not an entirely modern phenomenon. As John Miller puts it: “Synod after synod and pope after pope attempted to reduce the number of feasts, while other popes or bishops only established new ones or reintroduced the old ones.” He is describing the situation in the 13th century!

Just to give some sense of the give and take character of the development of the calendar: Gregory VII (1073–1085) decreed the feasts of martyr popes as “doubles” and Boniface VIII (1295–1303) elevated the feasts of apostles, evangelists and the four great doctors of the West. Pius V, Pius X and Pius XII reduced the ranks of these same celebrations. John XXIII ordered a new categorization of feasts and removed many from the Calendar; however, he also added St. John Berchmans, a personal patron, just as Pius XII had simplified some calendar rubrics while adding the Queenship of Mary.

Council of Trent

The Missal of Pius V, published in 1570 by decree of the Council of Trent, fixed the first obligatory universal calendar. Up to this point, the celebration of the majority of feasts was as a local matter. Migrations of peoples brought “their” patrons with them and regions shared one another’s feasts, often “borrowing” one or another of them. A rather complicated pecking order developed, originally centred on the Divine Office (a “double” feast involved the recitation of a longer or double office). The result was (by my count) a calendar of some 250 registered celebrations of various degrees with an index listing almost 500 possibilities in some editions of the Missal. In fact, many of the feasts were duplications, with one saint celebrated on a number of different days according to events in his (less often her) life. This form of the liturgical year and calendar lasted until the 20th century. Rome had traditionally been hesitant, even conservative in accepting feasts that were not its

own; now it was promulgating a calendar for the entire Church.

The outcome was a dizzying category of celebrations. Not only was there a lengthy hierarchy of feasts but many of them were preceded by vigils and followed by octaves (eight days of celebration). Any given day might have a feast, overlapping octaves, even a vigil—all represented by a series of collects (opening prayers), prayers over the gifts (secrets) and prayers after communion, one piled upon the other.

As to the ranking of feasts, Easter was a Double of the 1st class with a privileged octave of the 1st order; Pentecost shared the same designation. Christmas had a privileged octave of the 3rd order; Epiphany of the 2nd order. St. Stephen, a Double of the 2nd class, had a simple octave occurring right in the midst of the Christmas octave. I expect that like most things bureaucratic, it made sense to the creators; and it was, in fact, an improvement over what had existed before.

**After Trent: The “Idea” Feast**

The period between Trent and the 20th century was in many ways one of stagnation. Popes Clement VIII and Urban VIII tinkered with the calendar, mostly by a process of alternately suppressing some feasts and then adding others. Pius X added the Solemnity of St. Joseph (third Wednesday after Easter); Pius XII removed it in 1956. An inevitable result was the loss of any sense of Sunday; feasts of the saints multiplied and were as often as not celebrated (if only in terms of “external solemnities” or transferred days) on Sundays. The great seasons of Advent-Christmas and Lent-Easter were almost forgotten under the weight of individual days.

This period also saw the supremacy of the “idea” feast. Although actually a product of the Middle Ages, this type of feast multiplied during this time and became more and more acceptable. These feasts centre on an idea, devotion, dogmatic statement, or theme.

[They] do not focus on particular events of salvation but have as their object truths of faith, special aspects of Christian teaching and piety, or various titles of the Lord, his mother or a saint. 6

They are occasionally the result of the commemoration of an historical event such as the October 7 feast of the Rosary (the object itself) and the Battle of Lepanto (1571) or the October 11 commemoration of the Divine Motherhood and the anniversary of the Council of Ephesus. We take these feasts for granted—after all, they include Trinity Sunday, Corpus Christi, the Holy Family and most Marian feasts. They are often locally important celebrations; but they are a late and not entirely happy invention. They also invited a duplication of feasts for the same mystery or saint. Thus the Lord’s passion became the agony of the Lord, the crown of thorns, the five wounds, and so forth—all separate feasts. The feast of the apostle John was paralleled by the feast of St. John before the Latin Gate, a commemoration of his non-official martyrdom. Marian feasts included her expectation, her marriage to Joseph, the commemoration of various apparitions and titles, the Rorate Masses of Advent and even the miraculous transfer of her Nazareth residence. When there was no designated commemoration, votive Masses (“A Mass offered in honour of some mystery of the faith, or of the Blessed Virgin, or of a saint or all the saints, but not in the liturgical calendar for that day.”) and especially the Mass for the Dead became the standard.

This proliferation of feasts was made easier even, if it was not encouraged, by Rome’s insistence that the Holy See not only

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approve local celebrations, but that they be included in subsequent editions of the Roman Missal. Thus, each new printing would see an increase of texts in the section “Missae pro aliquibus locis” (Masses for Certain Places). These were celebrations approved for local areas, but which inevitably became popular in others. The calendar “grow’d” in spite of itself.

Beginnings of Reform
The reform of the liturgical year and calendar begins with Pope Pius X (1903–14). Rather than attempting a comprehensive change he moved by way of incremental rubrical regulation. The number of feasts was reduced; special feasts associated with religious communities and local calendars were more closely regulated; and the movement to restore Sunday to its original dignity was begun. The temporal cycle was to be given increased importance and the weekdays of Lent, as a season with its own particular dignity and characteristic, were emphasized.

Pius XII (1939–58) continued the reforms. His approach included not only a simplification of rubrics (through the Sacred Congregation of Rites), but a complete reform and restoration of Holy Week, beginning with the Easter Vigil (1951) and then the rest of the Triduum (1955). The Sundays of Advent and Lent were given increased prominence. One of the Pope’s great contributions was the publication of the encyclical Mediator Dei (1947), which bears the title “On the Sacred Liturgy” and is certainly the first formal attempt at a theology of liturgy at such a level of authoritative teaching.

In 1969 Pope John XXIII authorized new rubrics for the Roman Missal (including the calendar) and Breviary to be implemented in 1970. While this revision is virtually forgotten because of the work that followed Vatican II, it was the most extensive reform of the Missal (including the calendar) and Office since Trent.

<table>
<thead>
<tr>
<th>Chart 1: Designation of Feasts in the Missal of:</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pius V</strong></td>
</tr>
<tr>
<td>Double of the 1st Class</td>
</tr>
<tr>
<td>Double of the 2nd Class</td>
</tr>
<tr>
<td>Double major</td>
</tr>
<tr>
<td>Semi-double (abolished in 1955)</td>
</tr>
<tr>
<td>Simple</td>
</tr>
<tr>
<td>Commemoration (many)</td>
</tr>
<tr>
<td>Octaves</td>
</tr>
<tr>
<td>by order: 1st, 2nd, 3rd class by type: privileged, common, simple</td>
</tr>
<tr>
<td>Vigils of most feasts</td>
</tr>
<tr>
<td>Other celebrations</td>
</tr>
<tr>
<td>Rogation Days</td>
</tr>
<tr>
<td>Ember Days</td>
</tr>
<tr>
<td>Greater Litanies</td>
</tr>
</tbody>
</table>
In place of the complicated designation of feasts, four categories or classes were instituted. Thus Easter would be I Class day; simple weekdays would be IV Class. Celebrations of the saints would range from I Class (St. Joseph) to II Class (St. Mark) to III Class (St. Athanasius) to simple commemoration (St. Boniface). A commemoration meant that the major prayers of the feast could be “added” to those of the day if it was not to be celebrated more fully. What was immediately important here was that the number of such days and prayers was reduced and regulated. The number of vigils and octaves was pared down and details simplified.

While all this may seem technical information if not trivial pursuit, here was the first complete revision of the calendar in four hundred years; it also set the stage for the work that was to come as a result of the Council. The weekdays of Advent and Lent were given a status (III Class) that had been lost for generations. The addition of a feast of the Lord’s Baptism (January 13) provided a conclusion to the Christmas season that up until this point had more-or-less simply endured until February 2. However, it was in the extensive downgrading or suppression of feasts that this revision received most of its publicity, especially with St. Christopher, although there were others. This revision turned on the principle that not every saint in the Martyrology need be engraved in the universal (general) calendar; it provided for the celebration of feasts on a purely local level.  

The stage was now set for the extensive revisions that would be mandated by the Second Vatican Council.

**Cycles and Seasons**

Many popular presentations of the liturgical year come in the form of a circle chart that notes the various days and seasons. While it is an attractive poster and accurate as far as it goes, the Church year is actually more like two circles, one laid upon the other. These are traditionally called the “Proper of the Seasons” and the “Proper of the Saints.”

The Proper of the Seasons concerns the commemoration of the great celebrations of Easter and Christmas and the passage of the Sundays of the year. The Proper of the Saints involves the feasts of varied importance that occur in the course of the calendar year.

From the Council of Trent until the revisions of the last century, the Proper of the Saints dominated the calendar. The season of Lent had become just another time of the year as feasts of the saints (and idea feasts) took over the passage of the forty days. While the Roman Missal had prayers and scripture texts for all of the days of Lent, they were almost always ignored in favour of the saint of the day. Beginning with Pius X and decidedly with the Constitution, this was changed.

Virtually forgotten until Pius X was the sense of Sunday as the original feast day, the central celebration of the Church year. A series of transferred days, external solemnities and idea feasts, dominated the expression of the Lord’s Day.

The Proper of the Season was itself in disrepair. Advent, even up to the time of Pius XII was regarded as a season of penance, a mirror of Lent in preparation for Christmas with no sense of the parousia. Christmas had always been a season of feasts and included the ancient celebrations of December 26, 27 and 28 (Stephen, John and the Innocents). But Epiphany had a higher liturgical rank than Christmas and the days after the feast were clogged with overlapping octave celebrations and commemorations. The Christmas season itself had no fixed ending; it

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8 Rubricae Generalis, Chapter VI, numbers 35–62.
9 Mediator Dei, 184.
lasted technically until the Purification, even if pre-Lent (Septuagesima) had begun. The Sundays after Epiphany petered out when Septuagesima began and were "made up" at the end of the year in the Sundays before the Last Sunday after Pentecost, using the readings that had been omitted and repeating other texts.

Even the Easter cycle, the most important celebrations of the year, had no clear focus. As mentioned above, Lent had given way to a series of feasts of the saints (along with local idea feasts) inscribed in the Universal Calendar. Today we take the centrality of the Triduum for granted; at this point there was no agreement when 'the three days' actually began or ended. While the octave of Easter was the most important of the year, the days following returned to the dominance of the feasts of the saints, although there were fewer idea feasts as these usually concentrated on the passion rather than the resurrection. Ascension and Pentecost were celebrated as separate and unrelated feasts. The paschal candle was extinguished after the gospel reading on Ascension; it was relighted for the (optional) vigil of Pentecost, paralleling the Easter vigil complete with baptism. Pentecost had one of the most important octaves of the year. The Easter season ended on the Saturday that closed Pentecost's octave but was reopened for the feast and octave of Corpus Christi a dozen days later.

The Sundays after Epiphany and after Pentecost, although the largest part of the year, simply "happened," and perhaps because of their invariable readings, generally and often happily gave way to any celebration of the Proper of the Saints that might occur or even be coaxed into service.

The liturgical year ended with a gospel reading identical to the First Sunday of Advent, without any sense of eschatology. The reforms of the decades before the Council had attempted to strengthen the appreciation of Sunday and the primacy of the Season over the Saints. The Council would insist on this. How this would be

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**Chart 2: The Liturgical Year**

<table>
<thead>
<tr>
<th>Missal of Pius V</th>
<th>Missal of Paul VI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Advent</td>
<td>Advent</td>
</tr>
<tr>
<td>Christmas</td>
<td>Christmas</td>
</tr>
<tr>
<td>Epiphany</td>
<td>Epiphany</td>
</tr>
<tr>
<td>(end of the Christmas season???)</td>
<td>Baptism of the Lord (end of the Christmas season/cycle!)</td>
</tr>
<tr>
<td>Sundays &quot;after Epiphany&quot;</td>
<td>Ordinary Time I</td>
</tr>
<tr>
<td>Septuagesima (pre-Lent)</td>
<td>Lent</td>
</tr>
<tr>
<td>Lent</td>
<td>TRIDUUM (Friday-Saturday-Easter Sunday)</td>
</tr>
<tr>
<td>Triduum (?) (Thursday-Friday-Saturday)</td>
<td></td>
</tr>
<tr>
<td>Easter Sunday</td>
<td></td>
</tr>
<tr>
<td>Sundays &quot;after&quot; Easter</td>
<td>Sundays &quot;of&quot; Easter</td>
</tr>
<tr>
<td>Pentecost and its octave</td>
<td>Pentecost</td>
</tr>
<tr>
<td>(Saturday end of Paschaltide)</td>
<td>(end of the Easter season/cycle)</td>
</tr>
<tr>
<td>Sundays &quot;after Pentecost&quot;</td>
<td>Ordinary Time II</td>
</tr>
<tr>
<td>Christ the King (last in October)</td>
<td>(last Sunday of the year)</td>
</tr>
<tr>
<td>Sundays &quot;after Pentecost&quot;</td>
<td>... week 34</td>
</tr>
</tbody>
</table>
achieved and in particular how the Proper of the Saints would be accommodated would be the central discussion in the implementation the reform.

**Reform and Revision**

The calendar of Pius V began with 65 greater feasts; the 1960 revision listed “twenty-one feasts of the first class, thirty-one of the second class, and 180 of the third class, plus 106 commemorations.”[10] Since the Council had mandated the primacy of Sunday and of the seasons, the matter of the celebrations of the saints would be pivotal. A series of principles were developed:

- The number of devotional feasts was reduced.
- The history of the lives of those saints found in the 1960 calendar was subjected to critical study.
- Only saints of important significance were chosen.
- The days for the observance of the feasts were re-examined.
- The calendar was made universal in order to contain, as far as possible, saints from every race and period of time.[11]

The final result was the publication of the 1969 new Universal or General Calendar. Archbishop Annibale Bugnini was intimately connected with the revision; his commentary on the work leading to the new Calendar provides some interesting background.[12] The discussion was far ranging. It included: the suppression of Septuagesima (pre-Lent); the possibility of beginning Lent on Sunday (as in the Eastern tradition) with the ashes being a rite that would be possible on the days immediately before and after; what days constituted the Triduum; what, how and when to celebrate the “idea” feasts; the choice of terms for the various levels of feasts; and so on. One interesting approach was the term “optional memorial” to replace commemorations and to allow for a new style of celebration of the saints.

The Congregation for the Doctrine of the Faith was consulted. That Congregation expressed concern about the elimination of the devotion feasts and the idea of the optional memorial. Bugnini pointed out that while the Congregation’s study was careful, “it was tinged to some extent with nostalgia for the past and with fears,” especially with regard to the number of suppressed saints’ days. The group worked quite secretly because of the inevitable lobbying for the retention of certain days. When the Calendar was published, in the months between its approval and implementation, “groups, nations, and religious families endeavoured to have the case of ‘their’ saint restudied”.[14] The lobbying continues still!

Perhaps the newest idea in the Calendar was the notion that episcopal conferences, diocesan bishops, religious families and local communities be given the task of compiling particular calendars within the mandate of the General Calendar. Each conference would submit its own calendar for confirmation by the Holy See; the calendar would combine the General Calendar with its own particular feasts and celebrations.

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11 “Commentary,” 72.
13 Bugnini, 311.
14 Bugnini, 315.
Chart 3: National Calendar for Canada
as confirmed 10 November 1999

[subsequent additions]

<table>
<thead>
<tr>
<th>Month</th>
<th>Celebration</th>
<th>Type</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>St. Marguerite Bourgeoys</td>
<td>mem.</td>
</tr>
<tr>
<td>March</td>
<td>St. Joseph, Patron of Canada</td>
<td>SOL</td>
</tr>
<tr>
<td>April</td>
<td>Bl. Kateri Tekakwitha</td>
<td>op. mem.</td>
</tr>
<tr>
<td></td>
<td>Bl. Marie of the Incarnation</td>
<td>op. mem.</td>
</tr>
<tr>
<td>May</td>
<td>Bl. Marie-Léonie Paradis</td>
<td>op. mem.</td>
</tr>
<tr>
<td></td>
<td>Bl. François de Laval</td>
<td>op. mem.</td>
</tr>
<tr>
<td></td>
<td>Bl. Catherine of Saint Augustine</td>
<td>op. mem.</td>
</tr>
<tr>
<td></td>
<td>St. Eugène de Mazenod</td>
<td>op. mem.</td>
</tr>
<tr>
<td></td>
<td>Bl. Louis-Zéphirin Moreau</td>
<td>op. mem.</td>
</tr>
<tr>
<td>July</td>
<td>St. Anne and St. Joachim (in the Universal Calendar, “St. Joachim and St. Anne”)</td>
<td>Feast</td>
</tr>
<tr>
<td>August</td>
<td>Bl. Frédéric Janssoone</td>
<td>op. mem.</td>
</tr>
<tr>
<td>September</td>
<td>Sts. John de Brébeuf, Isaac Jogues and Companions transferred from October 19 in the Universal Calendar</td>
<td>Feast</td>
</tr>
<tr>
<td>October</td>
<td>Bl. Marie-Rose Durocher</td>
<td>op. mem.</td>
</tr>
<tr>
<td></td>
<td>St. Marguerite d’Youville</td>
<td>mem.</td>
</tr>
<tr>
<td></td>
<td>Dedication of Consecrated Churches (whose date of consecration is unknown)</td>
<td>SOL</td>
</tr>
<tr>
<td>December</td>
<td>Our Lady of Guadalupe (memorial in the Universal Calendar)</td>
<td>Feast</td>
</tr>
</tbody>
</table>

Some celebrations would be governed by the “Table of Liturgical Days,” while others would come under the Instruction on the Revision of Particular Calendars. Still others would be left to the conference or local bishop. Thus St. Patrick (March 17) would be inscribed as an optional memorial in the Calendar; but it would be observed as a solemnity in Ireland, a feast in England, and as a memorial in certain other locations. Because it inevitably fell during Lent, conferences could (and “could” is certainly the operative word!) pick another day for its observance.

**Highlights**

The new Calendar came with a “nonofficial” commentary providing background and even including a day-by-day rational on why saints were suppressed, retained or moved.

**Sunday**

Sunday is recognized as the original feast day, the weekly celebration of the paschal mystery. While certain solemnities and feasts can supplant a Sunday, this will only happen during Ordinary Time.15

15 The Canadian Liturgical Calendar always indicates that when this happens, the occurring feast should always reflect a certain “Sunday character.”
Sunday “by its nature ... excludes any other celebration’s being permanently assigned” to it. Exceptions are the Holy Family (fixed to the Sunday after Christmas), Baptism of the Lord, Holy Trinity, Christ the King (last of the year), and transferred holydays of obligation (Epiphany, Ascension, Corpus Christi).

Lent and Easter
The Easter Triduum is now defined as Good Friday (beginning on Holy Thursday evening), Holy Saturday and Easter Sunday. Lent begins on Ash Wednesday (with the ashes an integral part of each mass) and ends on the Thursday afternoon of Holy Week; the Easter season begins on Monday and ends Pentecost night. The octave of Pentecost is suppressed, with its prayers (and readings) moved to the days after Ascension.

The calendar moved most saints’ days during Lent to other dates so that the readings and prayers of the season would be the norm. Christian initiation was integrated into the season with many of the rites provided for use within the Sunday eucharist. The Sundays after Easter are now referred to as “Sundays of Easter” reflecting the Great Fifty Days. While celebrations of the saints are more frequent after Easter Week, they too reflect the season: Acts of the Apostles (or Revelation) is read instead of the Old Testament, Alleluia is added to texts and certain feasts have special formularies.

Advent and Christmas
Advent had developed as a sort of mini-Lent, at one point beginning on November 11 so that it could extend over 40 days. Advent is now given its own character as a “time of joyful expectation” without the penitential overtones and perhaps without the fear of pre-Christmas parties. Its Sundays cannot be overtaken by any feast and although there are a number of saints’ days during the early part of the season, the weekdays from December 17 to Christmas have special prayers and readings with saints observed with a minimum of solemnity, if at all.

The Christmas season has always been characterized by a large number of feasts: January 1 (under various incarnations) and Epiphany; the idea feast of the Holy Family; the celebrations of Sts. Stephen, John and the Innocents. The Calendar has worked out a rationale for these various events that, if not entirely without its difficulties, does provide a far better context than before. One new mark of the Christmas season is that it now has a clear ending, the Feast of the Lord’s Baptism, celebrated on the Sunday (or Monday) after Epiphany.

Ordinary Time
“Ordinary Time” is the creation of the new calendar. It refers to those thirty-four weeks of the year outside of the two great festive cycles. Ordinary Time is not merely the successor to the Sundays “after Epiphany” and “after Pentecost,” but a new statement that the weekly Sunday celebration of the Lord’s paschal mystery is “the first holyday of all” (Constitution, 106). These Sundays are “ordinary” not because they are somehow less than the great festive Sundays; rather those Sundays are “extra-ordinary” and build upwards from the weekly assembly. Thus, Easter is the greatest expression of the Lord’s Day and “Sunday is the weekly Easter.”

Ordinary Time divides into two sections: between Christmas and Lent, and from Easter to Advent. Rather than omitting Sundays after Epiphany to be made up as the year concludes, Ordinary Time omits

16 General Norms for the Liturgical Year and Calendar, 6.
17 There was originally some difficulty with the use of decoration and musical instruments that continued to be forbidden even at the publication of the Calendar. This was resolved in the 1984 Ceremonial of Bishops. It is now clear in the new General Instruction on the Roman Missal.
18 Solemnities such as Immaculate Conception are observed on the Monday.
middle Sundays (usually weeks 8 and/or 9) so that the last Sunday and weeks of the year always reflect the eschatological theme of the season.

One aspect of Ordinary Time not yet fully appreciated is the simple progression of the weeks; thus the 34 formularies do not (and are not meant to) harmonize the readings and/or the prayers. Some preparers of liturgy still search for a "theme" or wonder why the prayers do not reflect the readings, think it essential to find songs and hymns that pick up on words or phrases from the readings, or attempt intercessions that match every possible thought in the gospel.

However, these are the weeks "devoted to the mystery of Christ in all its aspects" and until this is better understood, solemnities and feasts that take the place of the Sunday will continue to be celebrated as separate events with little attempt at integration into Sunday or the season.

Optional Memorials

The Calendar was inevitably the product of scholarship and discussion, but also of negotiation and compromise. The Congregation for the Doctrine of the Faith had reservations; bishops and countries lobbied; Pope Paul VI understood that there were certain proposals that would not fly. However, one compromise seems to have been initially fruitful:

An entirely new practice is the optional celebration of many saints listed in the calendar. Thus many saints whose chief significance is that they manifest the continual flowering of sanctity and who have a traditional cult, perhaps even a strong one, in certain areas are included in the calendar, but their celebration is not made obligatory for the entire Church. It was left to conferences or the local bishop to decide if these days were to be celebrated with greater solemnity either permanently or on a special occasion. Parishes would decide on observances in terms of "pastoral relevance" with the celebrating priest cautioned to "first consider the spiritual good of the faithful [avoiding] his own personal preferences." This might well require leaving a memorial as a lesser celebration in spite of pressure from a group within the wider assembly; it was also possible to celebrate a memorial with more solemnity at a special or geographical gathering. Most often, the celebration of an optional memorial (if at all) was to involve only the use of the opening prayer of the particular saint or feast.

The General Calendar and Local Calendars

The General Norms for the Liturgical Year and the Calendar note that it is "reasonable" for each diocese to have its own calendar. Thus "there is no reason why entire provinces, regions, countries, or even larger areas" should not have common calendars "prepared with the cooperation of all the parties involved." This also applies to religious communities. These norms were supplemented by the Instruction of the Congregation for Divine Worship on the revision of particular calendars (Calendaria particularia: June 24, 1970). They were further refined in the Notification on Certain Aspects of Proper Calendars and Proper Liturgical Texts (September 20, 1997). This document virtually said "Enough, already!" citing "overload" (25) both in terms of the number of possibilities for any calendar and the number of requests that had come to the Congregation for inclusions and exceptions.

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20 General Norms for the Liturgical Year and Calendar, 43.
21 Bugnini, 321.
22 General Instruction on the Roman Missal, 316
23 paragraph 51.

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Today "the calendar to be followed in a particular parish is a composite document with contributions from the general (=Roman), regional, diocesan and local calendars." Each parish will have national feasts (patron of the country), diocesan feasts (anniversary of the cathedral, local patron), particular feasts (anniversary of church dedication and parish patron), celebrations that may be of particular importance to the city, town or community and occasions when a particular anniversary or event should be commemorated. It is even legitimate "to celebrate in honour of a Saint found in neither the General Calendar nor in a proper calendar." However, the same paragraph (33) goes on to say: "Obviously, such cases call for the exercise of pastoral good sense on the part of the celebrant."

The variety may be overwhelming and may even challenge the priority of the liturgical seasons, exactly the situation before the publication of the new calendar.

**Evaluation**

Was the revision mandated by the Council a success? Has the revision mandated by the Council been implemented?

**Putting the Saints in Perspective**

The new (third typical) edition of the Missale Romanum adds eighteen liturgical commemorations. Some of these are new (St. Josephine Bakhita) and others are restorations (Holy Name of Jesus, Holy Name of Mary). All are ranked as optional memorials. Whether they have "truly universal significance" for "the universal Church" (Constitution, 111) is questionable. The 1969 Calendar was restrictive in the criterion of universality and significance; these and other additions have opened the gates once again.

Adolf Adam puts it this way:

Despite a reduction in the calendar of the saints which many felt painfully extensive, it must be said that the revision fell short of the goal set by the Council, that is, a significant liberation of the general calendar from saints’ feasts in favour of the temporal cycle, with the saints being left primarily to particular calendars.

The calendar still had 168 saints’ days, many of them hardly universal. His comments were written in 1979; they are as apt today.

**Rubric Creep**

Also apparent is a sort of "rubric creep." The prefaces for martyrs, virgins, and so forth were originally intended for use only on solemnities and feasts; they have now come into common use even on optional memorials.

The Latin version of the Ordo used to list the vestment colour for Saturday memorials of Mary as "green or white" respecting the sense of the season (and the character of the votive mass); it has now become "white or green." Memorials were always to be celebrated with the seasonal readings (with a very few exceptions); while the lectionary provided references for a memorial celebrated with a locally higher rank, in some places these readings are now a matter of course.

The Calendar is not the Martyrology. Often overlooked is the fact that "at no point in the entire history of the Church had all the saints ever appeared in any calendar listing the liturgical celebrations of the saints." Not every saint can be commemorated in every place; nor does each commemoration need to take over the informed and deliberate progress of the season or be celebrated each year.

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24 Adam, 211.
26 Adam, 227.
27 Adam, 264.
Motive Masses
Another recent challenge to the primacy of Sunday and the sense of the Sunday celebration has been the rise of what may be called "Motive Masses." Again, to reference Adams:

[The] new regulations in defence of the Sunday liturgy are in danger of being frustrated once again by well-intentioned initiatives that tend to give many Sundays a special theme and purpose which are foreign to Sunday itself.28

Again, he was speaking about the situation in 1979!

In one sense these are the children of the "theme Masses" of the time immediately before and after the Council.29 These Sundays are meant to raise people's consciousness of issues (life, labour, even Christian unity). They create no real problem until choreographed prayers and readings are inserted into the Sunday, forgetting that such ideas are properly expressed through the prayer of the faithful and perhaps some homily reference. This became a Calendar issue in 2000 when the designation "Divine Mercy" was imposed on the Second Sunday of Easter, the Easter Octave.30

Conclusion
The liturgical year is a living mystery; it is no surprise that its expression in the calendar has always been in flux. Feasts are added and suppressed; this will continue. What remains to be appreciated is the relationship between individual celebrations (of saints and "ideas"), the greater passage of the seasons, and the celebration of Sunday. This is generally understood for the great seasons of Easter and Christmas; it is far less so for the weeks of Ordinary Time.

The celebration of the Sundays and weekdays of Ordinary Time will likely be the zone of discussion in the next period of the development of the calendar.

Questions for Reflection and Discussion
1. How would you like to change the liturgical year and/or calendar?
2. What part of the liturgical year gets the most energy in your parish or community? Give evidence.
3. What days are uniquely special in your parish or community? In your diocese?
4. How are Canada's unique days honoured in your parish or community?
5. What celebrations, observances, or practices are interfering with the flow and unfolding of the liturgical year in your parish or community?

28 Adam, 49.
29 These were the days when a commentator inevitably began with the words, "The theme for today's Mass is ... " or when students hunted through the scriptures to find passages to reflect a certain idea.
30 The Canadian Liturgical Calendar contains the note that, "no changes to the sacramentary texts or the readings of the day are required or permitted."
Forty years have passed since the promulgation of Sacrosanctum Concilium, the Constitution on the Sacred Liturgy (SC). Kathleen Hughes has argued that the Constitution is "like a blueprint for liturgical reform ... [providing] theological and pastoral principles that anchor the reform of the liturgy in a particular vision of Christ and the Church ... [offering] specific procedures of reform ... [and ultimately mandating] concrete reforms." In many ways, such as the acceptance of the vernacular for worship (SC, 36), the expansion of the lectionary (SC, 51), the restoration of the adult catechumenate and the revision of the rites of initiation (SC, 64–66), the prescriptions of the Constitution have borne fruit.

Similarly, sacred music has been greatly affected by the ten paragraphs of Chapter VI of the Constitution on the Sacred Liturgy. The result of the reforms involving the liturgy generally and sacred music specifically, has, at times, produced a distinctly Canadian practice. To what degree is the practice that is experienced by Canadians faithful to the demands of the liturgy constitution? In what ways have musical reforms succeeded, and in what ways has their execution fallen short of the ideal?

The Pre-eminence of Music in the Liturgy

The first paragraph of Chapter VI establishes the importance that music has within the liturgy:

The musical tradition of the universal Church is a treasure of inestimable value, greater even than that of any other art. The main reason for this pre-eminence is that, as sacred song united to the words, it forms a necessary or integral part of the solemn liturgy (SC, 112).

As Jan Michael Joncas has rightly argued, the Constitution on the Sacred Liturgy affirms that "genuine worship music is not simply an auxiliary prop to the liturgical action, but the very means by which certain liturgical actions occur." It is no longer, as articulated by Pius X in Tra le sollecitudini (TLS), "merely a part of the liturgy and its humble handmaid" (TLS, 23), but is both "necessary" and "integral.”

The same paragraph of the Constitution continues to present and develop a new concept in the role of sacred music—the munus ministeriale, or the “ministerial function supplied by sacred music in the service of the Lord” (SC, 112). In Visions of Liturgy and Music for a New Century, Lucien Deiss explains the nature of this munus ministeriale:


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The word *munus* signifies function, charge, office ... The adjective *ministerialis* signifies "who is at the service of." The expression *munus ministerialis* is redundant, almost a tautology, as if one could speak of a "functional function" or a "ministerial ministry." Yet it is useful, incisive in its precision. In the liturgy, the ministerial function of a person or thing is the service that the person or the thing renders to the community. The ministerial function of a reader is to proclaim the reading; that of the chalice, to contain the Eucharistic wine ... Ministerial function may be defined [as being] "on the one hand, in reference to the liturgy itself, as understood and interpreted by the Church, according to its tradition and laws; on the other hand, in reference to the assembly that celebrates the mysteries of Christ" ... To define the ministerial function of the liturgy in regard to the liturgy itself, as understood and interpreted by authority, and in regard to the celebrating assembly, is to define it according to a single reality: a single People of God celebrating Jesus Christ.

The *munus ministeriale*, which constitutes the holiness of sacred music, is comprised of three specific roles (SC, 112). First, sacred music adds "delight to prayer"—a misleading translation of "orationem suavius exprimens," more accurately meaning "expressing prayer more pleasantly" (or sensitively). Second, music fosters "unity of minds," which is far greater than engendering superficial and passing fellow-feeling. Liturgical unity is not founded on kinship ties, ethnic heritage, economic parity, shared ideology, or common emotion (although all of these may be manifest in a unified liturgical assembly). Rather, liturgical unity stems from the action of God through Christ in the Holy Spirit calling people out to be the Church of God ... Worship music employed in the liturgy may help to express and deepen this spiritual union.

The third element, "the sanctification of the faithful" finds its roots in *Tra le sollecitudini*:

Sacred music, being an integral part of the liturgy, is directed to the general object of this liturgy, namely, the glory of God and the sanctification and edification of the faithful. It helps to increase the beauty and splendour of the ceremonies of the Church (1).

In order to achieve these ends the Constitution is insistent in the degree of training required, and, in this degree, remains consistent with previous legislation on sacred music. All those responsible for the musical leadership of the liturgical assembly are to be thoroughly trained regarding both liturgy and music. Priests, as potential presiders over the liturgical assembly, should have been affected by the prescription that "the study of liturgy is to be ranked among the compulsory and major courses in seminaries and religious houses of studies ... It is to be taught under its theological, historical, spiritual, pastoral, and canonical aspects" (SC, 16). Furthermore, they, as well as anyone passing through "the novitiates and houses of study of religious of both sexes, and also in other Catholic institutions and schools" (SC, 115) must be instructed musically by

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5 Joncas, *Sacred Song* 39.
7 Joncas, *Sacred Song* 39.
8 See, for example, TLS 25–28, and 1958 *Instruction*, 105–110.
“carefully trained” (SC, 115) teachers. Correspondingly, those who are responsible only for the musical leadership of the community, “composers and singers, especially boys, must also be given a genuine liturgical training” (SC, 115).

Opportunities for Study

Despite the repeated calls from the Church for comprehensive studies in liturgical music, there are few Canadian institutions where such a formal opportunity exists. Seminaries typically link any musical training into a course in liturgical presiding—hardly the “great importance” (SC, 114) accorded sacred music by the Constitution. The situation is not, however, as bleak as it may appear on paper. There has been, at least in some Canadian seminaries, an increase in the level of informal liturgical music education. The amount of this instruction is largely dependent upon the individuals able to provide it at their particular institution. Overall, however, there seems to exist a genuine hunger for liturgical and musical training on the part of both the seminarians and the seminary instructors.

Further, Catholic universities in Canada may offer a few courses in matters relating to liturgical studies, but courses specifically dealing with liturgical music are scarce indeed. The most comprehensive Canadian programmes relating to sacred music are either secular or ecumenical. The three Canadian universities that currently offer programmes in sacred music are Dalhousie University, McGill University, and Conrad Grebel College at the University of Waterloo. Dalhousie offers a Bachelor of Music degree with an option for Church Music, which is available to organ performance majors, and is, thus, largely devoted to performance issues. Students are also required to take the class in Church music offered at the Atlantic School of Theology. Similarly, the Bachelor of Music and Master of Music programmes in Organ-Church Music at McGill are performance based and are available only to the organist. In contrast, the programme at Conrad Grebel is an interdisciplinary programme in Church Music and Worship that is not limited to organists or even musicians, and is available to non-degree students as well. It offers a fine balance between courses in music history and religious studies, including a course in both biblical studies and the history of Christianity or of Christian thought.

Canadian Catholic institutions provide few options in terms of liturgical music. One exemplary institution dedicated to sacred music is St. Michael’s Choir School in Toronto. It offers a comprehensive program in choral singing, piano, and music theory (as well as optional violin, organ and classical guitar lessons) to boys from grade 3 to the end of high school. The gender exclusive nature of the school is based in the prescriptions of Pius X:

19 Except the chant of the celebrant and the sacred ministers at the altar... the rest of the liturgical singing belongs properly to the choir of clerics; wherefore singers in church, if they are laymen, are the substitutes of the ecclesiastical choir (TLS, 12).

Singers in church have a real liturgical office, and ... women, therefore, being incapable of such an office, cannot be admitted to the choir (TLS, 13).

This understanding of the choir as an extension of the priestly office had disappeared by the promulgation of the Constitution on the Sacred Liturgy, although, as Joncas notes, “the reference to young boys as liturgical singers [in SC] is a nod to the boy choir tradition stemming from the understanding of the musical choir as a quasi-clerical entity.” It is, to say the least, lamentable that no program as at St. Michael’s exists for girls also.

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9 Joncas, Sacred Song 82.
Music Both Sacred and Liturgical

Less formal educational opportunities regarding liturgical music, while by no means abundant, can be found in Canada. The Ontario Liturgical Conference Summer School for Musicians, a weeklong conference, is dedicated to issues facing liturgy and liturgical music from both theological and practical perspectives. Also, the Summer School in Liturgical Studies held at Newman Theological College typically offers, at least, one course related to liturgical music each summer.

**Inconsistencies in the Document**

The prescriptions contained in Chapter VI of the Constitution are not all as clear as the ones regarding the purpose of sacred music and the desire for liturgical music education. Rather, much of the content presents a vision of sacred music containing "certain inconsistencies that appear in the text of the document ... They are not ... irreconcilables; rather the constitution points them out as things to be desired that seem contradictory, without showing how they are to be realized together." 10

**The Vernacular and Latin**

The first of these begins with what is, perhaps, the single most noticeable result of the liturgical renewal: the acceptance of the vernacular for music and worship (SC, 36, 54, 63, 101, 113). The striking change of heart is evidenced in even the most cursory comparison between the Constitution on the Sacred Liturgy and the 1958 Instruction on Music and Liturgy, (1958 Instruction). 11 Within six years, universal legislation had moved from declaring that

Latin is the language of liturgical functions, unless the ... liturgical books (either general or specific ones) explicitly permit another language ...

In sung liturgical functions no liturgical text translated verbatim in the vernacular may be sung except by special permission (1958 Instruction, 13), to accepting, along with the claim that "the use of the Latin language is to be preserved in the Latin rites" that since the use of the mother tongue, whether in the Mass, the administration of the sacraments, or other parts of the liturgy, frequently may be of great advantage to the people, the limits of its use may be extended. This will apply in the first place to the readings and instructions and to some prayers and chants (SC, 36).

At the same time, however, the Constitution on the Sacred Liturgy indicates that "steps should be taken enabling the faithful to say or to sing together in Latin those parts of the Ordinary of the Mass belonging to them" (SC, 54). Annibale Bugnini, one of the principal architects of the liturgical reform, indicated the manner in which the problem of language was to be balanced:

The mother tongues in the liturgy do not replace but accompany the traditional Latin with its melodious beauty and special genius, a language at once sturdy and austere, radiant and seductive, a language in which countless generations of Christians have prayed. The vernaculars will not impoverish the liturgy but enrich it; they will make it easier to converse with God, especially in parochial communities. Nonetheless, even where the vernacular is used most of the time, vestiges are to be kept, in all times and places, of the enduring primitive liturgy. Thus, the Council decreed that the Latin songs for Mass should be everywhere known. This

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10 Weakland 88. This chapter was originally published in Sacred Music 93 (1966) 53–8.
11 *De musica sacra et sacra liturgia adnumerum litterarum Pii Papae XII "Musicae sacrae disciplina" et Mediator Dei.* Translated text found in Hayburn, Papal Legislation 358–77.
will facilitate great international gatherings that are united under the sign of common prayer.\textsuperscript{12}

The Council Fathers recognised that a linguistic choice needed to be made, and wisely opted for a compromise position. Maintaining Latin as the sole liturgical language would be insufficient for full participation in the liturgical action, while rejecting the use of Latin in favour of vernacular languages would eliminate one of the key elements that united Roman Catholics across the world.

It would not be too great a generalisation to note that the compromise mandated by the Council Fathers has been, largely, ignored in Canadian parishes. The Catholic Book of Worship III (CBW III) can serve as a broad indication of the role of Latin in contemporary English Canadian parishes; of the 394 hymns and songs, not counting the lectionary psalms, settings of the ordinary, and the national anthem, there are only eleven Latin texts.\textsuperscript{13} However, CBW III contains a full setting of the Latin ordinary, unlike many hymnals from the United States. Consequently, the result has been consistent with one of the extremes deliberately avoided by the Council Fathers: "to abandon to a great extent the Latin that was an age-old patrimony of the Church [and] to reduce the effectiveness of what is the most natural, spontaneous, and expressive of all signs—the language we use."\textsuperscript{14}

\textbf{Treasures Both Old and New}

\textit{The Need for Compromise}

A second set of seemingly opposed principles overlaps, to some degree with the first. The Constitution on the Sacred Liturgy indicates both that "the treasure of sacred music is to be preserved and fostered with great care" (SC, 114), and that "the Church acknowledges Gregorian chant as distinctive of ["proper to"] the Roman liturgy; therefore other things being equal, it should be given pride of place in liturgical services" (SC, 116). The treasury of sacred music that is to be preserved includes both chant and polyphony, and was composed almost exclusively in Latin (exceptions being the Greek "Kyrie eleison, Christe eleison" and the Hebrew "Amen" and "Alleluia"). This emphasis on the existing repertoire of sacred music is placed alongside the instruction that "composers, filled with the Christian spirit, should feel that their vocation is to develop sacred music and to increase its store of treasures ... [producing] compositions having the qualities proper to genuine sacred music" (SC, 121).

In some communities, musicians have sought to balance the tension between old and new material. Certainly, success in this regard is found in varying degrees. Contrary to M. Francis Mannion's position that this paradigm "has its grounding not in any particular prescription or principle of the Second Vatican Council, but more generally in ... the modern ecumenical movement and North American cultural eclecticism,"\textsuperscript{15} it seems that the Constitution demands a degree of this sort of stylistic compromise. Indeed, those who reject compromise, making use of only that which is old or that which is new, have rejected the pairing of paragraphs 114 and 121 of the Constitution.

\textbf{The Influence of American Publishing Companies}

A further concern has arisen, however, regarding the directive that composers continue to compose sacred music. A

\begin{enumerate}
  \item Adeste Fideles (329B), Hosanna (59), Jubilate Service (572), Laudate, Omnes Gentes (570), O Sancissima (689), O Sanctissima (468), Pange, Lingua, Gloriae (68), Salutis Mater, Dolurosa (694), Tantum Ergo (688, 68), Ubi Caritas (376, 67), and Victimae Paschali Laudes (690).
  \item Bugnini, \textit{Reform} 45.
\end{enumerate}
Music Both Sacred and Liturgical

recent article by John Foley, “All at Once the Music Changed: Reflections on Liturgical Music in the United States Since Vatican II,” underscores the very difficulty. Though Foley organizes the article along a chronological line with thematic divisions, his article evidences a second organizational method — publishing companies. The all too prevalent corporate battles being waged in the field of liturgical music have resulted in what amounts to a compositional turf war.

Consider a brief comparison, for example, between Journey Songs, the OCP hymnal, and Gather Comprehensive, one of the premiere GIA hymnals. Journey Songs, in tracking five different composers of liturgical music, lists the following contributions:

Owen Alstott – 50
Bernadette Farrell – 21
Bob Hurd – 37
David Haas – 8
Marty Haugen – 0.

For the same five composers Gather Comprehensive displays an opposite trend:

Owen Alstott – 0
Bernadette Farrell – 8
Bob Hurd – 7
David Haas – 105
Marty Haugen – 144

It comes as little surprise that Alstott, Farrell, and Hurd, who combine for 15 entries in the GIA book, publish mainly with OCP, while Haas and Haugen, who are primarily associated with GIA, have only 8 references in the OCP collection, all of which belong to Haas. These numbers indicate a general trend that is hardly surprising: publishing companies prefer to promote their own composers in their own publications, a decision that has clear economic implications.

Might not one fairly ask, then, whether it is possible that the publishing companies could be led to promote liturgical compositions as commodities? If this is the case, can it not also be asked whether the companies seek to publish compositions because the works exemplify “the qualities proper to genuine sacred music” (SC, 121), or do questions of marketability (of the composition, and perhaps of the artist) factor heavily into the decision? Could these questions potentially lead to the exclusion of music of excellent quality for that which displays “the cheap, the trite, the musical cliche often found in popular songs”?

Rembert Weakland, writing on the development of liturgical music since the promulgation of the Constitution is prophetic in this regard:

Unfortunately my plea in the 1960's for better music did not always find willing ears. My plea to try to involve the first-rate composers of our day never came about. What resulted was a whole gamut of music satisfying all kinds of musical tastes. Little of it has lasted even if some of the better music should have ... It is better that much is forgotten. One factor I had not considered in the debate was the role that the commercial publishers of church music were to play in the selection and diffusion of music for

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19 The rise in recorded collections seems to indicate this trend of commodification (making into a commodity) and commercialization of liturgical music. On one hand, the release of recordings that can often predate the release of the printed music by months, if not by more than a year, suggests that the recordings are serving to whet the consumers' appetites for the eventual release of the printed music, rather than serving primarily as a teaching tool. On the other hand, there has been, as of late, a marked increase in the number of recordings intended for listening only.
the liturgy. My plea, then, for a national Catholic service book fell on deaf ears. I had always hoped the best would surface and become a part of the common repertoire of the Catholic tradition in the United States. Only in a few cases has this happened.\textsuperscript{11}

The Canadian Conference of Catholic Bishops, unlike the American bishops, did develop a national hymnal, and have thus been able to eliminate some of the concerns regarding the commercialization of liturgical music. All of the five composers named above appear in the CBW III:

- Alstott – 15
- Farrell – 2
- Hurd – 2
- Haas – 27
- Haugen – 30.

The separation of the copyright holder from the publisher has allowed the Church in Canada to select from the best musical offerings without accepting or endorsing the terms of the corporate battle. As a consequence, the musical divergences so readily noticed even between neighbouring parishes in the United States are minimised across the country, thereby allowing for a type of the unity envisioned by the Council Fathers.

**Participation in Liturgical Singing**

A third issue, which is allied to the question of repertoire selection, is that of musical participation. Paragraph 114 establishes the dual principles that

- The treasure of sacred music is to be preserved and fostered with great care. Choirs must be diligently promoted … but bishops and other pastors of souls must be at pains to ensure that, whenever the sacred action is to be celebrated with song, the whole body of the faithful may be able to contribute that active participation which is rightly theirs.

The intent of this paragraph was, seemingly, to balance a preservation of the treasury (which, being composed largely of material incompatible with congregational singing, required a choir for its execution) with the principle of full, conscious, and active participation. In practice, the degree to which the treasury has been preserved varies from community to community. In 1966, however, Weakland assessed the principal question as not being one of repertoire, but performance practice, prompting him to ask “What parts belong to the faithful, and is this ideal of participation so great that when it is possible it should be given preference in place of the choir?”\textsuperscript{22}

This situation too, has been dealt with in ways that vary between communities. Of particular note, the post-Conciliar liturgy witnesses two different practices that point to two variant attitudes.

The first concerns the choir that performs solo/choral material. In and of itself, the Constitution reasons that this is a good and necessary means to maintain the desired repertoire balance. The problem arises, however, when choices are made in ignorance of the rite. For example, the only mention of singing following the reception of communion in the *General Instruction of the Roman Missal* (GIRM)\textsuperscript{23} is that “a hymn, psalm, or other song of praise may be sung by the entire congregation” (GIRM, 56j). The rationale behind this is, presumably, similar to that of the communion song: “to express outwardly the communicant’s union in spirit by means of the unity of their voices, [and] to give evidence of joy of heart” (GIRM, 56i). Consequently, the insertion

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\textsuperscript{11} Weakland, 76.
\textsuperscript{22} Weakland, 88.
of a choral “meditation” song is inappropriate. The rite allows for people to “spend some time in silent prayer” (GIRM 56j), and while a “meditation” might assist some individuals in their prayer, this type of piece hardly approaches the intended purpose of post-communion music.

On the other hand, in some instances, the attempt to address this matter has resulted in an unfortunate hyper-correction. The performative role of the choir (and consequently, much of the music of the treasury) may have been suppressed in an effort to have the assembly engage in a greater degree of participation. In this case, “full” participation has been wrongly understood as being quantitative (the number of pieces) rather than qualitative (the nature of one’s participation, regardless of the amount of times one participates). It is precisely because “full” is a qualitative term that the faithful can exercise their “royal priesthood ... [that] is their right and duty by reason of their baptism” (SC, 14) in the eucharistic prayer, without having to say the words of the prayer themselves.

Suitable Instruments

A fourth pairing of principles seemingly at cross-purposes is found in paragraph 120:

In the Latin Church the pipe organ is to be held in high esteem, for it is the traditional musical instrument which adds a wonderful splendour to the Church’s ceremonies and powerfully lifts up man’s mind to God and to higher things. But other instruments also may be admitted for use in divine worship.

As in the previous example of music from the existing treasury and newly composed works, in the case of instruments for worship the same preference is expressed: that which is traditional holds pride of place, but that which is new may also be employed. The result has been a veritable blossoming of instrumental life within music ministries. Instruments that were once banned from liturgical use now find a home in the liturgical assembly, provided they meet the three-fold criteria that “instruments are suitable, or can be made suitable, for sacred use, accord with the dignity of the temple, and truly contribute to the edification of the faithful” (SC, 120) (in this passage, “edification” is best understood as “building up and strengthening of the Church”).

The increase of instruments used for worship can both allow for an increase in the number of musical ministers in a parish, and can help to reflect the diversity of any given community. The principal drawback of this development is its impact on the decline in the use of the pipe organ, a valuable leader of congregational song:

With its wide dynamic range, its variety of tonal color and especially its air-supported, sustained sound, the pipe organ offers a most effective support for communal song. The experimentation with guitars, pianos and other instruments over the past three decades has only proven the greater effectiveness of the organ. For smaller congregations and in small spaces, the use of other acoustical instruments such as the piano, guitar and wind instruments can be effective. These instruments need not be abandoned, but their use as instruments of broad congregational support is clearly limited ... Good pipe organs help to attract competent musicians to leadership roles in the liturgical life of the church. They can also attract young people—the

24 “The use of the pianoforte is forbidden in churches, as also that of all noisy or irreverent instruments, such as drums, kettledrums, cymbals, triangles and so on” (TLS, 19); “Those musical instruments which by common consent and usage are suited only for profane music must be absolutely prohibited in liturgical functions and pious exercises” (1958 Instruction, 70).

25 Joncas, Sacred Song, 33.
organists of the future—to the field of liturgical music and promote mentoring relationships between skilled practitioners and aspiring musicians. A commitment to the pipe organ represents a commitment to future quality in sung worship.26

In Summary
Having examined the principal developments made regarding sacred music in the Constitution on the Sacred Liturgy, it is clear that significant adaptations have been made in terms of pastoral practice. In some areas, so very much has been beneficial, but has not been gained without cost. In other areas, there still remains a great amount to achieve. These are not, however, isolated issues. There should be no doubt that the role of liturgical and musical formation will have a great impact on forming understandings of the nature of full, conscious, and active participation. And while the retrieval of music from the treasury will almost certainly entail a revival of the Latin language in the Latin liturgy and will perhaps foster a greater desire for the use of the pipe organ, many new compositions are shaping and forming liturgical consciousness through the use of familiar words and familiar instruments. To this, however, should be added the possibility of cross-fertilization, of breaking out of narrow stereotypes: Taizé responses often utilize Latin; there are many settings of chant in the vernacular; and the impact of instruments where they are not “expected” can, perhaps, provide new theological insights. Though the Constitution on the Sacred Liturgy is forty years old, its insights and prescriptions remain a vital source for inspiration. Indeed, just as “the liturgy is the summit ... [and] the fount” (SC, 10) of the Church’s life that the faithful return to so frequently to be refreshed and renewed, so should the Constitution on the Sacred Liturgy be the document to which liturgical ministers and musicians return to be reaffirmed and reoriented in their ministry.

Questions for Reflection and Discussion
2. For those who are not parish musicians: What opportunities have you taken advantage of in order to keep yourself informed about liturgy and liturgical music? What opportunities have you offered your musicians?
3. For those who are parish musicians: What opportunities have you taken advantage of in order to keep yourself informed about liturgy and liturgical music? How has your community assisted in this?
4. How is the Church’s Latin heritage honoured in your parish? How is your community’s approach working pastorally? How important do you think the preservation of our Latin heritage is?
5. How and on what grounds did your community choose its hymnal?
6. Observe other people singing at mass on Sunday. How would you rate their participation? What evidence do you see that there is any “internal” active participation on the part of the rest of the assembly when only the choir is singing?
7. What instruments are used in your community? How and how well are they used? ⦿

26 The Snowbird Statement on Catholic Liturgical Music (Salt Lake City: The Madeleine Institute, 1995) 23.
Designing Places for Worship in a Post-Conciliar Age: Forty Years of Mixed Blessings

Richard S. Vosko

The Constitution on the Sacred Liturgy (CSL) redefined the liturgical practice of the entire Church. Chapter VII on "Sacred Art and Sacred Furnishings" set the stage for creating places of worship to accommodate the reformed liturgy. In this article I will review the architectural and artistic reforms enacted over the last 40 years and list areas that still require more attention.

Chapter Seven: An Overview

Chapter Seven did not present strict rubrics for designing churches and cathedrals. However, it summoned a renewed emphasis on the role of the fine arts and care for sacred furnishings (122). This is a responsibility that still needs to be cultivated in most parishes and dioceses. The chapter was also a reminder that the Church does not espouse one style of art (123). This is a helpful note for those who believe that one particular architectural style is more appropriate for Catholic worship than others.

The call for "noble beauty rather than sumptuous display" (124) shifted the focus of the assembly to the liturgical actions at the font, ambo and altar. Sundry items and excessive ornamentation, those things not essential to the rituals, can be considered extraneous and even a source of distraction. One could say that the Church has adopted the by-line of the modernist architect Ludwig Mies van der Rohe who often quipped, "Less is more." Or, in the words of Bernard of Clairvaux, "There must be no decoration, only proportion."

Article 125 followed this line of thinking and addressed the moderate use of images. Although the practice of incorporating sacred images should be maintained, the number and location should be deferential to the liturgy "otherwise they may create confusion among the Christian people and promote a faulty sense of devotion" (125). This admonishment was a logical link to article 13 in the Constitution on the Sacred Liturgy, which discussed the importance of popular piety but emphasized that personal devotions must always be understood in deference to the liturgy of the eucharist.

In order to help implement the teachings of the Constitution on the Sacred Liturgy, articles 44-46 referred to territorial (national) liturgical centres, local liturgy commissions, and commissions on music and art. This was affirmed in article 126, which urged that experts in art (I submit, in architecture as well) should be invited to serve on these commissions. Sadly, many national offices, secretariats and diocesan commissions consist of well-intentioned individuals who do not necessarily have credentials in these specific fields. The article also stated that historical treasures (artifacts and buildings) should not be carelessly discarded.

Out of concern for artists, paragraph 127 urged that those who have a love for the arts should be entrusted with responsibilities for church art and architecture. Training candidates for the priesthood in the arts was underlined in 128 so that clerics might develop their aesthetic sensibilities. Think of how many churches

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are built based on pastors' ideas. Yet, how many seminaries do not yet have courses on the arts in their curricula? The final article 129 is a reference to the use of pontifical books and seems to be an afterthought.

This brief review of Chapter Seven clearly shows that the reform of the place of worship cannot be based solely on the information found in the Constitution on the Sacred Liturgy. There were no references to a process for building or renovating churches nor were there specific norms regarding the place of the assembly or locations for the font, altar, ambo, presider, images or the tabernacle. Instead, the ongoing work of implementing its teachings would require subsequent study and pastoral instruction. From the beginning, the conciliar teachings appeared to favour inculturation and local adaptation in the liturgical renewal. The promulgation of specific and universal directives regarding the environment for worship would have been unfortunate. The creation of worship environments remains one of the few areas where creativity and imagination has not yet been stymied by precise Church prescription.

Implementation of the Reforms: Following the Thread through the Documents

The task of implementing the wisdom of the Council fell to the Consilium established on January 29, 1964. With wide international representation, the Consilium produced the first instruction for the correct implementation of the Constitution on the Sacred Liturgy. Chapter Five of Inter Oecumenici (IO) (September 26, 1964) dealt with the proper construction of churches and altars in order to facilitate active participation of the faithful. It indicated the altar “shall occupy a place in the sacred building that is truly central so the attention of the whole congregation is spontaneously turned to it” (IO, 91). It also made reference to the area around the altar and the seat for the presider, who should be seen by all. It indicated that minor altars shall be few and, if possible, placed in chapels separated from the principal part of the church (IO, 93). It stated that the reservation of the eucharist shall be in a tabernacle in the middle of the main altar or minor altar or, if possible, in some other part of the building (IO, 95). This particular norm would be modified in later instructions.

The chapter concluded with references to the prominence of the ambo (IO, 96), the choir as a part of the assembly (IO, 97), the seating arrangement of the worshippers so they may participate visually and with proper spirit (IO, 98), and the construction of the baptistry so that the dignity of the sacrament is apparent and the place suitable for the community celebration of the sacrament (IO, 99). There was no reference, however, to the shape or size of the font. Later, both the Rite of Infant Baptism (1969) and the Rite of Christian Initiation of Adults (1972) would show a preference for immersion, which would necessarily affect the design of all fonts.

Another instruction, Eucharisticum Mysterium (EM) (May 25, 1967), reiterated the teachings of Inter Oecumenici concerning the arrangement of churches. It cited the centrality of the main altar, the maintenance of artistic treasures and the appearance of vesture. It also endorsed “noble simplicity rather than sumptuous display” (EM, 24). Part Three contained a new direction on the reservation of the eucharist in a separate chapel. It recommended that, “as far as possible, the tabernacle be placed in a chapel distinct from the middle or central part of the church, above all in those churches

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1 NCWC translation published by St. Paul's Books & Media, Boston, MA.
2 NCWC translation published by St. Paul's Books & Media, Boston, MA.
where marriages and funerals take place frequently and in places which are much visited for their artistic or historical treasures" (EM, 53).

Instructions and ritual books following the Constitution would also affirm the preference for a separate chapel. Article 55 of Eucharisticum Mysterium stated the reason for discouraging the placement of the tabernacle on the altar where mass is celebrated:

It is more in keeping with the nature of the celebration that the Eucharistic presence of Christ, which is the fruit of the consecration and should be seen as such, should not be on the altar from the very beginning of Mass through the reservation of the sacred species in the tabernacle.

This meant the tabernacle on the altar was, in fact, to be empty prior to the celebration of the liturgy.

Pope Paul VI did not hesitate to reform the eucharistic liturgy. He promulgated the apostolic constitution Missale Romanum on April 3, 1969, which was followed by a revised Ordo Missae and the first Institutio Generalis Missalis Romani (GIRM) in 1970. In 1972 further revisions were made which became part of the Roman Missal released in 1975.

A third instruction on the correct implementation of the Constitution, Liturgicae Instaurationes, (September 5, 1970) contained further references to the place of worship. Article 10 pointed out that "temporary arrangements made in recent years should be given a final form. Some of these provisory solutions still in use are liturgically and artistically unsatisfactory and render difficult the worthy celebration of the Mass.” How many churches and cathedrals still appear to have temporary arrangements? The next paragraph (11) once again highlighted the importance of the local diocesan committees in the implementation of the norms.

Other sources should be mentioned. The introduction to Holy Communion and Worship of the Eucharist Outside Mass (June 21, 1973) said, “The place for the reservation of the Eucharist should be truly pre-eminent ... suitable for private adoration and prayer,” and that “this will be achieved more easily if the chapel is separate from the body of the church” (9). This is a restatement of the 1967 instruction found in Eucharisticum Mysterium.

The Dedication of a Church and an Altar (May 29, 1977) contains explanations about the various parts of a church building and their use and the chief liturgical symbols employed in it (20). The references include: the building as sign of the pilgrim Church and the Church dwelling in heaven (2), the placement of relics (5), the altar as a symbol of Christ (16), the installation of dedication crosses (22) and the inauguration of the blessed sacrament chapel (79).

The revised Code of Canon Law (January 25, 1983) contains norms pertaining to the altar table (1235 ff.) and the tabernacle (938 ff.), reiterating the instructions in the 1975 Missal. There are also definitions of churches (1214 ff.), oratories and private chapels (1223 ff.), shrines (1230 ff.) and cemeteries (1240 ff.).

The Book of Blessings (May 31, 1984) replaced the old Roman Ritual. It contains blessings for furnishings and artifacts that comprise the environment for worship. There are helpful notes before each blessing for the baptistry, font, cathedra, presider's chair, holy oil repository, ambo, tabernacle, confessional, church doors, cross, images, bells, organ, chalice and paten, stations of the cross, Advent wreath, crèche, etc.

The Ceremonial of Bishops (September 14, 1984) also addresses the environment for worship. It calls the cathedral the model for other churches in the diocese (46). It refers to the importance of a “gathering

3 Quotation from the translation published by US Catholic Conference of Bishops, Washington, DC.
place” in or near the building (54). The baptistry is listed as significant even if the cathedral is a not a parish church (52). And, according to ancient tradition, the tabernacle should be located in a chapel separate from the main body of the church (49). If these directives point to the spatial requirements for the rites carried out by a bishop, the chief liturgist in every diocese, one could surmise that the same standards should apply to all other places of worship. The problem is that most cathedrals are not in compliance with the Ceremonial.

The most recent edition of the General Instruction of the Roman Missal (GIRM), promulgated on April 20, 2000 and now available in English 4 does not present significant changes regarding the place for worship with one exception—the place of the tabernacle. In addition to a chapel distinct from the main body of the church, the sanctuary, apart from the altar of celebration, is presented as an alternative location (315).

Pastoral Guidance: An Overview of Resources

Although the General Instruction of the Roman Missal and the Code of Canon Law continue to serve as primary sources for legislative norms, pastoral instructions published by bishops’ conferences and dioceses will guide the actual implementation of the reforms. The Instruction Concerning Worship of the Eucharistic Mystery (April 17, 2003) stated “in the implementation of the liturgical reform, great responsibility falls upon national and diocesan liturgical institutes and centres, especially in the work of translating the liturgical books and training the clergy and faithful in the spirit of the reform desired by the Council” (27).5

The bishops are ultimately responsible for catechesis connected with all facets of liturgical reform including the arrangement and furnishing of churches. With regard to places of worship, the new General Instruction of the Roman Missal (2000) lists two areas where a national conference of bishops can make decisions. They include: material for the altar table and sacred furnishings (301, 326), and for sacred vessels (329), and the form and colour of vesture (339, 342, 343). An individual bishop can also make decisions in the local diocese regarding the design of churches (291-4, 387) and the location of the tabernacle (315). Bishops in Canada and the United States can now refer to their own pastoral instructions on church art and architecture approved by their conferences.

In 1978 the Bishops’ Committee on the Liturgy of the United States Conference of Catholic Bishops (USCCB) released its pastoral instruction Environment and Art for Catholic Worship. This document generated a fresh and poetic way of understanding the setting for liturgy in terms of hospitality, beauty and grace as well as the public worship of God.

In the 1980 May-June issue of the National Bulletin on Liturgy, “House of the Church,” the Canadian Conference of Catholic Bishops (CCCB) emphasized the church building as a place where the people of God gather to celebrate the presence of Christ in their midst. In 1999, the CCCB published its first formal pastoral instruction on church art and architecture entitled Our Place of Worship. This well-documented volume presents material on ritual spaces and the rite of dedication in addition to practical considerations for building or renovating churches.

Shortly thereafter, in 2000, the USCCB released a new instruction called Built of Living Stones. This updated pastoral guide is also in compliance with the tenets of the new GIRM.

4 For the Church in Canada an official approved translation does not yet exist in either French or English. The CEL translation may be used for reference, but is not official and does not include Canadian adaptations.

5 From the translation published by US Catholic Conference of Bishops, Washington, DC.
This brief review of resources on art and architecture for worship since the Vatican II Council suggests that abundant legislative and pastoral information is available to those involved in building or renovating a place of worship. Still, the experience of the past 40 years is one of mixed blessings.

What Are the Accomplishments?

There is good evidence that the liturgical reforms of the Council have taken hold in most parishes and religious communities in North America. This embrace of the liturgy as the responsibility of the people of God is appreciated with the understanding that the Church is a “partnership” of laity and clergy. The celebration of the eucharist is now understood as the memorial of the paschal event enacted by the whole Church, the sacrament of unity (CSL, 26).

How well do our places of worship reflect the significant ecclesiological and liturgical transformations that have been experienced in the Church? Here are a few good examples of the progress made over the past 40 years.

Changing Architectural Styles

It is apparent that Catholics are gradually moving away from the architectural styles of the churches constructed by first and second-generation immigrants to North America. While for some there is still a fondness for more traditional looking buildings, others are exploring contemporary design possibilities that are more conducive to the reformed liturgy. The celebration of the rites should not be compromised by inadequate places of worship. The evolution of fresh architectural styles indicates how places of worship continue to play an important role in an ever-changing architectural landscape. It is also a signal that churches are not museums.

Preservation of Important Buildings

A lot of money is being spent on the preservation and restoration of older places of worship. The cost of rehabilitating a church or cathedral can be greater than the construction of two or three new buildings. However, breathing new life into historic landmarks should not stymie the ongoing liturgical movement. The structural, mechanical, and electrical stabilization of churches and cathedrals is praiseworthy when the interior is retrofitted to accommodate the reformed liturgy instead of being preserved to sanctify a particular historical era of liturgical practice. The implementation of the reforms can be honoured without destroying the innate architectural and artistic style or beauty of a church or cathedral building. To do otherwise would be irresponsible.

Gathering Places

Liturgical services are not private functions (CSL, 26). One of the more meaningful architectural innovations in our churches is the gathering place. Most new churches and even older ones now include a large narthex or some space (e.g., a parish hall) contiguous to the church to allow for the gathering of the assembly before and after all liturgical events. This space speaks volumes about the communal nature of worship and can foster a spirit of hospitality and graciousness, which are essential attributes of worship. Some dioceses consider these spaces to be luxuries and frown on the expenditure. This attitude is short-sighted in terms of building up the Church community.

Seating Plans that Foster Participation

No doubt the ubiquitous longitudinal seating plan (rows of pews) that defined pre-Conciliar places of worship is now considered a serious hindrance to the active and conscious participation called for by the reformers (CSL 27, GIRM 294). Newer seating arrangements are best described as choral, u-shaped, semi-circular and centralized. These all serve the purpose of drawing the entire assembly into the enactment of the paschal event.
These plans are not anomalies in the history of Catholic church architecture and they make it possible today to provide better sightlines, enhanced speech clarity and unimpeded physical access during all liturgical celebrations.

**Music Ministry in the Assembly**

Every church building must be designed to accommodate the various liturgical roles required at mass. Choirs and musicians are not performers. Søren Kierkegaard once remarked that, “in worship only God is the audience.” Because music ministers are members of the assembly their locations should not separate them from others (GIRM, 312, 313). Many parishes have successfully accepted the architectural and acoustical challenge to move the music ministry from the loft to the nave of their older buildings to encourage the whole assembly in the singing of the liturgy. Carefully planned new churches have areas designed specifically for choirs and musicians thanks to the input of acoustical consultants and organ builders.

**Moderation of Images**

The new emphasis on the public nature of the liturgy has affected the practice of private devotion during mass. This new focus has led to a reduction in the number of sculptures and images of holy women and men especially near the altar and ambo. The new General Instruction of the Roman Missal (318) continues to advocate moderation in this regard. This practice has led to the development of chapel-like settings for patron saints, the Mother of God, and the crucifix. A new appreciation for the communion of saints has led to the installation of large numbers of images of popular holy women and men.

**Relocation of Tabernacle**

While reverence for the body of Christ is important during mass, the public or private adoration of the sacrament is not a component of the eucharistic liturgy. In compliance with the liturgical books many parishes have moved the tabernacle away from the main part of the church to an area that fosters private prayer and adoration before the reserved sacrament. Unfortunately, especially in older church buildings where there may not be sufficient space, the newer location for the tabernacle is not conspicuous, noble or beautiful. The new General Instruction of the Roman Missal (315) presents two locations for the reservation of the sacrament. The objective is to provide chapel-like spaces in our churches and cathedrals solely for the purpose of eucharistic reservation and private adoration.

**What Needs to Be Done?**

The Church has accomplished so much in the past 40 years. The major changes made in the environment for worship are impressive. Parishes and dioceses that have made the place of worship a priority truly understand their buildings as metaphors. Thus, these new and renewed houses for the Church are valuable expressions of a people of God on a never-ending journey of reform. Nevertheless, there are some areas that need ongoing attention.

**Adult Catechesis for Clergy and Laity**

A third generation of post-Vatican II Catholics under the age of 40 has not had the experience of the pre-conciliar Church. Educational opportunities were abundant in the early days of the reform but many Catholics never had the chance to participate. In general, instructions from pastoral leaders were uninspiring and shallow. The catechesis must continue. Courses in the history of the liturgy and church art and architecture can be helpful to clergy and laity who wish to learn more about the evolution of the liturgical movement. These experiences might also help to alleviate some of the misunderstandings concerning Church reform.

**Baptismal Font Location**

In societies so driven by the entertainment industry, it is difficult to create worship spaces that are not stage-oriented. This problem prevails where the font is situated by the altar table so that everyone can
"see" what is going on. The most historic and symbolic setting for the font is in a baptistry or in a space near the main entrance to the church.

Although the rites for adult and infant initiation are both over 30 years old, most churches and cathedrals still do not have fonts that allow for the preferred method of baptism—immersion.

Chapels for Reserved Eucharist
The setting for the tabernacle in some new or renovated churches has not always been appropriately allocated. Article 315 in the new General Instruction of the Roman Missal (2000) now lists two possible locations for reserving the eucharist: 1) in a chapel contiguous and visible to the main church and 2) in the sanctuary apart from the altar table. Unless the entire church is to be dedicated to the adoration of the reserved sacrament it seems that both of these recommended areas should be designed as "chapels" that foster private prayer and adoration. It is helpful to remember here that the primary reason for reserving the sacrament is viaticum.

Inclusive Church Plans
Efforts to return the altar table to the entire worshipping community have been somewhat successful in new churches. It is a greater challenge to do so in some older buildings. Creative problem solvers are helpful in this regard. However, what is apparently now becoming a normative plan, with little exception, is the appearance of distinct areas in our places of worship that continue to separate the hierarchy from the laity. This segregation could suggest that the liturgy is still something that is delivered to the assembly rather than embraced and enacted by the whole body of Christ. More truly interactive seating plans do not negate the hierarchical nature of the Church. Rather, in a collegial way, they seat the entire assembly together, according to different offices (CSL, 26), around the font, ambo and altar.

Courtng Fine Artists
In recent decades there has not been a good marriage between the Church and fine artists. One look inside many churches reveals a paucity of inspirational or interactive art. Today there is a new appreciation for commissioning gifted individuals to design and craft ritual furnishings and objects of popular piety. Care needs to be taken to avoid the catalogue approach to obtaining statues, etc. for the sake of "decorating" the church with Catholic things. Instead, a process of interviewing and selecting reputable artists and artisans will eventually contribute to the aesthetic enhancement of the whole environment for worship.

Ecological Issues
One area grievously overlooked in any church building or retrofitting project is ecology. Plentiful information and experience in the fields of sustainable architecture is now available to church planners. This means that funds could be responsibly channelled into plans that utilize organic building materials, employ energy systems that utilize natural resources and promote "eco-effective" places for worship that actually give back more to our environment than they take away. Because so much money is spent on building and renovating religious buildings, attention to this concern has now become a matter of justice.

The Future
The Catholic Church welcomes thousands of new members each year. This is a wonderful but curious phenomenon in light of the many intramural problems the Church has. Nonetheless these new members, who are rooted in so many different and non-European cultures, are giving the Church a new and refreshing identity. One has to wonder if churches and cathedrals resonate with this new look. Are they familiar and welcoming places to such an assortment of Catholics? Are they places that symbolize the reformed face of Catholicism? Do they
enable a worship practice that is in consonance with current ritual books? Or are they relics of a bygone era? The playwright Tony Kushner once wrote, “In this world there is kind of painful progress—longing for what we’ve left behind, and dreaming ahead.” The zeal for sustaining Catholic traditions does not have to limit the visions for a reformed Church.

Questions for Reflection and Discussion

1. How old is the space you worship in? When was it last updated? What is in need of updating or improving?
2. What opportunities for education regarding the space for worship have been offered in your parish? Community? Diocese?
3. How is the unity of the assembled people of God marked architecturally?
4. How is the principle of noble simplicityhonoured (or flouted) in your worship space? (Consider both nobility and simplicity.)
5. How is the reserved sacrament honoured in your parish? Does its placement compete with the liturgical action for attention? Are there other devotional items nearby that compete with it?
6. How is the sacrament of baptism honoured architecturally in your parish church or worship space?
7. What ecological considerations went into your last renovation project?
8. What policies are in place with regard to items that are added to the worship? To what extent is artistic quality honoured in the choice of items for your worship space, or are they simply chosen from a catalogue?
9. What consideration has the matter of acoustics been given in the design, renovation, and arrangement of your worship space?
10. To what extent does the arrangement of your worship space promote or impede participation?
11. How effective is your parish’s gathering area?
"If It Hadn't Been for the Liturgical Renewal ... "

As I reflect on my life in the pre-Vatican and post-Vatican Church, I see a totally different role as a member of the royal priesthood of Christ and his royal mission.

I remember, in my last years of school, going to the church every day after school with one of the religious who taught me, and helping change the liturgical colours for the next day. I learned how to follow the Ordo to find the correct colour for the day and change the covering of the tabernacle, antependium, and chalice veil, and to lay out the vestments for the next day. I felt very "special" to be allowed in the sanctuary because at that time the altar rail was in place and the sanctuary was out of bounds for laypeople, especially females, during the liturgy. Today, I am a minister of communion and feel very much at home in the sanctuary.

Being in a family of six children, I had regular chores to do. I had three older brothers who were altar servers. In the fifties, the mass was in Latin and my brothers had to memorize the "Confiteor." My chore was to follow along in the missal as they practiced and be sure they said the prayer without making any mistakes. Needless to say, I could recite the prayer better than any one of them, but it did me little good because at that time a female wasn't permitted to be an altar server.

Since I attended a Catholic school, we regularly went to confession one class after another and rhymed off our "grocery list" of sins. We had four confession boxes and one had a very squeaky kneeler. The light outside went on when we knelt down on the kneeler. I used to hope I would not get that box when my turn came!

Hats were very fashionable in the fifties and sixties, and girls were required to cover their heads when we were in the church. I had a little "doily" I kept in my pocket for visits to the church and if I was caught without it I had to put my hand on my head. Can you imagine how strange I would look today in church with my hand on my head?

I remember when I made my first communion. I was required to fast from midnight and in the morning my mother would not let me out of her sight in fear of my taking something to eat and then I would have to wait till the next year to make my first communion! When I received the host on my tongue—We were not permitted to touch it—I couldn't chew it or even let it touch my teeth. My mouth was so dry that the host stuck like glue to the roof of my mouth.

Full, active participation in the liturgy was certainly not my experience of Church. I was not greeted or welcomed to the Church. I didn't have any opportunity to ever speak to the presider. The choir was up in the balcony and we had no hymnals to enable us to join in the singing. We prayed the rosary and said novenas while the priest had his back to us and we couldn't see what he was doing.

As a child, Sunday was a special family day for me. We had a twenty-five minute walk to church on Sunday morning for mass. In the afternoon we went back to the church for "Sunday School." In the evening we had Mother of Perpetual Help Devotions. I certainly didn't have to join a walking club or gym program in those days. The family rosary was part of our evening ritual in my home and when we went to the cottage for summer vacations we gathered at my uncle's home for rosary at 6 PM. Our neighbours were mostly all relatives. When the call "Rosar-eel!" went out, you could see the lines of people coming from the homes.

There were many more weekday holydays of obligation. These days provided a sense of a liturgical life in the Church that included more than only the Sunday celebration. I also
looked forward to things like the blessing of throats on the feast of St. Blaise and the blessing and distribution of candles on the feast of the Presentation.

I experienced a prayerful life in the church and at home when I was a child, but I can truly say that the experience of the revised morning and evening prayer of the Church is incomparably better than any form of prayer I experienced as a child in the pre-Vatican Church.

There is such a richness to the psalms, readings, canticles, use of symbols, song, community and environment that I can truly say this is one of the greatest blessings from Vatican II.

If it hadn't been for the liturgical renewal, I would not have had the experience of being a reader, minister of communion, or director of the team implementing the Rite of Christian Initiation of Adults. There would be little participation in the liturgy and no experience of communal morning/evening prayer. For me, I am grateful to have lived in the pre-Vatican time because it enables me to appreciate the rich fruits of Vatican II.

"If It Hadn't Been for the Liturgical Renewal ...

Pat Bray, Antigonish, NS

the Tridentine worship, the Gregorian chant, and the classical Latin compositions would not be only a memory, at least in most cases of gathered assembly. An atmospheric stillness dominated the "holy place." Most often it was interrupted only by voices raised in song by a choir or by the spoken prayer of a priest. It seemed to induce, by its very presence and balance of silence and sound, an awe for the mystery of faith and a whisper of sacredness that touched the soul and moved the inner being. I love that memory dearly.

To the church on the hill (in many places) whether in a village of Newfoundland Outport or a pretentious city, the faithful flocked and prayed. Was it out of fear of eternal loss, or obedience to law, or love of the God they could not see? Yet they came in majority, and hopefully even "fools who came to scoff, remained to pray," to quote Oliver Goldsmith.

But the times they change. The Global Village appears. Technology abounds and booms, and into the cacophonic changes and advances, the Spirit, always present, always guiding, speaks the powerful word. An unexpected and wonderful response to the Spirit takes place in the very heart and soul of this now recognized People of God in the worshipful gathering.

The parish in which I was "priesting" (Or is it "presbytering" or either?), encouraged by the local bishop who announced with regard to this way something like "Do it. And do it now would be good," went for the renewal with a vigour that could only be equated with the trout's movement for the proverbial worm—and it certainly became a singing parish.

Perhaps the moving silence in the temple and the hushed moments of peace appear to have gone, along with the historic chant and classic compositions, but neither is really required to be gone completely. A proper balance can be achieved with appropriate recognition of time for speaking, time for stillness, time for singing, and time for listening. Even in areas of apparent limited participation (when considering what one would desire or the Spirit seemingly demands), behold the many ministries now shared, as a priestly people assumes its gifted place in worshipful work. I love what is and particularly what could be eventually.

But in a very special way, if it hadn't been for the liturgical renewal, one—what I consider most neglected—aspect of liturgy would not have been so meaningful and prayerful to me. The Liturgy of the Hours, though always dutifully prayed before midnight (20 minutes later in western Newfoundland) as the "Divine Office," took on a deeper and more central place. The living out of each day appears more fruitful in the context of that inspired prayer and equally important work of the Spirit. Its necessity in daily life has only been enhanced with a year spent in a Benedictine atmosphere where the rhythm of psalm-word and hour-of-gathering enriched this inspiration of God and gift of Church.
Judging by past experience, “the people in the pew” respond well to a suitable presentation of the wonder and power of the Liturgy of the Hours. It seems to me we need not fret or ponder over “cathedral” vs. “monastic,” or the need for abbreviated prayer, or even questionable theology. God’s people, in accord with the particular demands of their lives, could only gain from the knowledge and use of this valued mode of God’s Church at prayer. They may need introduction, encouragement, and explanation.

But who will teach them? It’s a question that would not have arisen for me if it hadn’t been for the liturgical renewal!

Joseph A. Gash, at the edge of Deer Lake, NL

I was born in Ireland and was eight years old when I emigrated to Canada with my parents, brothers and sisters in 1928. I was baptized into the Catholic faith as a baby and received a good foundation in it. I loved my faith and enjoyed all aspects of it—the May devotions, the “forty hours,” etc.

As I grew older I began to question not the faith, but some of the rules of the Church. Then along came John XXIII and opened the windows of the Church and so many things became more clear. I joined a charismatic group in our parish. This was a real growing period for me, a time when I became more aware of the Holy Spirit working in my life. It was a very exciting time and I met many good people who were searching as I was.

After some years I became involved as a catechist ministering within the context of the Rite of Christian Initiation of Adults. With all the research I had to do for my sessions in it, I began to realize the richness of this faith that God has chosen for me to live in.

Then along came a wonderful Spirit-filled priest, who really had had the spirit of Vatican II even before it started. He deepened our appreciation of renewal. Through him a group of us became deeply involved in liturgy. With the introduction of the vernacular, all aspects of it became alive. Now we knew we couldn’t go to the eucharist and sit there and let the presider do all the work; we had to fully participate in it. Singing was not just for the choir; the responses were not just for the altar servers. These were now our responsibility, and a responsibility I look forward to with joy. All of the sacraments now became real food for the journey.

A great gift of the renewal and one I fully appreciate is the Liturgy of the Hours or the “Divine Office.” Once belonging to the realm of the religious, the Church now encourages all her children, religious and laity alike, to take part in it. This is a liturgy, at least in part, which I celebrate each day and would truly feel that a day without it is a day not fully lived.

Mary Payne, Brampton, ON

we would have continued to be cradle Catholics who observed all the tenets of our faith, attended Mass every Sunday and lived our lives without seeking any further understanding about who we were as Catholics.

We were both baptized as infants into the faith of our forefathers in the country now known as Pakistan. As minorities in a Muslim country, our religion made us a close community. Sunday Mass was the centre of the gathering community, and we were well served by dedicated missionary priests, who lived their vocation, and served their congregation faithfully until they either died or were transferred back to their home country, Belgium.

We were both educated in Catholic schools run by the Christian Brothers, Sisters of Charity, and Daughters of the Cross. Learning about our faith was very much a part of our upbringing,
both at home and at school. However, this was the pre-Vatican Church, where we, as laity, thought of “The Church” as the hierarchy from the Pope down to the local pastors. We did what we were told (for the most part) without question or understanding.

In our adult life in Canada we continued attending Mass every Sunday, not completely because it was an obligation under pain of mortal sin, but because it had become a habit, a condition of being Catholic. We brought up our children the same way we were brought up. They still remember our camping days when the first drive we took after setting up camp was to find the nearest church for Sunday mass. However our faith life had not changed appreciably since our childhood days, and Vatican II had just meant the mass was said in English along with other minor changes in the celebration of the eucharist.

The Holy Spirit decided to intervene in this observance of our faith. At our local parish we were sent a new pastor in the person of Fr. Ted Mahoney. He was a presbyter of the pre-Vatican days, but as he himself told us, had just returned from a sabbatical and was all revved up about informing and challenging his parishioners into the post-Vatican II era.

At a Marriage Encounter Weekend we were first introduced to the idea that “We Are the Church.” Fr. Mahoney brought this home to us more graphically. He would write “CHURCH” on the board and say, “UR is in the middle of Church and if you are not in it then there is no church!

In the period of twelve years as our pastor, Fr. Mahoney gave us an understanding of our faith, the liturgical reforms of Vatican II, and the dignity of all Christians, even the laity (as priests, prophets and royalty). He constantly quoted from the documents that “the full and active participation by all the faithful, is the aim to be considered before all else, for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit.”

Since Vatican II was calling us back to our roots, the implementation of the Rite of Christian Initiation of Adults was one of the many ways Fr. Mahoney formed both the catechumens and the baptized Catholics into a new community, who gathered joyfully on the Lord’s Day to celebrate the paschal mystery, being transformed into the body of Christ, who joined the universal Church to himself in praying the liturgy of the hours and contemplative prayer, and in some small way building the Kingdom in this world.

Wendy and Len Mascarenhas, Brampton, ON

“If It Hadn’t Been for the Liturgical Renewal …”

I would not have witnessed and experienced first hand, the work of the Spirit, alive and active in the enthusiasm of the laity and their willingness to take on their baptismal responsibility in the Church. I especially appreciate the role of women (often unnoticed and unsung!) in keeping local parishes alive and active!

In 1979, I was called by Bishop Noel Delaquis of the Diocese of Gravelbourg to be director of liturgy. My responsibilities were to assist the pastors and laity in preparing for their liturgical celebrations and ministries. My background in music proved to be a great asset for this ministry, and since I had just graduated from Newman Theological College in Edmonton, I had valuable concrete experience and some knowledge to share with the people I came to serve.

The enthusiasm of the people throughout the diocese was evident as they responded to invitations to the parish or diocesan meetings and workshops I presented. Indeed, they desired for themselves what Bishop Delaquis desired for them—growth in understanding of and appreciation for the liturgy and improved celebrations in their local churches.

In the early 1980’s I also began to assist parishes to prepare for celebrations led by the laity. I was edified to see the respect and dedication they brought to this new challenge and was deeply impressed by the reflections the new lay leaders of prayer shared with their fellow parishioners.
It was especially in the small churches, the “missions” that had never had a priest-pastor, that I saw how alive the faith of the people was and how confidently they took ownership of their Church.

One such “mission,” about 30 miles from where I resided, extended a standing invitation to me to go there every Monday evening to present a course on “liturgy,” which dealt with the celebration of the eucharist and all the liturgical ministries. They were not just passive listeners—far from it. They eagerly discussed and frequently challenged what I presented. However, in spite of what I tried to teach them about the nature of the season of Advent, they could not wait until Christmas for carols and their annual Christmas party! They started singing Christmas songs (?) yes, during Mass (!) at the beginning of Advent!! That was their tradition and it was one thing they were not about to change!

The Gravelbourg diocese was bilingual. One of the bilingual parishes about 150 miles from where I resided celebrated their liturgies in both English and French. A resident couple took leadership in various areas of the local community, the diocese, the province and even the nation, as they also served as the “Serena couple” for Canada. They were enthusiastic about what I was offering and asked me to present workshops on liturgy at their parish. They arranged that I would present “liturgical sessions”—one in the afternoon and one in the evening—to accommodate all who wanted to come.

Another small place had no parish council, no liturgy committee, no organization except the Catholic Women’s League. But the ladies had the parish organized for all the ministries and for the total operation of the parish. All was in place when the pastor came for Sunday eucharist! There was no question that without the activity and leadership of the women there that little church would have been closed long ago.

Yes, I thank God for the liturgical renewal and for all it offered me in terms of personal growth and opportunity to serve my fellow Christians in the Church. I believe that they benefitted from my ministry among them, but there is no doubt that I benefitted more by working with them.

Charlotte Beier, Prelate, SK

It was my good fortune to be living in the Archdiocese of Regina in the early years following Vatican II. The work of renewal began with Archbishop Michael O’Neill, a Council Father, and continued to flourish under the leadership of his successor, Archbishop Charles Halpin.

Although often time-consuming, some of the highlights for me were:

• studying the Constitution on the Sacred Liturgy,
• encouraging and training the laity in our appropriate ministries,
• shared prayer,
• shared reflection on the scriptures in preparation for the upcoming Sunday,
• moving away from choirs which sang from on high to congregational singing,
• planning for Sunday celebrations in the absence of the priest (the first “red book”),
• liturgy workshops,
• morning and evening prayer,
• social justice workshops connecting gospel, eucharist and justice issues,
• Lenten parish discussion groups fostering Church as community, and last but not least
• communal celebrations of the Rite of Reconciliation of Penitents.

Thirty years later those memories continue to fill me with excitement and hope. The experience of being part of such a vibrant and active Church was probably the most significant factor in any efforts I made to participate in the full, conscious and active manner demanded by the very nature of liturgy.
Another huge influencing factor was the de-energizing experience of relocating to central Canada, which to me seemed to continue in the grip of the overly clericalized structure of pre-Vatican II days. It was on a return visit to Regina, during the celebration of a funeral liturgy at Holy Rosary Cathedral, that I realized that good liturgy had become such a source of nourishment and vitality in those earlier years and how I longed for others to share in the experience. To be part of a worshipping community who actually sang with full voice and were accompanied simply by organ and a leader of song was a thrill. To witness a bishop presider who obviously was accustomed to leading the assembly without pomp and circumstance and who was a living example of servant leadership. To have heard Scripture truly proclaimed by a member of the laity was indeed memorable. All of this and more reinforced the belief that liturgy truly celebrated is far more than simply a well-crafted Church event. It has been and continues to be a life-giving passion that several years ago led to liturgical studies, and today continues to call and challenge in yet unfolding ways.

It is also my belief that if the folk in the pews understood better what we do and why we do it, if our presiders both clerical and lay exhibited their love of liturgy in their manner of presiding, more people would be smitten. We are in this together. And so, I say, "If it hadn't been for the liturgical renewal, I might still have been attending Mass and, on occasion, engaging in other devotions out of a sense of duty. Today I celebrate out of love and enthusiasm."

Sheila Whelan, Pembroke, ON

"If It Hadn't Been for the Liturgical Renewal ..."

our cathedrals would not be filled to overflowing each year just before the Sacred Triduum begins, as we gather for the ultimate diocesan celebration, the Mass of Chrism.

There is a way in which the Mass of Chrism embodies the essence of the Constitution on the Sacred Liturgy, for here we see paragraph 41 unmistakably brought to life: "... the principal manifestation of the Church consists in the full, active participation of all God's holy people in the same liturgical celebrations, especially in the same Eucharist, in one prayer, at one altar, at which the bishop presides, surrounded by his college of priests and by his ministers."

The assembly at the Mass of Chrism is composed of those people who truly want to be there. We come enthusiastic and expectant, ready to join in prayer with our brothers and sisters from all over the diocese, and hoping for the holy experience of good liturgy. We come both humble and proud, in awe of our profound responsibility to bring the sacred oils home to our parish communities. We come to sing and to be silent, to pray and to proclaim, to give thanks and to intercede. We come to take our part as faith-filled witnesses of this Church that we love, recognizing the reality of today and confident in the hope of tomorrow.

Paragraph 14 is embodied in those who assemble for this annual celebration. "It is very much the wish of the church that all the faithful should be led to take that full, conscious and active part in liturgical celebrations which is demanded by the very nature of the liturgy, and to which the Christian people, 'a chosen race, a royal priesthood, a holy nation, a redeemed people' have a right and to which they are bound by reason of their baptism."

Here we bravely ritualize the intimate bond of bishop and priests and people, renewing promises and pledging prayers. We solemnly recognize the essential union of liturgy and life as we prepare the sacred oils, which speak of grace and healing at the most significant moments in the human journey. We trustingly raise one cup and one loaf, sure that it will be enough for all who come to be fed; then we confidently join in the procession of believers, coming to the Lord's table to receive the bread of life. And we do all of this after the rich treasures of sacred scripture have been shared out among us, after we have been united in song and posture and gesture. We do all of this as the one body of Christ, knowing that this privileged moment empowers us to return to our daily world with the oils, with the word,
"If It Hadn't Been for the Liturgical Renewal ..."

with the eucharist, with our own gifts and talents, to be the hands and face and feet and voice and heart of Jesus Christ.

If not for our beloved popes of the Council, John XXIII and Paul VI, our brave bishops, our daring scholars, our faithful theologians, our determined liturgists, if not for the grace of the Holy Spirit enfaming hearts around the world, if not for the ones who have believed in the vision and shared it with others in so many ways in the past forty years, if not for the twin talismans of paragraph 14 and paragraph 41, we might have missed this awesome opportunity to gather as the local church: "people of God," "body of Christ," "temple of the Holy Spirit."

Marilyn Sweet, Halifax, NS

"If It Hadn't Been for the Liturgical Renewal ...

the liturgy of the eucharist, the summit and fountain of the Church's life, would have remained almost a private action of the priest, interspersed periodically with the choir's intervention, before a basically passive congregation. The priest would have his back to the congregation while praying in a language foreign to most people. The truth that the baptized offer the immaculate victim, not only through the hands of the priest but also together with him would remain unknown to most.

As Christians, what is of the essence of our way of life is to seek the face of Christ. Liturgical renewal encourages us to meet Christ in various ways in liturgical celebrations: in the community, in the presider, in the holy scripture, and in the sacraments. Prior to this teaching the encounter with Christ was seen almost exclusively in the eucharistic species.

With the liturgical renewal we have the restoration of the catechumenate. The catechumenate has the power of creating Church. The various aspects of formation—catechetical, liturgical and apostolic—have the inherent ability of building up the faith community. Having catechumens and candidates journeying with the faith community, especially during the Lenten and Easter Seasons, leads the entire faith community in a deeper and more lasting experience of conversion.

The celebration of the sacraments of initiation enriches the renewed Easter Vigil and enables it to be the summit of the Church's liturgical year.

The liturgical renewal, together with the many initiatives it set in motion, has done much to restore the original meaning and sequence of the sacraments of initiation—namely baptism, confirmation, then eucharist. Later, confirmation has been a sacrament seeking a theology: restoring it as a sacrament of initiation gives it a much clearer meaning.

The renewal of the sacrament of reconciliation removes emphasis from the penitent and places it much more on the forgiving Lord encountered there. While the confession of sinfulness is important, the key element in reconciliation is the meeting with the merciful Lord. The communal celebration with individual confession places a much greater emphasis on the horizontal aspect of the sacrament as well as on its vocational dimension, that is on the essential aspect of reaching out in forgiveness to one's neighbour. With the liturgical renewal, reconciliation is appreciated much more as a sacrament of spiritual growth.

The sacrament of anointing of the sick and elderly has been given a much broader vision. It is no longer seen solely as a celebration at the bedside of a dying person, but as a vocation sacrament enabling the sick and aging to live their respective vocations of suffering and growing old in a positive and life-giving manner.

"In the reform and promotion of the sacred liturgy, [the] full and active participation by all the people is the aim to be considered before all else. For it is the primary and indispensable source from which the faithful are to derive the true Christian spirit" (Constitution on the
"If It Hadn’t Been for the Liturgical Renewal ...

Sacred Liturgy, 14). This full and active participation is demanded by the very nature of the liturgy and flows from baptism as a right and a duty.

If it hadn’t been for the liturgical renewal we wouldn’t really be doing what the liturgy demands nor living the responsibility of our baptism.

Gerald Wiesner, Prince George BC

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"If It Hadn’t Been for the Liturgical Renewal …"

"At the heart of it all is the eucharistic action, a thing of an absolute simplicity—the taking, blessing, breaking and giving of bread and the taking, blessing and giving of a cup of wine and water, as these were done by a young Jew before and after supper with His friends on the night before He died ... Was ever another command so obeyed?" (Gregory Dix, The Shape of the Liturgy, 744)

If the liturgical renewal had not happened, I would never have read these words. I would not have had the privilege of being able to study liturgical theology at the University of Notre Dame. And I would not have heard this passage from Dix read so passionately by Ralph Keifer as he brought the semester to a close by sharing with us what the eucharist had meant to him through the joys and sufferings of his life. The memory of that morning will stay with me forever, and not just because it was memorable in and of itself. It will stay with me because that morning I came to an awareness of the awesome mystery of the eucharist in a way that has changed me forever. The scales fell away and I was taken from an understanding of eucharist as object to eucharist as action, from eucharist as private prayer (even if publicly done) to eucharist as corporate action (even if privately done). And the memory and realization of that morning is renewed and intensified each time I celebrate eucharist.

"Was ever another command so obeyed? For century after century, spreading slowly to every continent and country and among every race on earth, this action has been done, in every conceivable human circumstance, for every conceivable human need from infancy and before it to extreme old age and after it, from the pinnacles of earthly greatness to the refuge of fugitives in the caves and dens of the earth" (Dix 744).

The eucharist has the power to lay hold of us and transform us into a new reality beyond time. It has the power to lay hold of all creation through him, with him, and in him, and having grabbed hold of us all in the Spirit, it offers us to God—a new creation, incorruptible, eternal, redeemed and divine. And there is no going back.

The reformed celebration of the eucharist has changed my way of seeing reality. The holy is not restricted to special people and designated sanctuaries. Priesthood is genuine service and not a privileged elite. Grace is never cheap, it is freely given. I am reborn into a Spirit-filled community, and, as I am fed within the womb of that community, I am sent with all to feed a hungry world. Each time I participate in the eucharist I am genuinely seized by the immensity of the mystery we have been brought into. And there is no end to it. And there is no going back.

I think of the great teachers who formed me at Notre Dame: Nathan Mitchell, Ralph Keifer, Aidan Kavanagh, Marchita Mauch, Mark Searle, Bob Taft, Paul Bradshaw, Ted Yarnold, Tom Talley. They forced me to see in new ways and I was glad to be forced. But above all, I think of the communities where I have lived and worked, the holy, common people of God, the "plebs sancta Dei". With them and among them and through them, the life and death and resurrection of Jesus Christ has been at work in my life. I think of my teachers, but I also think of a 6-foot-4-inch lobster fisherman with whom we had journeyed through the Rite of Christian Initiation of Adults. A week after his initiation at the Easter Vigil, he said, “After an experience like that there is no going back.” That expresses exactly how I feel about the wondrous event we know as Vatican II and the liturgical renewal it set loose.

Bill Burke, Stellarton, NS
Seasonal Notes

The Easter Vigil: When Will It Be Dark Enough?

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 those listed below 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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(Times for the coming year appear in **bold**. In shaded years the Triduum begins before the community has moved to Daylight Saving Time.)
On the occasion of the 40th anniversary of the promulgation of Sacrosanctum Concilium much thought has been given to how far we've come in our renewal of our Church's liturgical life and what are the ongoing and future challenges for this renewal. The question is well stated: "Vatican II – Are We There Yet?"

As we reflect on this, however, we also need to remind ourselves of the larger context within which this conciliar document and all the subsequent efforts of liturgical renewal need to be placed. What the bishops of the Council sought was a fuller, richer liturgy, not simply for its own sake, but so that it might be a source and summit of the ongoing renewal of the whole of the Church's life as it engages the world. The renewal of the liturgy was to be ultimately about the renewal of the Church in its mission to all humanity.

The liturgy ... is supremely effective in enabling the faithful to express in their lives and portray to others (author's italics) the mystery of Christ and the real nature of the true Church ... The liturgy daily builds up those who are in the Church ... at the same time it marvelously enhances their power to preach Christ (Constitution on the Sacred Liturgy, 2).

To study the history of the liturgical renewal leading up to Vatican II, (beginning with one such as Lambert Beauduin) is to become aware of the need felt by so many to renew and strengthen the liturgical life of the Church for the very purpose of responding to a world that cried out for a renewed and strengthened proclamation of the gospel. Ultimately the renewal of the liturgy was (and remains) about renewing and strengthening the presence of the kingdom in a world marked by an ever-increasing yearning for peace and unity, by great efforts for true solidarity but also by persistent deep isolation, divisions and hatreds, as well as great suffering and injustice. Sacrosanctum Concilium can only be read faithfully in the light of Lumen Gentium and Gaudium et Spes.

Taking this to heart, as we go about reflecting and acting upon both the foundations and norms of our liturgical life, we need to constantly ask ourselves: "How will this advance the kingdom? How will this enable the Church to more fully be "light of the world and salt of the earth"? And we need to be very practical in this regard. This well-used statement remains true: The Church (and its liturgy) exists not for itself; it exists for the kingdom.

Hence at our eucharists, does the nature of our hospitality express true inclusivity, reconciliation, an openness and generosity reflective of God's love? Within each of our sacramental celebrations or devotional exercises, does the proclamation of the paschal mystery in the liturgy of the word call explicitly to mission, service, evangelization? Does it engage the "joys and hopes, the grief and anguish of the people of our time" (Gaudium et Spes, 1)? Does our praise and worship of the Father in union with Christ, our liturgical engagement in Christ's eternal sacrifice, lead us to correspondingly offer ourselves in Him to the world today for its transformation and redemption? The ultimate truth and beauty of our liturgy will always be the fruit borne in our individual lives and in our communities whereby "seeing your good works they give praise to your Father in heaven" (Matthew 5.16).

Albert LeGatt is the bishop of the Diocese of Saskatoon. He holds a master's degree in liturgy from the University of Notre Dame.
John Paul II points out in his apostolic letter Novo Millennio Ineunte that our Christian communities must be genuine schools of prayer, that we must particularly stress the Sunday Eucharist and Sunday itself, and that the Church must be the home and school of communion. He also states: "By opening our hearts to the love of God, [prayer] also opens it to the love of our brothers, and sisters and makes us capable of shaping history according to God's plan (18).

The call to "Cast Out Into The Deep," the call to "New Evangelization" is also a call that should reverberate throughout all of our efforts of liturgical formation, planning and celebration. A liturgy that proclaims and establishes God's blessing and saving grace upon our world today will be a liturgy of truth, of joy, of hope. Faithfully implementing Sacrosanctum Concilium calls for nothing less.
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Users’ comments about the cassettes
- For most of our people who are not accomplished musicians or singers, the cassettes are a major asset.
- They help me to pray.
- I find it very helpful to hear other choirs singing and their interpretation of the music, compared to our own.
- Cassettes made learning time less than half.
- The music cassettes give our choir an idea of the tempo, mood, etc. of the music. It helps us decide which new songs we are going to work on.
- Generally speaking, our small parishes do not have professional musicians, so having a cassette means learning new hymns is a wonderful and pleasant challenge.
- The cassettes offer great selections for liturgical seasons and help set tempos.
- They have helped me to get to know the melodies before we began to practise them, and also to choose the ones most applicable to the readings for each Sunday or other feasts, etc.
- They are helpful for prayer times, alone or in groups.
- The quality of the cassettes is excellent.
- In preparing the liturgy, I listen to the cassettes, especially for the responsorial psalms.
- They are clear, technically sound, and easy to follow.
- The cassettes help to get the correct timing and speed that the hymns should be sung at. Helpful to hear how to interpret the hymns, i.e., organ settings, guitar or piano accompaniment.

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