national bulletin

on

liturgy

volume 19 january-february 1986

102

CELEBRATING GOD’S WORD
National Bulletin on Liturgy

A review published by the
Canadian Conference of Catholic Bishops

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

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

Editor  MSGR. PATRICK BYRNE
Editorial Office  NATIONAL LITURGICAL OFFICE
90 Parent Avenue
Ottawa, Ontario K1N 7B1
(613) 236-9461 extension 176

Business Office  PUBLICATIONS SERVICE
90 Parent Avenue
Ottawa, Ontario K1N 7B1

Published five times a year:
January, March, May,
September, November

In Canada:
○ Subscription: $8.00 a year
○ Price per copy: $2.00, plus 28¢ postage

Outside Canada:
○ Subscription: $10.00 a year (U.S. funds);
  $25.00 by airmail (U.S. funds)
○ Price per copy: $2.50, plus 35¢ postage (U.S. funds)

Bulk prices for this issue:
For 50 or more copies to one address,
½ off prices given above,
plus 8% for postage and handling
In our renewed liturgy, God's word has an important part in all our celebrations. The scriptures also give fuller meaning to the symbols we use, and form the background for our prayers, hymns, and actions in liturgy.

This issue looks at bible celebrations, and invites us to see how they can fill out and expand the worship life of our parishes, communities, and families.

Suggestions and helps for listening to God's word more attentively and for celebrating it well in every liturgy — eucharist, sacraments, liturgy of the hours, funerals, blessings, and other rites — encourage us to hear God speaking to us the words of everlasting life.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Introduction</strong></td>
</tr>
<tr>
<td>God's word is restored in our midst</td>
</tr>
<tr>
<td>Listening to the word of God</td>
</tr>
<tr>
<td>Liturgy of the word in our rites</td>
</tr>
<tr>
<td><strong>Bible Services</strong></td>
</tr>
<tr>
<td>Bible celebrations</td>
</tr>
<tr>
<td>Many celebrations during the year</td>
</tr>
<tr>
<td>• List of celebration outlines</td>
</tr>
<tr>
<td>Word services in past issues</td>
</tr>
<tr>
<td><strong>Other Notes</strong></td>
</tr>
<tr>
<td>Brief book reviews</td>
</tr>
<tr>
<td>Our next issue</td>
</tr>
<tr>
<td>Bulletins for this year</td>
</tr>
<tr>
<td>Catching up on back issues</td>
</tr>
<tr>
<td>Worship '86: Celebrating BEM</td>
</tr>
</tbody>
</table>
INTRODUCTION

God’s word is restored in our midst

Each day that the bishops and others met during the Second Vatican Council, the word of God was solemnly enthroned in their midst. On looking back over the twenty years since the end of the Council in December 1965, we can see that the scriptures are at the center of the vision of the Church we are called to be in our day.

Importance of God’s Word

Restoration: In the Roman Catholic Church, the modern biblical restoration and the liturgical movement were both encouraged by the farsighted efforts of Pius XII. During the 1940s, he issued three great documents which gave modern studies a new vigor among Catholics:

- Scripture: On September 30, 1943, the feast of St. Jerome, Pius XII issued an encyclical letter, *Divino afflante Spiritu*, on promoting biblical studies. He invited Catholic scripture scholars to take advantage of modern methods and approaches in order to open up our understanding of God's word. This opening was a definitive move away from fundamentalism and completely literal interpretation.

- Ecclesiology: Only three months earlier, on June 29, 1943, the feast of St. Peter and St. Paul, Pope Pius XII published the encyclical *Mystici corporis*, on the Church as the mystical body of Christ. By helping us to visualize the Church as the body of Christ and God's people rather than mainly in terms of an institution or perfect society, this letter moved us toward a broader and more realistic view of Church in our times and cultures.

- Liturgy: Pius XII issued his encyclical on the liturgy, *Mediator Dei*, on November 20, 1947. Often called the *Magna Carta* of the liturgical movement, this letter emphasized the importance and growth of liturgical
studies. It invited all to share more fully in the liturgy as the source of our spirituality, and encouraged prayerful celebration.

The year 1947 also saw the beginnings of two important liturgical centers: the Liturgical Institute of Trier in West Germany, and the Summer School of Liturgy at Notre Dame University, Notre Dame, Indiana.

**Follow-up:** In the 1940s and 1950s, these documents were translated into practice as courses, study groups, conferences, and publications multiplied in these fields. Slowly, gradually, the Spirit was breathing new life into God's people, calling us all to move toward a new stage of growth which would begin at Vatican II.

**Vatican II:** The Second Vatican Council placed great emphasis on the teachings of the scriptures, and allowed images and passages from God's word to guide and influence its statements. Some examples:

○ **Revelation:** The Council looked at the ways in which God has spoken to us, and at the way in which the scriptures — the written word — have developed and come down to us. A summary of the Dogmatic constitution on revelation (1965) is given in *Scripture in the Church*, in Bulletin 56, pages 260-264.

○ **Church:** Using scriptural images as its basis, the Dogmatic constitution on the Church (1964) portrays the Church as the living flock, the body of Christ, and especially the priestly people of God. It calls us to be Church in the fullest sense, and to live as God's holy people.

A second document, the Pastoral constitution on the Church in the modern world (1965), brings the light of the scriptures to focus on the needs and problems of our present world, with its varying cultures. This document opens up many areas of concern that still face God's people at every level in the Church.

○ **Liturgy:** In the Constitution on the liturgy (1963), the word of God is used to describe our Church at worship. We are invited to share in Jesus' priesthood, to give worthy worship with him, to let the scriptures be at the heart of our singing, our praying, our preaching, and our symbolic actions.

[It is to be noted that these four documents, the heart of the teaching of Vatican II, were the ones studied by the special Synod of Bishops in November-December 1985.]

All 16 of the documents issued by Vatican II allow the scriptures to form their imagery and approach to their topics, and call us to be more faithful listeners to the word and doers of the word of God (see James 1: 22-25).
Follow-up: Since the Council ended in 1965, we have seen many of these challenges and opportunities come more fully into the life of the Church. We have a new Sunday and weekday lectionary, a greatly expanded lectionary for the sacraments and other rites, a renewed form of the liturgy of the hours. Our preaching has become more biblical in its approach and inspiration. Bible services in various forms have become a more normal part of the Church's prayer life. More Catholics are reading the scriptures frequently, even daily, and using them in their prayer. The value of God's living word is slowly being accepted in our lives as Church.

God Is Speaking to Us

Living word: Our faith and our experience tell us that God's word is alive among us today. Far from being dead words written long ago in far-off countries and cultures, the scriptures remain God's living word, speaking to us now and lighting our path as individuals and as Church.

- In the liturgy: The liturgical renewal invited us to make the scriptures more alive in today's Church. They are a major foundation of our liturgical actions and prayers (Liturgy constitution, no. 24 [24]). New lectionary systems provide a greater number and variety of readings in our celebrations (nos. 51 and 35: 1 [51, 35]). Preaching is based on the scriptures and the liturgy (nos. 52 and 35: 2 [52, 35]). The scriptures are proclaimed in the celebration of the sacraments (see no. 78 [78]), and are prayed in the liturgy of the hours (nos. 90-92 [90-92]). Hymns are to be based on the scriptures and the liturgy (no. 121 [121]).

When the scriptures are proclaimed in the liturgy, it is God speaking to us; when the gospel is read, it is Jesus whom we hear (see G1,2 nos. 33, 35 [1423, 1425]). When the preacher is truly in tune with the spirit and the texts of the scriptures and the liturgy, God can speak to us through this person's words and life.

It is because God speaks to us through the scriptures that we show great reverence for the book of the word: carrying it in procession, giving it a special place, and preparing special persons to proclaim the word from this place. At the gospel, the lights, incense, gospel acclamation, and procession remind us that Jesus is speaking to us, and we stand in reverent attention to listen to him with faith and love.

---


2 GI: General Instruction of the Roman Missal. This is a pastoral introduction and explanation of the rites of the Mass, and is contained in the beginning of the sacramentary: see pages 11-54 in the 1974 Canadian edition. New Introductions to the Sacramentary and Lectionary (1983, CCCB, Ottawa) is available with the 1983 reprint of the sacramentary or as a separate book; this edition contains the same text as in Documents on the Liturgy, document 208, pages 465-533 [1376-1731].
The reverence for God's word is carried still further:

The ministry of proclaimer (much more descriptive of the ministry than reader or lector) is to give human flesh to the word of God contained on the printed page. The ministry here is not merely to read the word off the page. Rather, it demands that the word be taken into the person of the proclaimer, to assume his or her flesh, and once again, in human time and space, to become the word made flesh. (This is true for the homilist also.)

It is for this reason that the ministry of proclaimer exists...

Our liturgies of the word will remain lifeless until this rite of words is allowed to become the ritual of human flesh.\(^3\)

**In life:** God also speaks to us, though in a less formal manner, in our daily life. If we are truly listening, we can recognize the voice of God in the beauty and power of nature, in events in our life, and in the love and actions of other people. How we listen is explored in the following article.

**Further developments:** One important step toward unity has already been taken by major Christian Churches in Canada and the United States, with the preparation of a *Common Lectionary*.\(^4\) During the 1970s, different Churches began to adapt and adopt the Sunday lectionary issued by Rome in 1969. Soon, six or seven sets of variations were in use. Working through the Consultation on Common Texts (CCT), representatives of these Churches gradually developed the *Common Lectionary*, which is presently being used and tested in many congregations in North America.

In some communities, preachers in various congregations come together once or twice a month to share their ideas with one another; where possible, these gatherings are ecumenical in their makeup.

Families or individuals can come together once a week and discuss the gospel or the three readings for the previous or following Sunday.

A simple format may be followed:

- a reading or readings
- silent prayer
- shared reflection
- prayers of praise
- prayers of intercession

---


Showing our faith: We have to be careful to continue expressing our faith in God by the way we treat the word of God. Readers need to prepare in faith, and to proclaim the word in faith to people who believe. Communities which have a sense of respect for God’s word proclaim it from a respectable book — a large bible or lectionary — and not from a piece of paper or a cheap pamphlet. In some places the lectionary is enhanced by an embroidered or metallic cover, and the lectern may be decorated tastefully, at least for specific occasions.


National Bulletin on Liturgy:
* No. 71 Sunday Eucharist: I
* No. 83 Steps to Better Liturgy
* No. 50 Reading God's Word: The Lectionary
* No. 56 Training Readers
* No. 60 Liturgical Preaching

See Also Place of the word, in Bulletin 74, pages 128-131. The installation of readers is given in A Book of Blessings (1981, CCCB, Ottawa), page 90.


This article presents twelve distinct ideas that may be discussed, one or two at a time, at meetings and gatherings.

1. Listening in our life: In the glorious beauty of a sunset, in the thunder of a waterfall, in the fragrance of flowers, God is speaking to us and inviting us to recognize God's hand and power at work in our midst. In the events of our daily life — joyful happenings and sickness, successes and failures — God is speaking to us of loving concern for us and for all God's children. In the love and care and work and forgiveness of other persons around us we can come to know God's love for us a little more deeply. In all these ways our God is speaking to us. Are we listening?

2. Listening with faith: To listen to God's word we need faith, a gift that is freely given to us by our God. A heart touched by faith lies open to the action of the Holy Spirit, and comes prepared to listen and to accept. At times we may have to wrestle with the word — not as a form of rejection or resistance — but in order to be able to penetrate its meaning. We see God's word as a light to show us the way, a mirror to let us see ourselves in God's eyes, a key to open mysteries, a balm to provide healing in time of sorrow or anguish. God's word can be heard by all who are willing to listen with faith, and understood by all who let the Spirit guide their reflection.

When we were baptized, the presiding priest or deacon touched our ears and mouth, praying that we would welcome God's word into our hearts and proclaim it by our words, giving glory to our God. Speak to us, Lord, for we are listening! (See Bulletin 94, pages 160-163.)

3. Listening to the living word: In the liturgy the word is proclaimed by a reader and heard by all. It is read with faith to people who listen with faith. Liturgists recommend that it is better to listen attentively while the reader proclaims the word, rather than reading along from our own copy. As noted above on page 6, the reader has the task and responsibility of enfleshing the word, and letting it be a living proclamation of the living word to a living community. Members of the assembly in turn have the responsibility of listening, so that we may take this word into our lives and be made more like Jesus, the Word of God and the perfect listener to the Father.
4. Reflecting after the readings: God continues to speak to us in the period of silent reflection which follows the readings. The Holy Spirit stirs up our hearts, and invites us to let the message of the reading become part of our life, become incarnate in us. The reading isn't just about loving God in general; rather, it is a challenge to *me* to love God by the way *I* love and serve and forgive others *in my life*. This silence is an opportunity to respond to the Spirit's words addressed to my heart.

Communities which encourage this silent reflection and prayer after the readings (and at other appropriate times in the liturgy) are helping people to deepen their participation, and are moving toward more fitting praise and thanks to our God. Those who constantly neglect these moments of silence can be on the dangerous road of externalism and lip service.

5. Silence after the homily: A similar silence is encouraged after the homily as well, in order that the preaching of the gospel message may also be enfleshed in the hearts and lives of the preacher and all members of the gathered assembly.

6. Servants of the word: The attitudes of God's people toward the word will determine their openness and their ability to celebrate the word in liturgy.

If their basic attitude is one of reverence for God who speaks, they will listen to the proclamation with faith. If they are people of prayer, they will recognize God's Spirit at work in the word, and will try to be more in tune with its message. If they recognize their own weakness and blindness, they will be ready to accept the light of God's word. If they are aware of their own sins, they will be willing to be challenged by the word, and so be called back to God's mercy and forgiveness. If they are truly serving God, they will follow the lead of God's word, and not seek to manipulate its message to please themselves.

7. Benefits of a lectionary system: Roman Catholics and Anglicans have long been used to a system of readings for celebrations of the eucharist. In 1969, a new order of readings for Masses was issued by Rome in response to the Council (see Liturgy constitution, nos. 51 and 35: 1 [51, 35]). *Lectionary for Mass* (1973, CCC, Ottawa) contains four major lectionary systems and a minor one: Sunday, over a three-year period; weekdays (two years in ordinary time); saints; ritual Masses; and other celebrations.

Several benefits come from having a carefully chosen system of readings, presented in a separate book or lectionary: a wide choice of texts is available for the formation of the assembly; the more important texts are proclaimed as part of the Church's ongoing catechesis, especially on the Lord's day; we are guided by all the readings rather than concentrating on a few familiar or comfortable ones. The use of a separate book shows forth more clearly the ministry of reading in the assembly, and leads to signs of reverence for God’s word during our celebration.
8. Listening in Lent: In 1963, the Second Vatican Council asked us to get ready for the Easter triduum each year by paying special attention to God's word during the season of Lent (Liturgy constitution, no. 109 [109]). We are to listen more carefully to God's word, especially as written in the scriptures. We are invited to take time each day to read God's word — perhaps a chapter of the gospel, or part of the four passion narratives, or a psalm.

We are to do more than simply go through the words with our eyes: the Church is asking us to let these words speak to our heart, to allow them to sink in and begin to touch our daily living. We need to open our hearts to the Spirit who speaks these words, to be open to the healing action and warmth of Jesus' Spirit. To do this well we ought to set aside a definite period each day — fifteen minutes, perhaps — and spend this time with God's word. With God's grace, at the end of Lent, we will be ready to continue this practice. See “Meditative reading and contemplation,” in Bulletin 42, pages 27-28.

9. Some preparation by all: Effective and fruitful listening to God's word demands preparation by all members of the assembly:

- Readers: Those who proclaim the word need to prepare themselves carefully by prayer, study, and practice, so that God's word may become part of their lives before they proclaim it with their voices. When readers understand the background from which their passage is selected, and see how it fits in this celebration and in the current liturgical season, they will be able to be more in tune with what they are reading. A reader's prayer is given in Bulletin 50, page 259, and in no. 56, pages 271-272.

- Preacher: The one who proclaims God's word in the homily has to let all three readings and the liturgical texts be reflected in his or her daily living: the loudest sermon we give is that of our own life and lifestyle. Throughout the week, the preacher has to reflect on the word and on the circumstances of the community of faith, to pray for God's people in this part of Christ's flock, and to ask the Spirit to guide the homily as it is prepared, preached, heard, and taken home. A preacher's prayer is given in Bulletin 71, page 236.

- All members of the assembly: All who listen to the word on Sunday can benefit from some forms of preparation during the week. Some parishes list the references for next Sunday's readings in the bulletin each week. Families, individuals, or groups can read all three readings with the psalm — or at least the gospel — sometime during the week, so that the word will not be totally strange to them when it is proclaimed on Sunday.

The more in tune the listeners are, the more they are able to assimilate the readings and the homily. Pastors may wish to remind people occasionally of their need to prepare in this way.
10. **Good processions can deepen our reverence:** The renewed liturgy encourages processions with the book of God's word as one of the ways of showing and deepening our reverence and respect for the word of God.

- **Entrance procession** (GI, nos. 128-129, 82, 84, 148-149 [1518-1519, 1472, 1474, 1538-1539]): The deacon carries the gospel book in the procession, which makes its way through the assembly of God's people. The book is placed on the altar, the only thing laid on it before the liturgy of the eucharist begins. When no deacon is present, one of the readers carries in the book of readings, and lays it on the lectern.

Respectful ways of carrying the book of the word are described in Bulletin 46, pages 310-312; no. 56, pages 288-290; illustrations are in Bulletin 68, page 68, and in no. 94, page 139. Other notes on good celebration of the liturgy of the word are given in Bulletins 71 and 83.

- **Gospel procession** (GI, nos. 131, 93-95 [1521, 1483-1485]): The presiding priest puts incense in the thurible. Then the deacon takes the gospel book from the altar, goes to the priest, and asks a blessing. Servers carry incense and lighted candles, and lead the way to the place of proclamation while the choir and people are singing the gospel acclamation. The deacon incenses the gospel book, and then proclaims the gospel. When no deacon is available for this ministry, another priest may proclaim the gospel. Two editions of a special gospel book are now available in English: see the reviews in Bulletin 99, page 186.

- **Recessional** (GI, no. 141 [1531]): The book is carried out through the people as in the entrance procession.

As people see these signs of respect for God's word each week, they will be helped to grow in their reverence for the loving God who speaks to them in the word. Lack of respect shown to the book reflects our failure to have proper reverence for God's word (see also no. 11, below).

- **In other rites:** Similar signs of reverence can be used in other celebrations. Good taste and liturgical practices will guide the liturgy committee. Other variations may be desirable, especially in bible celebrations where rubrical directives are few. The funeral rite allows the book of God's word — a lectionary, or personal bible — to be placed on the casket, as was done during the celebrations for Paul VI and John Paul I in 1978.

11. **A worthy book also proclaims our faith:** The instrument used by the reader to proclaim the word reflects the faith of the community, and builds it up when a worthy book is used. For many centuries in the Church's life, before the invention of printing, carefully prepared and lavishly decorated manuscripts (i.e., written by hand) were used to hand on the word. Selections used for proclamation in the liturgy were copied out in what became a lectionary or book of readings.
Two famous books of the gospels are the Book of Kells and the Lindisfarne Gospels.¹

The lectionaries produced since 1969 have for the most part tried to be faithful to this tradition of being a worthy book used in the liturgy. Study texts or smaller versions of the larger books are used for preparation at home. In Canada we have these editions:

- **For use in church:**

  *Lectionary for Mass* (1973, CCC, Ottawa: now out of print, and replaced by the following two improved editions):
  
  

- **For use at home**, and when preparing to proclaim:


In smaller group celebrations, it may be fitting to proclaim the word from a bible or New Testament, but care needs to be taken when words or sentences are to be omitted in a particular reading.

It is never appropriate to proclaim the scriptures from a leaflet or a sheet of paper during a liturgical celebration.

**12. Workshops on listening to the word:** The word “workshops” includes courses, evenings, sessions, conferences, and any other method of gathering people so that they may share and learn and grow together.

One of the important needs in every parish is that of helping adults to understand their faith and its practices in an adult way: how many need help in growing up in their faith! What are some of the ways your parish community can use to help share the ideas in this Bulletin on listening to God’s word and celebrating it?

---


*The Book of Kells: Forty-Eight Pages and Details in Colour from the Manuscript in Trinity College, Dublin, selected and introduced by Peter Brown* (1980, Thames and Hudson, 30 Bloombury St., London WC1B 3QP).

Workshops should go beyond ideas alone, and should include ways of practising the topic in question, so that people may learn by doing. In this way, for example, people will not only know why they should listen to God's word, but will actually listen to it; they will practise ways of learning to listen more carefully, and find ways of avoiding whatever becomes an obstacle to listening in faith.

In organizing workshops, it is wise to start out in a small way, develop some expertise, and gradually expand a program of religious education and formation for adult members of the parish community. For further notes, see the references listed under Workshops, in Bulletin 101, page 301.

BULLETINS FOR THIS YEAR

After consultation with the Episcopal Commission for Liturgy and the National Council for Liturgy, these topics are planned for volume 19 of the National Bulletin on Liturgy in 1986:

Celebrating God's Word: Bulletin 102, January. God's word has an important part in all our liturgies. This issue also looks at bible celebrations and the role they can fill in our parishes, communities, and families. Helps for listening to God's word and for celebrating it well in every liturgy are also included.

Easter Season in Our Home: Bulletin 103, March. Daily reflections and prayers for each of the great fifty days, in the spirit of the liturgy. Prepared for families, communities, and other groups, this issue is similar to Bulletins 85 and 86 on Advent and Lent.

Ecumenism and Liturgy: II: Bulletin 104, May. How far have we moved on the road toward unity among Christians? We look at current needs and challenges, and see what the Lord Jesus is asking of us now.

Culture and Liturgy: II: Bulletin 105, September. Continuing the approach of Bulletin 95, this issue looks at our own cultures, and examines the question of cultural adaptation and liturgies for Canadians, including the native peoples.

Youth and Liturgy: Bulletin 106, November. What are our liturgies saying to young people today? Are they being invited to minister as part of the local Church? What are they telling us about our ways and styles of life, prayer, and worship? Are we open to dialogue?

Each issue contains 64 pages. Subscriptions for 1986, from January to December (nos. 102-106), are $8.00 in Canada: $10.00 (U.S. funds) outside Canada; by airmail outside Canada, $25.00 (U.S. funds). Send your cheque or money order to Publications Service, 90 Parent Avenue, Ottawa, Ontario K1N 7B1 Canada.
Liturgy of the word in our rites

The renewal of our liturgies that followed Vatican II gave an important place to the word service or liturgy of the word in all our celebrations. These are described briefly in the following notes:

In the Eucharist

Word and eucharist: The Council emphasized that word and eucharist are like two tables from which God’s people are nourished (Liturgy constitution, no. 56 [56]; Decree on the appropriate renewal of religious life, no. 4 [204]; see Imitation of Christ, book 4, chapter 11, no. 4). We are not to dismiss the service of the word as unimportant, for the word is a preparation for the eucharist, and leads us to it.

In the renewed structure of the Mass as we celebrate it now, this is clearly seen:

- Introductory rites
- Liturgy of the word
- Liturgy of the eucharist: preparation of the gifts
eucharistic prayer
communion rite
- Concluding rite

Liturgy of the word: This part of the celebration consists of God’s word and our response, arranged in this way:

<table>
<thead>
<tr>
<th></th>
<th>God’s action</th>
<th>our response</th>
</tr>
</thead>
<tbody>
<tr>
<td>first reading</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>silence</td>
<td></td>
<td></td>
</tr>
<tr>
<td>responsorial psalm</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>second reading</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>silence</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>gospel acclamation</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>gospel</td>
<td></td>
<td></td>
</tr>
<tr>
<td>[silence]</td>
<td></td>
<td>x</td>
</tr>
</tbody>
</table>
Homily: The Council states that the homily is to draw on the scriptures (especially those texts proclaimed in this celebration) and on the liturgy (including rites, actions, words, and spirit) as its main sources. The homily is an integral part of the liturgy, and so is not to be omitted lightly. The homily proclaims the wonderful works of our God, including the mystery of Jesus Christ, in our world and in our lives; the homily helps us to grasp this mystery and to put it into practice in our own daily living. (See Liturgy constitution, nos. 52 and 35: 2 [52, 35].) Bulletin 60 speaks more fully of Liturgical Preaching.

Hymns: In our liturgies, the words of the hymns are to have the scriptures and the liturgy as their main sources (Liturgy constitution, no. 121 [121]).

Communion outside Mass: When communion is given outside Mass for a good reason, it is celebrated within a service of the word. This is true both for communion brought to the sick and for communion given in church or any other place.

Eucharistic devotions: Eucharistic worship outside Mass is always to be celebrated within a service of the word. Benediction is never given unless it is part of a celebration involving the proclamation of the word, a time of reflection, preaching if possible, and prayers of adoration and intercession: see pages 51-53, below.

In the Sacraments

First step: Before Vatican II, major orders were always celebrated within the Mass; when celebrated with the eucharist, the marriage rite took place just before the Mass began. Vatican II began its reform of the sacramental
liturgies by suggesting for marriage what became the usual arrangement for celebrating the sacraments (Liturgy constitution, no. 78 [78]):

- **Within Mass:** When the sacrament is celebrated within the Mass, the liturgy of the sacrament comes after the scripture readings and before the prayer of the faithful.

- **Outside Mass:** The scripture readings from the wedding Mass are proclaimed before the celebration of the marriage rite.

**New order of service:** As the new rituals for the sacraments were developed in the late 1960s and early 1970s, these included orders of service both for use within the eucharist and outside it. The rites followed this basic order:

- Introductory rites
- Liturgy of the word
- Liturgy of the sacrament
- [Liturgy of the eucharist, when celebrated]
- Concluding rites

Only the rite for baptizing children has an unusual format for celebrating the word outside Mass, suggesting that one or several gospel passages could be proclaimed; the rite does include, however, references to the usual large variety of readings, and these may be proclaimed in the traditional order and arrangement.

**Ritual lectionary:** Gradually a much fuller lectionary was developed for ritual Masses. In marriage, for example, we moved from the preconciliar practice of no scripture readings when celebrated outside Mass, or two readings during Mass (Eph. 5 and Mt. 19, with no alternatives) to the present lectionary's wealth of texts: eight readings from the Hebrew scriptures, ten New Testament passages, seven responsorial psalms, four gospel acclamations, and ten gospel readings.¹

The 1969 edition of *Lectionary for Mass* (1973, CCC, Ottawa) contained readings for the sacraments in nos. 743-778; other rites are covered in nos. 779-798. Later rituals were issued for the Christian initiation of adults,² for the sacraments for the sick and the dying,³ and for the sacrament of reconciliation.⁴

¹ See *Lectionary for Mass*, nos. 774-778. See also the Canadian rite, *Marriage: Ritual and Pastoral Notes* (1978, CCCB, Ottawa); the readings are given on pages 111-146.

² See *Rite of Christian Initiation of Adults* (1974, CCC, Ottawa): many readings are listed under no. 388.

³ See *Pastoral Care of the Sick and Rite of Anointing* (1973, 1974, CCC, Ottawa); and *Pastoral Care of the Sick: Rite of Anointing and Viaticum* (1983, CCCB, Ottawa); in these books, readings and psalms are placed within the rites, with further texts included toward the end of the book.

Preparing for the sacraments: One very good way of helping people to prepare to celebrate any sacrament is to let them listen to and reflect on the ritual readings, and pray some of the responsorial psalms. As well, they may consider what the prayer texts are asking for them, and what is expected of them when they have celebrated this sacrament. This is not a process to be hurried, but one that requires calmness and time to reflect.

In preparing for a wedding, for example, the couple could be invited to read and reflect on each of the scripture passages, begin to grasp the wide love God has for us — the same love that God wants them to reflect in their lives — and gradually select the texts that speak in a particular way to them and to the local community of faith.

In the Liturgy of the Hours

The renewed liturgy of the hours is a way of praying with the scriptures according to the spirit of the various hours of the day, days of the week, and seasons of the year.

Praying with the scriptures: The liturgy of the hours uses the psalms and other scriptural canticles as hymns of praise. Shorter or longer passages of scripture are proclaimed and heard with faith. Responsories and versicles are based on lines from scripture. In addition, hymns, intercessions, and passages from various writers in the Church’s life are part of the prayer of the hours.

Format of the hours: Each of the hours includes a hymn, psalms, a reading from scripture, a responsory or verse, and a concluding prayer. Some hours include intercessions and other additional material.

- Morning and evening prayer: These are the key times in the liturgy of the hours (Liturgy constitution no. 89a [89]):

  □ Introductory rites
    versicle and response
    [invitatory and Ps. 95, 100, 67, or 24 may begin morning prayer]
    hymn

  □ Psalms
    morning: psalm, canticle from Hebrew scriptures, psalm of praise
    evening: two psalms, New Testament canticle

  □ Word of God
    reading
    responsory
    gospel canticle (morning, Zechariah; evening, Mary)
    intercessions
    Lord’s prayer
• Concluding rite
  concluding prayer
  blessing

• Prayer during the day (midmorning, midday, midafternoon):

  ○ Introductory rites
    versicle and response
    hymn

  ○ Psalms
    three psalms

  ○ Word of God
    reading
    versicle and response

  ○ Concluding rite
    prayer
    versicle and response

• Office of readings:

  ○ Introductory rites
    versicle and response
    invitatory (Ps. 95, 100, 67, or 24)
    hymn

  ○ Psalms
    three psalms
    versicle and response

  ○ Word of God
    reading from scripture
    responsory
    reading from the Church’s tradition
    responsory
    [You are God — Te Deum, on Sunday]

  ○ Concluding rite
    prayer of the day
    versicle and response

• Night prayer:

  ○ Introductory rites
    versicle and response
    [examination of conscience, penitential rite]
    hymn

  ○ Psalms
    One or two psalms
• Word of God
  reading
  responsory
  gospel canticle (Simeon)

• Concluding rite
  prayer
  blessing
  anthem in honor of Mary

• Gospel vigil: The office of readings may be extended on Saturday evening, and be celebrated as a gospel vigil (see Gospel vigils, in Bulletin 58, page 120: and The Liturgy of the Hours, toward the end of each volume):

  • Introductory rites
    versicle and response
    invitatory (Ps. 95, 100, 67, or 24)
    hymn

  • Psalms
    three psalms
    versicle and response

  • Word of God
    reading from scripture
    responsory
    reading from the Church’s tradition
    responsory

  • Vigil rite
    three canticles
    gospel
    [homily]
    You are God — Te Deum

  • Concluding rite
    prayer of the day
    versicle and response

**Principles of renewal:** The key idea behind the renewal of the liturgy of the hours is this: it is a prayer using the scriptures, in tune with the time of day when it is prayed. It is the prayer of the whole people of God, Christ and ourselves, and is not reserved to clergy and religious. These principles are described in greater detail in the Constitution on the liturgy, nos. 83-101 [83-101]); in the General Instruction of the Liturgy of the Hours; and in

---

Bulletin 58, *Day by Day We Give Him Praise*. Further references on the liturgy of the hours are given in Bulletin 61, pages 314-315; and in no. 101, page 280.

**Variety of books:** The full office is contained in *The Liturgy of the Hours* (1975, 1976, Catholic Book Publishing Company, 257 West 17 St., New York, NY 10011). *Christian Prayer*, a one-volume version, is published by several companies: see reviews in Bulletin 58, pages 117-120.

**For better celebration:** Since they are so brief, the readings from scripture need to be proclaimed carefully, and listened to with faith. They are best followed by a moment of silent reflection, allowing each member of the community to pray personally. Each psalm is followed by the doxology, *Glory to the Father*, and by a moment of silent prayer; then the presider says a psalm prayer to summarize the prayer of the community. The Council urges us to deepen our understanding of the scriptures, with particular attention to the psalms (Liturgy constitution, no. 90 *[90]*); see also Bulletin 75, *Praying the Psalms*.

**Pastoral office:** During the 1970s, a number of publications began to adapt and simplify morning and evening prayer in order that they may become parish celebrations once more. One example of this is seen in CBW II, nos. 61-79. Further suggestions for other choices are given in the choir edition; see also *Music for daily prayer*, in Bulletin 101, pages 312-313.

**In Other Rites**

**Funerals:** A greatly expanded set of scripture texts for wakes and funeral liturgies is provided in the ritual lectionary, nos. 789-799, including a number of readings for the funerals of children. A wake or vigil service may take the form of a bible celebration, or morning or evening prayer, using appropriate psalms and readings.

Four suggested wake services (two for adults, two for children) are included in *Catholic Funeral Rite* and in *Rite for a Catholic Wake* (1973, CCC, Ottawa); further outlines are suggested in the pastoral notes of the Canadian ritual (no. 6, pages 11-14). On music, see CBW II, choir edition, nos. 48-49. See also *Prayer vigils and wakes*, in Bulletin 84, pages 119-124.

**Blessings:** The new Roman ritual book on blessings⁶ proposes that the usual celebration of a blessing is arranged in this order (see Introduction, no. 20):

- Introductory rite
- Proclamation of the word of God

---

Praise and petition
praising God's goodness
asking God's help

Concluding rite

Many models of blessings were developed in Bulletin 49 and subsequent issues for use in Canada. These are listed in Bulletin 61, pages 288-289, and in no. 101, page 262, and are included with many other blessings and prayers in A Book of Blessings (1981, CCCB, Ottawa). Helpful information on designing and celebrating blessings is contained in A Book of Blessings, pages 23-32, and in Bulletin 49, pages 159-163. As a general rule today, blessings are celebrated within a service of the word.

* * *

Word and life: Our life needs to be guided by God's word, and to reflect more and more God's will for us. As we become more open to the influence of the Holy Spirit, as we let the word become a lamp for our feet on the path of life, we can allow God to lead us and help us as we follow Jesus in loving service.

In the liturgy, we are given many opportunities to hear God's word as it is proclaimed in the midst of our sisters and brothers in the faith. But for liturgy to be authentic and true, it must flow from our daily life and lead back into it (see Bulletin 99, pages 163-165; other references are given in no. 101, page 275).

How are you letting liturgy and life work together?

WORD SERVICES IN PAST ISSUES

Many articles and references on the liturgy of the word have appeared in past issues of the Bulletin. These are listed in detail in our two index issues, Bulletin 61 (1965-1977) and Bulletin 101 (1978-1985):

<table>
<thead>
<tr>
<th>Topic</th>
<th>Bulletin 61</th>
<th>Bulletin 101</th>
</tr>
</thead>
<tbody>
<tr>
<td>Liturgy of the word</td>
<td>pages 318-320</td>
<td>pages 282</td>
</tr>
<tr>
<td>Bible services</td>
<td>285-287</td>
<td>261-262</td>
</tr>
<tr>
<td>Readers</td>
<td>328</td>
<td>284</td>
</tr>
</tbody>
</table>

These index issues may be ordered from Publications Service, CCCB, 90 Parent Avenue, Ottawa, Ontario K1N 7B1.
BIBLE SERVICES

Bible celebrations

Becoming Familiar with Bible Celebrations

Bible celebrations: In this Bulletin, we are using “bible service” and “bible celebration” as meaning the same thing. A “word service” or “liturgy of the word” can refer either to a bible celebration or to that part of a larger celebration (such as a eucharist or sacramental liturgy) in which the word is proclaimed.

Before Vatican II: Most Catholics were familiar with a simple structure of the Mass, seeing it in two distinct parts, the “Mass of the catechumens” and the “Mass of the faithful.” Few understood the meaning or structure of the office. Various devotions and novenas had freeflowing forms, and the scriptures were frequently not part of them. Litanies and prayers of petition were common. Wakes usually consisted of the rosary. Occasionally a holy hour would incorporate one or more readings from God’s word. In general, the idea that God is speaking to us and we respond to this word was not part of our devotional life.

A new type of liturgical celebration: For most Catholics, the type of celebration mentioned in the Liturgy constitution (no. 35: 4 [35]) was something new, an innovation. They did not recognize its relationship to the word services in the rites they already celebrated in Latin. It was only when all the sacramental rites were renewed (see pages 15-17, above), that we began to see that the liturgy of the word is basically the same in all our liturgical celebrations, and that these “new” bible services represent a direct link with our liturgical tradition.

Description: The Council did not describe these celebrations, but simply called them services of God’s word (“sacra Verbi Dei celebratio”), and encouraged them on certain occasions:

- The night before greater feasts (vigils)
- Some weekdays in the seasons of Lent and Advent
* Sundays:
   - sometime during the day
   - when a priest is not available to preside at the eucharist, the bishop may authorize a deacon or another person to preside over a bible celebration

* Feast days

**Development and growth:** Bible celebrations caught on relatively easily in the 1960s and 1970s. Holy hours using this format, penance celebrations, vigil services, and wakes developed soon, and were used widely. Then, in the midst of greater participation in the Mass and the sacraments, all other devotions seemed to be laid aside for a while.

**Value of these celebrations:** After some years of using bible celebrations along with our other renewed rites, we came gradually to recognize their value: they enable us to listen to God's word and to respond in faith by silence, prayer, song, and action, while in a communal setting with our brothers and sisters in Christ. They also make it possible for us to enter again and a little more fully into the Easter mystery of Jesus, and to relate our life to his dying and rising. Sometimes in a setting which may be less formal or solemn than other liturgical rites, they help us to relax in the presence of the Lord Jesus, to bask in the light of his word, and to face ourselves in his sight by the grace of his Spirit.

**Time for a new beginning:** Today we can see some fresh opportunities to celebrate bible services in communities, families, classes, and small groups. These services can be designed to be as simple or elaborate as we desire, formal or informal, short or long. They can be planned and celebrated ecumenically without embarrassment or holding back. One whole area, mentioned by the Council, has now become part of our nation's worship life: Sunday celebrations led by lay persons (see Bulletin 79). Blessings are now celebrated in the context of a bible service, and are enjoying a new resurgence.

**Structure and Flow**

To understand bible celebrations better and benefit more from them, we need to grasp the way their parts relate to one another so that the celebration is indeed a unity rather than a collection of disconnected parts.

**Structure:** A good bible celebration is not a collection of miscellaneous elements thrown together in a haphazard manner, but rather a carefully designed construction. At its most simple, it consists of a reading from God's word and our response by silent reflection, prayer, song, and action.

- **Variety of forms:** These simple ingredients may be arranged in many ways. As well as the forms described for the eucharist (pages 14-15,
above), sacraments (pages 15-17), liturgy of the hours (pages 17-20), and other rites (pages 20-21), we may work on these variations, with several readings and forms of response:

- **Simple form:**
  - God's word
  - our response

- **More developed form:** Liturgy of the word and response:
  - reading
  - silence
  - psalm or hymn
  - gospel reading
  - silence
  - shared reflection
  - intercessions

- **Fully developed form:** As in the outline for the lenten penance celebration on page 45, or in the usual Sunday liturgy of the word, or in one of the hours of daily prayer.

  **Beginning and ending:** It is always desirable to have a simple beginning (one or more of: prayer, silence, hymn, music, procession, introductory words, greeting, sign of the cross), in order to weld the group into one and to move into the celebration. Similarly, a simple ending (one or more of: blessing, prayer over the people, dismissal, hymn, music, recessional) can help to complete the celebration and to move from prayer to daily life. The beginning and conclusion can be quiet or more formal according to circumstances and needs, but should never be too long or too complicated.

  **Flow:** A carefully prepared celebration will have a flow, a sense of direction, moving from a definite beginning through God's word to our response to a conclusion.

  When designing a celebration, planners need to take the flow into account, so that God's word is followed by our response in one or more ways. Elements in the celebration must make a contribution to its action, and not simply be inserted here or there without a purpose.

  After the first draft is done, the planners should look at the overall effect, see where its climax comes, and not let the flow simply dribble away or be torpedoed by contrary emphases or extraneous material.

---

• **Picturing the flow:** Sometimes it helps us in the planning stage to sketch the flow of our celebration design in this way:

![Diagram of celebration flow]

- **Introduction:** Rising into the action of the liturgy of the word;
- **Liturgy of the word:** Peak for God's action (readings), valley or high plateau for our response:
- **Conclusion:** Peak for God's action in the blessing, and return into our daily living.

What is the shape of some of the celebrations outlined on pages 14-21? of the penance celebration on page 45? of the peace celebration on page 54? What is the shape of your celebration? Is there room for improvement in any of these outlines?

**Designing a celebration:** Helpful notes on *Designing a bible service* are given in Bulletin 81, pages 226-229.

**Ministries:** Like all liturgical celebrations, bible services are to be orderly celebrations of the whole assembly: everyone present is a full participant by right of baptism, exercising a share in the priesthood of Jesus Christ (assembly), while some of them are helping the others to have a better celebration (ministers); one of the ministers is in charge (presider), but as a servant to all. (See Liturgy constitution, nos. 28-29 [28-29].) Ministries are not a luxury, not a role of domination, but a role of service with Jesus the servant (see Mk. 10: 42-45).

In all forms of the renewed liturgy, ministries help us to recognize who we are and what we are doing. When a reader is proclaiming God's word, the rest of us sit quietly, recognizing that God is speaking to us through this person's words. When a prayer leader is saying a prayer in the name of all, when another minister is presenting petitions for our response, or when a person or group is leading us in song, we see Jesus’ Spirit guiding us in our community prayer, and understand that Jesus himself is present in our midst. When we pray in the liturgy, we are joining with Jesus in offering praise and glory to God, and in praying for the salvation of the world.

• **Presiding:** Who presides at a bible celebration? In a formal celebration in church, it may be most appropriate for the presbyter, deacon,
or pastoral minister to preside; at other times, whether in church or elsewhere, it may be one of the community members. Abilities, gifts, and talents for celebration may be taken into consideration.

Preparing to Celebrate a Service of the Word

Many occasions for celebration: When can we have a bible celebration? Any time is appropriate. Many examples of occasions for celebration are listed below on pages 29-30. The occasions and outlines in this Bulletin are given to encourage further creativity in your communities and families.

Positive ideas for your services: Not every celebration has to look like the service of the word at Sunday Mass, nor does every celebration have to be totally different or unique. A balance is needed between stability (similarity of forms, familiarity) and variety: perhaps it is wise to seek a variety of forms within the basic traditional framework of liturgical celebration in the Western Church. Creativity in many forms is encouraged, and bible celebrations permit us great freedom.

In planning a bible celebration, as in any liturgy, we need to remember that celebrations are more than words: silence, symbolic actions, movement, gestures, quiet music, and song are also part of the worship we offer with our whole embodied personalities. See also Bulletin 94: Gestures and Symbols; no. 89, Children Learn to Celebrate.

Many ideas for celebration are offered in back issues of the Bulletin. These references are gathered in Bulletin 61, pages 285-287; and no. 101, pages 261-262.

Not limited to church: These celebrations can take place at home, school, outdoors, and anywhere people gather for work, play, learning, eating, or praying.

- Family celebrations: Brief, simple celebrations can be used at home to mark birthdays and anniversaries, to pray for strength or guidance in times of sorrow or need, and to express thanks in times of joy. We can have short celebrations at the beginning or end of a new season (civil or liturgical calendar), to celebrate the feast of our patron saints, or to ask God's blessing. Morning and evening prayer can be simple, and adapted from the liturgy of the hours (see pages 17-18, above). Any bible celebration at home can be as simple as a brief reading, silence, sharing reflections, and prayer for others.


26
• **Groups:** Parish groups, ecumenical gatherings, and other organizations may join together for a short prayer service according to the nature or purpose of their meeting. It is always appropriate to begin or end a meeting with a short form of morning or evening prayer.\(^3\)

• **Classes:** Groups of students can also prepare or celebrate bible services in church or school, in the classroom, outdoors, or wherever they are. The Canadian catechetical program of the National Office of Religious Education encourages simple celebrations throughout the year.

* * *

**Helpful reading and resources:** Many prayers, celebration outlines, and suggestions for good worship in a variety of areas are provided in *A Book of Blessings* (1981, CCCB, Ottawa).


We may benefit from our traditional prayer forms and learn to develop new prayers. See Bulletin 80: *Exploring our prayer forms,* pages 176-180; *Brief prayers,* pages 181-182; *Praying with the scriptures,* pages 170-172; and *Spontaneous prayer,* pages 173-175. On psalms in bible celebrations, see Bulletin 75, page 176.

A short form of intercessions for evening prayer is given in *The Liturgy of the Hours* (1975, Catholic Book, New York): vol. 3, pages 1952-1955; vol. 4, pages 1964-1967. Brief petitions may be developed along these lines, and a response could be sung by the community. Another list of petitions is given in Bulletin 58, page 128; see also *A Book of Blessings,* pages 282-283.

Many helpful references are given in *Directory for Masses with Children, with Index* (1985, CCCB, Ottawa), see no. 14 [2147], and references under “Word of God” on page 27.


\(^3\) See *Ecumenical Services of Prayer,* prepared by the Consultation on Common Texts (1983, Paulist, New York; and 545 Island Rd., Ramsey, NJ 07446): reviewed in Bulletin 92, page 60.
Let's Celebrate Through the Church's Year in the Family, by Tony Castle (1984, Hodder and Stoughton, 47 Bedford Sq., London WC1B 3DP).


High School Scripture Services, by The Religion Teachers' Association, Archdiocesan School Board of Chicago (1966, Argus Communications, 3505 N. Ashland Ave., Chicago, IL 60657).


As they are received, other suitable books will be reviewed in future issues of the Bulletin.

CATCHING UP ON BACK ISSUES

As we begin a new calendar year, it is a good time to look at our issues of the National Bulletin on Liturgy. Are there copies missing, perhaps on one-way loan to others? Are some issues worn out from regular use? Are there some which could be given to each member of our liturgy committee or to other ministers?

Issues available: The following issues of the Bulletin are still available:

- Red covers (1965-1970): A few copies of nos. 10, 12, 13, 15, 19, 25, and 27 are still available; these may be helpful in completing sets, but are mostly out of date. All other issues between nos. 1 and 31 are out of print, and are no longer available.

- Green covers (1972-1986): Four issues are out of print (nos. 32-33, 37, 59). The rest, nos. 34-36, 38-58, 60-102 are in print, but some of the earlier issues are in short supply.

Why not make a list of back copies you need for your personal, parish, or community library, and send it today to:

Publications Service, CCCB
90 Parent Avenue
Ottawa, Ontario
K1N 7B1
Many celebrations during the year

Many suggestions are offered in the Canadian liturgical calendar for celebrating bible services during the year. In this article, we offer some ideas for liturgy committees that wish to develop some of these services more fully, and to celebrate them at appropriate times. These occasions or events may be celebrated formally or informally in church, or in a simple way by small groups, classes, and families.

The celebrations outlined in the following pages include:

- **Sunday, day of the Lord:**
  1. Preparation for Sunday
  2. Sunday celebration led by a lay leader
  3. Liturgy of the word with children

- **Advent:**
  4. Seasonal celebration
  5. Penance celebration
  6. Carol service

- **Christmas season:**
  7. Christmas week
  8. New year's eve (December 31)
  9. World day of prayer for peace (January 1)

- **Ordinary time:**
  10. Week of prayer for Christian unity (January)
  11. Candlemas (February 2)
  12. Blessing of throats
  13. World day of prayer (first Friday in March)

- **Lent:**
  14. Ash Wednesday
  15. Seasonal celebrations
  16. Penance celebration early in Lent
  17. Penance celebration before Holy Week

---

1. *Guidelines for Pastoral Liturgy — Liturgical Calendar 1985-1986* (1985, CCCB, Ottawa). Helpful references and resources are often indicated in the calendar for these services.

2. Services for peace may be celebrated at any time during the year. See further notes in the calendar under the first Friday in March, July 1, August 6 and 9, November 11, and December 31.
Background for planners: The outlines in the following pages are offered as helps for those who are planning and designing bible celebrations, and may be developed according to the needs, abilities, and other circumstances of the local community of faith.

Sunday, Day of the Lord

The Second Vatican Council invited us to celebrate a bible service as one way of preparing for or observing the Lord’s day (Liturgy constitution, no. 35: 4 [35]). These brief outlines may be developed for use at home, in the community, in the parish, or with a particular group, according to local needs.

1. Preparing for Sunday: This may be used by a group of ministers, by people who are working together on the Sunday homily, or by a family in preparation for the Lord’s day:

   - Introductory rite
   - silence or hymn
   - prayer: opening prayer or alternative form
2. Sunday celebration led by a lay leader: When the community is unable to have Mass celebrated on the Lord's day, they may gather for a celebration of the word, sometimes with communion distributed during the celebration. Bulletin 79, *Sunday Liturgy: When Lay People Preside*, offers many practical helps to leaders and to those who plan these celebrations. This outline may be followed:

- Introductory rites
  - procession and hymn
  - sign of the cross and greeting
  - another introductory rite
  - opening prayer or alternative

- Liturgy of the word
  - first reading and silence
  - responsorial psalm
  - second reading and silence
  - gospel acclamation
  - gospel
  - reflection on the word of God, and silence
  - [blessings on appropriate occasions]
  - prayer of the faithful
  - [sign of peace]
  - collection

- Prayer of thanks and praise
  - prayer of praise

- [Communion rite
  - procession with sacrament
  - Lord's prayer
  - [sign of peace, if not already shared]
  - communion
  - silent prayer
  - song of praise
  - prayer after communion]

- Concluding rite
  - blessing
  - dismissal
  - recessional
A variety of texts and pastoral notes, including ideas for celebration throughout the liturgical year, may be found in Bulletin 79. See also A Book of Blessings as a further helpful resource.

3. Liturgy of the word with children: In 1973, the Directory for Masses with Children suggested two directions for celebrations of the eucharist with children:

— Masses with children, in which a few adults take part: The bulk of the Directory discusses this question in nos. 20-54 [2153-2187], and suggests many ways of encouraging lively participation and widely adapted rites.

— Masses with adults, where some children take part: this would include the normal Sunday celebrations in our parishes. As well as pointing out ways of making the children feel more welcome during the celebration, the Directory suggests the possibility of a separate liturgy of the word with the children: see Adult liturgies with children present, in Bulletin 63, page 115.

° Centered in the word: Perhaps the most important thing that can be said about the liturgies with children is that they are to be bible services, centered in God's word: they are not entertainment sessions. It is strongly recommended that the children be exposed to the word of God, based on the same readings — at least the gospel text — heard by the adult congregation. The lectionary is the Church's catechism (see Bulletin 56, pages 293-295; no. 60, pages 221-233), and provides a steady, constant, and continuing entrance into the main truths of our faith and its daily living.

Another way of expressing this truth: The Church's own program for forming us, both adults and children, is to be found in the Sunday lectionary. It is in this way that the Spirit is guiding us. We do not need other programs to replace the Sunday readings; instead, we need to explore the riches we have, and benefit from them more fully.

° Gathered in age groupings: It is better, where possible, to group the children with their peers. A fully developed program would include three age groups: nursery and kindergarten children, those in grades 1-2, and those in grades 3-5.

° Embodied liturgy: Liturgy must go far beyond words. This is true for adults, but especially vital for worship with groups of children. Wordy celebrations — "liturgy of the words" — are not helpful. Children need to participate with their entire persons, by movement, gesture, action, song, listening, silence (see Directory, nos. 30-37 [2163-2170]; Liturgy constitution, no. 30 [30]). But at the heart of this type of action must be the message of God's word, to which they are responding with faith.

Children's Word Liturgy, by Sister Marjorie Moffatt, SNJM (1984, Novalis, Box 9700, Terminal, Ottawa, Ont. K1G 4B4): see review in Bulletin 96, page 317. The age groups suggested above are described in this most useful booklet.

Masses with Children/Masses of Reconciliation (1975, CCC, Ottawa); book for the presider, with music for acclamations. The eucharistic prayers for Masses with children are now contained in the Canadian sacramentary (1983, CCCB, Ottawa).

Directory for Masses with Children, with Index (1985, CCCB, Ottawa).

Les Enfants Célèbrent (1975, CCC, Ottawa): two volumes, a pastoral guide and a celebration booklet: helpful for all who understand French.

Many prayers and blessings for children are listed in A Book of Blessings, page 365.


Advent

Advent is a joyful season, one of expectation and hope. In our liturgies we look forward to Christ's coming among us as judge at the end of time, and as our savior at the first Christmas and in our celebrations now.

4. Seasonal celebration: This may take the form of morning or evening prayer, following the format in CBW II, nos. 61-79.

- Format:
  - Introductory rites
  - Psalms
  - Word of God
  - Praise and intercession
  - Concluding rite

Other celebrations could be in the form of a simple or more developed bible service, using Advent texts. (See outlines on pages 14-21, above.)

- Resources: CBW II, choir edition: evening prayer, nos. 61-71; morning prayer, nos. 72-79; Advent, nos. 109-111; index: nos. 735, 757, 781, 809; see also Music for daily prayer, in Bulletin 101, pages 312-313; no. 67, pages 22-24; and no. 70, pages 167-169.

  Bulletin on Advent: nos. 36, 41, 55, 85.

5. **Penance celebration:** During this celebration, we are more open to hear God’s word calling us to repent and to turn back to the Lord Jesus. The prayers of the community for all its members and for all sinners is surely heard by our God. (See also pages 45-47, below.)

- **Format:** The service may follow this order:
  - Introductory rites
  - Liturgy of the word
  - Liturgy of sorrow
  - Concluding rites

- **Resources:** Sample celebrations for Advent are given in Bulletins 36, 41, 46, 51, 55, 61, 66, and 71.

  *Penance Celebrations* (1981, CCCB, Ottawa): 167 pages of guidance, 15 sample celebration outlines, 15 examples of examinations of conscience, many other helpful prayers and suggestions.

  *Rite of Penance* (1975, CCC, Ottawa): Introduction, nos. 36-37, 40b [3101-3102, 3105]; sample celebrations are given on pages 113-158.


  Bulletin 101, page 297, lists other references on penance celebrations; see also Bulletin 61, pages 286-287.

  CBW II, choir edition, nos. 29-32.

  See also Bulletin 52, *Reconciliation and Forgiveness*; and no. 88, *Reconciliation in Our Life*. Many other references are given in these issues.


6. **Carol service:** Derived from the office of readings (matins), the festival of nine lessons and carols is a musical tradition that has come to us from England. It may be celebrated toward the end of Advent.

- **Format:**
  - Introductory rites
    - candlelight procession, with carol
    - opening prayer
  - Liturgy of the word
    - first reading
    - carol
    - second reading
    - carol
    - third reading
    - carol
    - fourth reading
    - homily or reflection
    - carol

34
Christmas Season

During this season, we celebrate the incarnation and birth of God's Son as one of us, our brother and our Lord. We praise and thank our heavenly Father for sending the Son to be a member of the human family. We continue to remember this great sign of God's love for us (see Jn. 3: 16; 1 Jn. 3: 16). Jesus is the visible sign or sacrament of God's glory and love for us, which we can recognize only by faith. Our Lord has come to restore all creation to the will of God and to lead all things into the kingdom. By his dying and rising, Jesus has reconciled us to the Father, and calls us to share in everlasting life. (See prefaces 3-5.)

7. Christmas Week: A quiet reflective celebration may be held in homes for the aged, hospitals, or other places where people are unable to get out for many of the seasonal festivities. The celebration may be brief, and could take place just before the noon or evening meal.

- **Format:** A simple service is outlined here. This may be developed and extended according to circumstances.

  - Introductory rites
    - Christmas carol
    - introduction
    - prayer

  - Liturgy of the word
    - reading (Heb. 1: 1-4; or Titus 2: 11-14)
    - silence
    - responsorial psalm (seasonal)
      - or *Glory to God in the highest* (sung)
    - gospel (Lk. 2: 15-20; or Jn. 1: 1-5, 9-14)
    - reflection
    - silence
    - prayer of the faithful (or Christmas litany)
    - hymn or carol
Concluding rites:

Our Father
blessing
sign of peace


The liturgical texts of the Christmas season are our first resource: see lectionary, nos. 13-21, 203-219, and 696-700; Canadian sacramentary, pages 118-153, and seasonal prefaces (nos. 3-7), pages 430-439. Many of these texts are contained in Sunday Mass Book, pages 89-139 and 598-601.

Music: see CBW II, choir edition, nos. 124-132, and index references given in no. 124.

Christmas litany: see A Book of Blessings, pages 205-206; Bulletin 85, page 176.

8. New year’s eve (December 31): Pastors might wish to encourage members of the community of believers to assemble for an hour of prayer (not necessarily in church) before they go off for their new year celebrations. Similar services, even for brief periods, may be held during the day in religious houses, in homes for the elderly, hospitals, and other communities.

Introductory rites

sign of the cross
hymn
introduction
prayer: see A Book of Blessings, page 213

Liturgy of the word

reading or gospel
silence silence
psalm or hymn
gospel acclamation
gospel
homily or reflection
intercessions or litany
Lord’s prayer
gesture of peace

Concluding rite

invitation into a new year of service
blessing
hymn

The celebration may be followed by a social gathering, if desired.

Suitable themes in this celebration could include: reviewing the past year spiritually (with repentance and thanksgiving); looking forward in faith to beginning a new year in the service of God, the people of God, and the world; God’s people are a year nearer to eternity; prayer for peace in the world.
Where no celebration is held on January 1, the peace theme may be included in the above celebration, or the peace celebration may simply be transferred to December 31.

9. World day of prayer for peace (January 1): People gathered today in family celebrations may be encouraged to pause for a few moments at the beginning of the year to discuss their longing for peace in the world; and to consider their personal and family responsibility to work and pray for peace during this new year.

A family may wish to include a prayer for peace in its celebration today. This may be done by a prayer during the grace at the beginning of the meal, or they may spend a few moments before or after dinner to pray for peace in our world. The celebration need not be formal. All may gather in the sitting or recreation room, or around the family table.

Three formats are suggested below.

- **Simplest form**: A prayer at the beginning of the new year and a prayer for peace are said at the family table. See *A Book of Blessings*, pages 214 and 279.

- **Another form**:
  
  □ Opening
  
  some words about peace  
  prayer

  □ God's word
  
  reading  
  silent prayer  
  psalm  
  sharing of thoughts on peace  
  family resolution  
  intercessions, or a litany for peace (page 55, below)
  
  *Our Father*

  □ Conclusion
  
  blessing  
  sign of peace shared by all

- **For larger gatherings**:

  □ Opening
  
  a word on our need for peace in the world  
  prayer

  □ God's word
  
  reading  
  silence  
  psalm (possible refrain: *In God's will is our peace* — Dante)
prayers for peace: prayer of the faithful,  
with spontaneous petitions added by those present;  
or a litany for peace: see page 55, below.

Our Father

☐ Conclusion

blessing

*Lamb of God* (preferably sung)

sign of peace shared by all

- **Resources:**

  Lectionary: nos. 831-835.

  Prayers: Sacramentary, opening prayers for these Sundays in ordinary time: 2, 3, 8, 10, 27; alternative opening prayers for Sundays 2, 3, 8, 12, 18, 21, 22, 24, 31; see *A Book of Blessings*, pages 214, 279; Bulletin 96, page 297. A prayer may be based on 2 Cor. 13: 11.

  *Guidelines for Pastoral Liturgy:* see notes on Jan. 1, first Friday in March, July 1, Aug. 6 and 9, Nov. 11, Dec. 31.


  See also *Peace in our world*, in Bulletin 96, pages 294-297.

  The parish bulletin could mention warring areas in the world which need our prayers; and perhaps other suitable intentions: peace in our homes, community, parish, among Churches, among different religions; other pressing needs.

* * *

*Blest are those with heart so pure:  
God indeed are they to see.  
Blest are all who work for peace:  
they are known as children of God.*

See Mt. 5: 8-9

**Ordinary Time**

Ordinary time is the period of the year outside the strong seasons of Advent-Christmas and Lent-Easter. It comes in two sessions: between the Baptism of the Lord and Ash Wednesday, and between Pentecost and the beginning of Advent. This season is quiet, restful, and reflective. Its center each week is the Sunday celebration, and it is influenced by the gospel passage of the Lord’s day Mass. The calmness of ordinary time is like the period during which the seed of God’s word begins to grow within our hearts and lives, quietly and imperceptibly.

10. **Week of prayer for Christian unity** (around January 18-25): Christians of different denominations are invited to come together to reflect on God’s word and to pray for growing unity among all who believe in Jesus as
Lord. One or more celebrations may be held during this week, during Lent or the Easter season, around Pentecost, or at any suitable time.

- **Home celebration:** A family may use or adapt this outline for prayer. It is appropriate to invite some neighbors or friends who are members of other Christian Churches to join in planning and celebrating this time of prayer.

  - Introduction
    - hymn
    - prayer
  
  - Liturgy of the word
    [reading from scripture, silence]
    Ps. 23
    gospel
    time of reflection: *What can we do to bring about greater unity?*
    litany for unity among Christians: page 40
    *Our Father*
    gesture of peace
  
  - Conclusion
    *May God our Father bless us and make us one, and fill us with the love of Christ, and guide us by the work of the Holy Spirit, now and for ever. Amen!*
    hymn

- **Community celebration:** This order of service may be developed by representatives from various Churches for use with a combined congregation, community, or large group taking part in a conference or convention.

  - Introductory rites
    - opening hymn
    - introduction
    - prayer
  
  - Liturgy of the word of God
    - reading from scripture
    - silent reflection
    - responsorial psalm, or other response
    - gospel
    - homily or reflection
    - prayer of sorrow for disunity
    - rite of peace
    - litany for unity among Christians: page 40
    - *Our Father*
    - gesture of peace
  
  - Concluding rites
    - blessing
    - commission or dismissal
    - hymn
• Resources:

Lectionary, nos. 811-815.

Prayers: A Book of Blessings, pages 215, 192, 280, 334; Bulletin 70, pages 89, 91; no. 96, pages 314-315; no. 98, pages 96, 121. A litany for unity among Christians is given below.


• Litany for unity among Christians: This litany may be prayed at any suitable time, with a group or alone:

Jesus, our Lord and our brother,  
send your Spirit into our hearts:

R. Lord, make us one in your love.

Help us to walk with you each day  
by living according to your gospel: R

Increase the desire for unity  
in the hearts of all who believe in you: R

Teach us to live each day  
in keeping with the promises of our baptism: R

Bring divided believers together  
around the tables of your word and eucharist: R

Guide our leaders and teachers,  
and give us strength to work for unity: R

Fill your people in all nations  
with a strong desire for unity: R

Bless our families and congregations,  
and let our lives proclaim you as Lord: R

Let our lives be filled  
with the desire to serve and to forgive: R

Forgive us our sins against unity,  
and bring us all together in your Spirit: R

Jesus,  
make us one in you: R

With Jesus, who invites us to be one,  
we pray to the God of love:  
Our Father . . . .

All may share a gesture or kiss of peace.

11. Candlemas (February 2): The normal celebration of the blessing of candles takes place during the Mass of this day, as given in the sacramentary (Canadian edition, pages 653-654). In a community where there is no priest present, a deacon or duly appointed lay leader may preside at a bible service, using the following outline. Unlighted candles are distributed to the people before the celebration begins.
• **Blessing with procession:** This form is particularly appropriate in the morning or during the day:

- Introductory rites
  - song of light (CBW II, choir edition, index, no. 789)
  - introduction (see sacramentary, page 653)
  - opening prayer

- Liturgy of the word
  - readings and psalm as in lectionary (no. 524)
  - silent prayer
  - homily or reflection

- Liturgy of the blessing
  - prayer of thanksgiving or blessing (*A Book of Blessings*, pages 216 or 176)
  - all light their candles from the leader’s candle
  - procession of whole community with lighted candles,
    - singing canticle of Simeon (CBW II, no. 728)
  - candles are put out after the procession
  - general intercessions
  - sign of peace
  - *Our Father* (sung or said)

- Concluding rite
  - blessing
  - dismissal
  - [hymn]

• **Evening celebration:** If this rite takes place in the evening, it may be celebrated during evening prayer in this way:

- Introductory rites
  - procession in darkness with Easter candle
  - introduction
  - prayer of thanksgiving or blessing

- Psalms

- Liturgy of the word
  - reading from scripture
  - silent prayer
  - homily or reflection

- Praise and intercession
  - procession of whole community with lighted candles,
    - singing canticle of Simeon (CBW II, no. 728)
  - candles are put out after the procession
  - intercessions
  - *Our Father*
12. Blessing of throats (February 3): On this day, or at any time of the year, people may have their throats blessed as a prayer for protection against throat ailments and other forms of sickness or evil.

The celebration is held outside Mass, and may take place during a bible service.

- Introductory rite
  - hymn of praise
  - opening prayer

- Liturgy of the word
  - reading
  - silent reflection
  - gospel
  - homily

- Liturgy of blessing
  - blessing of candles: see *A Book of Blessings*, page 216
  - blessing of throats
  - general intercessions

- Concluding rite
  - blessing of all present
  - hymn of thanks

**Resources:** Fuller notes on developing this celebration, including suggested texts, are given in *Blessing throats*, in Bulletin 36, pages 277-279; the formula for blessing is given in *A Book of Blessings*, page 217, and in the current issue of *Guidelines for Pastoral Liturgy*, under February 3.

13. World day of prayer (first Friday in March): On this day, Christian men, women, and children are invited to take the time to pray together ecumenically. Each year this day recalls our Christian responsibility to be sensitive to the signs of the times so that we may bring a more authentic Christian dimension to the concerns of our world, our country, our community.

This day of prayer, which is celebrated in some 165 countries around the globe, can be an opportunity for moving toward a more important role
for prayer in the life of our Christian community. It is fitting to have such a day of prayer in Lent, when we are called to more fervent prayer for others. Each year, services prepared by the people of one country are made available as a help to those who take part in prayer with their sisters and brothers in Christ.

Lent

During Lent the Lord Jesus seeks to purify his Church by calling us to be faithful to our baptismal promises. By listening to God’s word more carefully, praying with greater fervor, and doing penance each day, we seek to be converted from our sins and to walk once more with Christ (see Liturgy constitution, nos. 109-110 [109-110]).

14. Ash Wednesday: Three distinct rites are possible on this day:

- **Service 1**: During the Mass of this day, the priest blesses and distributes the ashes. The rites are given in the sacramentary (Canadian edition, pages 155-156).

- **Service 2**: Priest outside Mass: It is fitting for this blessing to be celebrated within a service of the word. It may follow this outline (sacramentary, page 157):

  - Introductory rites
    - opening hymn
    - sign of the cross
    - greeting
    - prayer: collect of the day

  - Liturgy of the word
    - reading: see lectionary, no. 220
    - silence
    - responsorial psalm: proper or common psalm (CBW II, nos. 134-136)
    - reading
    - silence
    - gospel acclamation, lenten form: sung
    - gospel
    - homily

  - Liturgy of the blessing
    - blessing of ashes
    - distribution of ashes
    - general intercessions

  - Concluding rites
    - Lord’s prayer
    - blessing or prayer over the people
    - closing hymn

43
• **Service 3:** A lay leader or deacon may preside at a bible service, using this outline. See also *A Book of Blessings*, pages 220-221.

  - **Introductory rites**
    - opening hymn
    - sign of the cross
    - greeting
    - prayer, or collect of the day
  - **Liturgy of the word**
    - reading: see lectionary, no. 220
    - silence
    - responsorial psalm (second reading, silence]
    - gospel
    - reflection on God's word
  - **Rite of giving ashes**
    - prayer over the ashes
    - distribution of ashes (see notes in *A Book of Blessings*, page 221)
    - general intercessions
  - **Concluding rites**
    - Lord's prayer
    - blessing
    - closing hymn

In preparing for any form of the service, it would be good to consider how the benefits of this celebration may be shared with the sick and shut-in members of the community.

• **Further resources:**

  - Litany for Lent (two forms) *A Book of Blessings*, page 218
  - History of Ash Wednesday Bulletin 86, page 198
  - Spirit of this day Bulletin 47, pages 31-33
  - Hymns Bulletin 42, pages 39-40
  - CBW II, choir edition, nos. 133-136

Other references are given in Bulletin 61, pages 307-308, and Bulletin 101, pages 277-278.

15. **Seasonal celebrations:** In Lent we are called to be more devoted in our prayer (Liturgy constitution, no. 109 [109]), to live up to our vocation as people of praise and prayer. The parish may encourage prayer in various ways during Lent: by workshops or sessions on personal and family prayer (see pages 12-13, above), by teaching people to pray the psalms or to pray with the whole bible; or by helping them to join in a pastoral form of morning or evening prayer at least once a week (see CBW II, nos. 62-79). As well, we may celebrate a greater number and variety of bible services during this season (see Liturgy constitution, no. 35: 4 [35]), taking advantage of the rich readings, prayers, and practices of the season, the good will of people, and the abundant graces to be shared during this time.

What celebrations were held in your community last Lent? What more can you do this year? What about an opportunity — at least once a week,
if not more often — for one or more of these: morning prayer, evening prayer, bible celebration, penance celebration, holy hour with exposition (see page 52, below), or an hour of prayer for sinners?

• Morning and evening prayer: See CBW II, nos. 61-79; Bulletin 101, pages 312-313; no. 67, pages 26-27; and no. 70, pages 153-157. Many prayers and suggestions are given in Bulletin 86, *Lent in Our Home*.

16. Penance celebration early in Lent: This celebration is designed to be celebrated in the format of evening prayer. It is appropriate for use during a retreat with priests or religious; in a day of recollection or renewal; with a parish or group during Lent or Advent; or within a parish mission. When the celebrating group is small in number, all may sit around the altar, lectern, and Easter candle.

- Introductory rites
  - hymn
  - during procession with Easter candle
  - opening versicle
  - brief introduction
  - opening prayer: collect or *berakah*

- Psalmody
  - Ps. 51, or another penitential psalm: Psalms 6, 32, 38, 102, 130, 143
  - Ps. 130, if not already prayed
  - Ps. 8 or 100

- Word of God
  - reading (not from gospel)
  - silence
  - hymn or responsory: e.g., LH 2:1 363, 271, 446, 422, 720
  - homily: God calls us to repentance, renewal, new life
  - examination of Christian living
  - silence (five minutes)
  - act of sorrow (in form of third penitential rite at Mass; may sing *Lord, have mercy*)

- Praise and intercession
  - gospel canticle
  - intercessions, including this group and all sinners

- Concluding rites
  - Lord's prayer (hands outstretched; sing, if possible)
  - collect
  - blessing
  - invitation to the sacrament
  - dismissal

* * *

Morning prayer: This penance service may be celebrated in the form of morning prayer. In this case, the order is as described above, but without the use of the Easter candle and the darkness.

Night prayer: Could a penance celebration be held during night prayer? This might not be suitable for several reasons: night prayer is an intimate service, a small group celebration, and is not intended primarily for a large congregation; it is to be celebrated just before going to bed, even if this is after midnight (GILH, nos. 29, 84 [3459, 3514]); the examination of conscience in night prayer is intended to flow from and lead to the eucharist; it does not lead immediately to the sacrament of reconciliation.

Resources:

Rite of Penance (1975, CCC, Ottawa): Introduction, nos. 36-37 [3101-3102]; list of readings, nos. 101-201; model services, pages 113-152; forms for examination of conscience, pages 153-159.

Penance Celebrations (1981, CCCB, Ottawa): a rich resource, with extensive pastoral notes, models, suggestions, and other helpful material.

17. Penance celebration just before Holy Week: The Rite of Penance recommends that several penance celebrations take place during Lent to invite people to be reconciled with God and neighbor and to prepare themselves to celebrate the Easter triduum. As well as having a celebration at the beginning of Lent, it is wise to make another one available just before Holy Week begins. In this way, those who have been called to repentance by the readings, prayers, penances, and activities of Lent may have the opportunity to celebrate the sacrament of reconciliation in some form of communal service (a better way, according to the Liturgy constitution, no. 27 [27]; see also Celebrating reconciliation early, in Bulletin 97, page 19).

Outline of celebration:

- Introductory rites
  - hymn
  - enthroning the word of God
  - greeting
  - opening prayer

- Liturgy of the word
  - reading from the word of God
  - meditative silence
  - psalm
  - second reading
  - acclamation (lenten form)
  - gospel reading
  - homily
  - prayer for sinners

---

4 See Rite of Penance (1975, CCC, Ottawa): Introduction, no. 13 [3078].
- Liturgy of sorrow
  examination of our Christian living
  silent prayer
  community act of sorrow
  acclamation

- Concluding rite
  Lord's prayer
  sacred action: sign of peace
  invitation to the sacrament
  blessing
  concluding hymn

The sacrament of reconciliation is celebrated individually after the communal celebration.

* Resources: * See Bulletin 62, pages 56-64, where the above outline is filled out. Fifteen services, with examinations of conscience, pastoral notes, and other resources, are given in *Penance Celebrations* (1981, CCCB, Ottawa).

18. Palms: In a community where no priest is available, a lay leader may preside at a service, using this outline:

- Introductory rites
  assembly in another place
  hymn
  sign of cross, greeting

- Liturgy of palms
  prayer of blessing
  gospel of palms: lectionary, no. 37
  procession with palms
  prayer

- Liturgy of the word: see lectionary, no. 38

- Prayer of praise

- [Communion rite]

- Concluding rite

* Resources: * Two prayers and further details are given in *A Book of Blessings*, pages 222-223. Other ideas are given in Bulletin 79, page 138, and in no. 97, page 116. For suggestions for morning or evening prayer, see Bulletin 97, pages 15-16, and no. 72, page 30.

19. Holy Thursday evening in a community without a priest: Members of the believing community may take part in one or more of these celebrations:

- *Morning prayer* (where they cannot gather in the evening, or as an additional service): See Bulletin 72, page 31; no. 97, page 32.

- *Service of the word:* A community meal or *agape* could take part before or after this evening celebration:
• Introductory rite

• Liturgy of the word
  readings from Holy Thursday Mass
  washing of feet

  [Communion rite: with the bishop’s permission]

• Concluding rite

• Eucharistic holy hour or bible service:

• Introductory rite

• Liturgy of the word
  readings from the lectionary, no. 40
  or from those listed in Bulletin 69, pages 110-115

  [Eucharistic devotion: with the bishop’s permission, a lay person may expose and
  repose the sacrament but may not give benediction: see Bulletin 69, pages 104-106]

• Concluding rite

• Evening prayer: See Bulletin 72, page 31; no. 97, page 32; CBW II, nos. 62-71.
  • Resources: Other celebration outlines are given in Bulletin 69, pages 118-122. See also Bulletin 79, page 138.

20. Good Friday in a community where no priest or deacon is available: The lay leader may preside over a brief service, using the texts in the sacramentary, or a bible celebration with the appointed readings.
  • Resources: Further references are given in Bulletin 79, page 139; no. 97, page 42; no. 72, pages 31-32; see also CBW II, choir edition, no. 169-174.

21. Holy Saturday evening: Suggestions for celebrating this evening in communities without a priest or deacon are given in A Book of Blessings, pages 224-226:

• Light service

• Liturgy of the word

• Water in memory of our baptism

• Prayer of thanks

• [Communion]

• Concluding rite

  See also Bulletin 79, page 139; no. 97, page 57; no. 72, page 32; CBW II, choir edition, nos. 175-197.
Easter Season

In the Easter season, the great Sunday or the fifty days of joy, we continue to celebrate the victory of Jesus over sin and death, and our sharing in his risen life. All celebrations during this season echo the alleluia of Easter, and recall our sharing in his Easter mystery through baptism, confirmation, and eucharist; in our other liturgies; by our suffering and prayer; and in our daily living.

22. Seasonal celebrations: The Easter season provides our communities and families with a variety of opportunities for celebration. In the northern hemisphere we are experiencing spring, and the joyful feeling of new life can be included in our services.

Appropriate celebrations during the Easter season include a bible service on the vigil of the Lord's Ascension, rejoicing at our leader's victory; evening prayer at any time in the season, celebrating the presence of Christ our light; morning prayer, recalling the daily presence of Jesus as we work with him to build up God's kingdom; or we may simply celebrate a service of praise around our Easter song, Alleluia!

- Resources: The lectionary and sacramentary provide us with a wealth of texts for Sundays and weekdays, as does vol. 2 of The Liturgy of the Hours. The Sunday gospels celebrate the presence of Jesus among us (see also Liturgy constitution, no. 7 [7], and Mt. 18: 20). A litany for the Easter season is given in A Book of Blessings, pages 227-228, and daily prayers are given in Bulletin 103, Easter Season in Our Home. Music is given in CBW II, choir edition, nos. 198-222.


23. Prayer for good harvests: As crops are planted each spring, we pray that God will grant good weather and help us to have bountiful harvests, in order that we may share them generously with those who are in need.

- Introductory rite
- Liturgy of the word
- Liturgy of the blessing
- procession
- Concluding rite

- Resources: Suggestions for a bible service and for a celebration during Mass on a Sunday or a weekday are given in A Book of Blessings, page 140. A prayer for the blessing of seeds is given on page 141; blessing of fields, page 131; prayers of praise, pages 256-262; prayers of thanks, pages 263-268. Reminders of this celebration are given each spring in the Canadian liturgical calendar. See also CBW II, choir edition, no. 766. Masses and services for productive land: sacramentary, nos. 995-997; lectionary, nos. 851-855. See also Bulletin 96, pages 265-270. It is traditional to sing the litany of the saints (CBW II, no. 193, with appropriate petitions) during a procession.
24. Vocations to all ministries: God calls, but we are not always listening. Sometimes we hear God's voice, but often we are distracted, or we resist, or we are afraid (compare the parable of the sower and the seed, in Mk. 4: 1-34, and parallels).

A bible celebration may be celebrated around the fourth Sunday in the Easter season or at any convenient time during the year. This service may be planned and celebrated with young people in high school or college, with concerned adults, with members of one profession or vocation, or during a conference, day of recollection, or retreat. We pray that all who are called by God to any form of ministry will listen to the voice of the Spirit.

- Introductory rite
  - hymn asking for God's Spirit
  - introduction
  - opening prayer

- Liturgy of the word
  - reading, silence
  - psalm
  - gospel acclamation
  - gospel, silence
  - reflection or homily
  - intercessions
  - Lord's prayer
  - greeting of peace

- Concluding rite
  - concluding prayer: see A Book of Blessings, page 281; Bulletin 79, page 101
  - blessing
  - hymn

Our intercessions can include those called to marriage and family life; those called to be presbyters, deacons, ministers in parish and community liturgies; those called to minister to the sick, the dying, the bereaved; those called to minister through a handicap; teachers, educators; members of the medical professions, and those who do research to control sickness and disease; those called to serve the community in social justice, community work, firefighting, police work, emergency agencies, and other public service; those who work in civil government; and many others. Spontaneous petitions may be invited at the end of the prepared intercessions.

- Resources: See Bulletin 101, page 284; no. 63, page 97; CBW II, choir edition, nos. 770, 843. Suitable readings: see lectionary for Pentecost (nos. 63-64), and for confirmation (nos. 763-767).

25. Holy Spirit: A bible service celebrating God's gift of the Spirit may take place during the time of preparation for Pentecost, especially after the feast of the Ascension; on the vigil of Pentecost; in preparation for confirmation; during a time of renewal; or whenever we ask God to send the Spirit of Jesus into our lives.
- **Format:** The celebration may take place within morning or evening prayer (see pages 17-18, above), or in the form of a simple bible service:
  - Introductory rite
  - Liturgy of the word
  - Concluding rite
- **Resources:** Readings may be chosen from the lectionary for Pentecost (nos. 63-64) or confirmation (nos. 763-767). See also *A Book of Blessings*, pages 231-232, 278, 342; CBW II, choir edition, nos. 220-222, 770.

### Ordinary Time

After Pentecost, ordinary time resumes. The primary feast day each week is Sunday. Some of the services outlined below may be celebrated appropriately on the Lord's day; all will help God's people to grow in faith and love as they give glory to God and are drawn closer to Jesus by the word proclaimed in their midst.

26. **Eucharistic devotions:** A celebration in honor of Jesus present in the eucharist may take place around the solemnity of the Body and Blood of Christ, on any Sunday, at the end of a day of recollection, or on any other appropriate occasion.

- **Purpose:** The primary reason for reserving the eucharistic species is to provide viaticum for the dying; it also provides communion for the sick and for people unable to come to Mass. In the Church's history, the practice of adoring Christ present in the eucharist outside the time of Mass grew gradually. Today we are invited to continue the prayerful action of the Mass in our eucharistic devotions.

- **Heart of the devotion:** It is recommended that eucharistic devotions contain these elements: readings from scripture, silent reflection, song, praise and thanks, prayer of intercession, homily or exhortation. There may also be exposition, incense, and a procession.

- **Exposition and reposition:** The ministers of exposition and reposition may be a bishop, presbyter, deacon; acolyte or minister of communion; or a person appointed by the local ordinary (see Bulletin 69, page 105, no. 91). Only those in major orders can give benediction with the sacrament in the monstrance or ciborium.

- **Rites:** These are given in *A Book of Blessings*, pages 247-251; see also Bulletin 69, pages 106-108.
• **Celebration in the form of a holy hour:**

  □ Introductory rites
    opening hymn
    exposition, incensing
    silent prayer
    opening prayer

  □ Liturgy of the word
    scripture reading *or readings as at* gospel reading from
    silent reflection Sunday Mass
    psalm or hymn Church's tradition
    gospel reading
    silent reflection
    homily or shared reflection
    intercessions
    silent prayer

  □ Liturgy of benediction
    hymn
    benediction
    silent prayer
    [acclamations]
    reposition

  □ Concluding rite
    hymn, recessional

• **Celebration in the form of evening prayer:**

  □ Introductory rites
    hymn, exposition
    versicle and response
    silent prayer

  □ Psalms
    psalm, silent prayer, psalm prayer
    second psalm, silence, psalm prayer
    psalm of praise or New Testament canticle, silence

  □ Praise and intercessions
    gospel canticle (Zechariah or Simeon)
    intercessions: prepared and spontaneous
    silent prayer
    hymn
    benediction
    [acclamations]
    reposition

---

5 This may follow the order of the office of readings (see page 18, above); appropriate texts may be found in the office of the solemnity of the Body and Blood of Christ; in the Council documents; and in the pastoral introductions of the renewed rites.
27. Solemn annual exposition: This replaces the former "Forty hours’ devotion," and is celebrated in accord with the renewed liturgy. Detailed notes are given in Planning a yearly celebration, in Bulletin 69, pages 124-126; and Three days for prayer, in no. 48, pages 125-133; see also Guidelines for Pastoral Liturgy — Liturgical Calendar 1985-1986, pastoral note 19f, page 34.

28. End of the school year: A simple celebration may be developed by some of the students with their teachers and chaplains:

- Introductory rite
  - hymn

- Liturgy of the word
  - reading
  - silent reflection
  - gospel (perhaps mimed; or told in dramatic format)
  - silent reflection
  - [hymn or acclamation]
  - prayer or litany of thanksgiving
  - intercessions

- Concluding rite
  - blessing
  - dismissal
  - hymn

- Resources: See A Book of Blessings, pages 235-236, with other references given there.

29. Canada day (July 1): This day is celebrated as Canada’s birthday. Contemporary Christians should seek a responsible world view rather than a narrow nationalism, seeing their homeland as part of the family of nations. Canadians should seek to be witnesses to Christ in Canada and the world, and to continue working to influence those in government to act from Christian principles and attitudes.

Realizing that we do not have a lasting home here, we should pray and work for justice in our country and throughout the world, so that all God's people may share adequately in the goods of this earth. God’s kingdom will come among us only when all people are ready to let Christ’s teaching guide and rule their lives, attitudes, and actions.
30. Praying and working for peace (August 6 and 9): On August 6, 1945, an atomic bomb was dropped on Hiroshima; three days later, another fell on Nagasaki. It is fitting to mark this anniversary by a service of prayer for peace. This simple outline may be developed according to local circumstances.

- Introductory rite
  - silence
  - hymn for peace

- Liturgy of the word
  - remembering 1945
  - contemporary reading
  - beatitudes: Mt. 5: 1-10
  - reflection (or a reading from some of John Paul II's talks)
  - litany for peace: suggested text below
  - Lord's prayer

- Concluding rite
  - hymn: Lamb of God
  - sign of peace


During his visit to Japan in February 1981, Pope John Paul spoke several times with feeling about the horrors of atomic warfare and about the need for all people to work together for world peace. These talks are reprinted in The Far East: Journey of Peace and Brotherhood (1981, St. Paul Editions, 50 St. Paul's Ave., Boston, MA 02130): see pages 217-327.
• Litany for peace: This may be adapted as desired, and used in any form of prayer for peace in the world. The response may be sung.

Jesus, prince of peace and brother of all, grant us your peace:

R. Lord, have mercy.

In our hearts and in our lives, grant us your peace: R.

In our homes and in our families, grant us your peace: R.

In our schools and our workplaces, grant us your peace: R.

In our community of faith and in the hearts of all good people: R.

In our towns and cities and countryside, grant us your peace: R.

Through the work of our legislators, grant us your peace: R.

Through the efforts of all who work for disarmament, grant us your peace: R.

Through the lives of peacemakers, grant us your peace: R.

In all nations and cultures, Lord Jesus, grant us your peace: R.

31. Labor day (first Monday in September): In Canada and the United States, this day marks the end of summer vacation and the beginning of the school year and of the program year in the community.

☐ Introductory rite

hymn

☐ Liturgy of the word

reading

silent prayer

gospel

reflection or homily

blessing(s)

intercessions

Our Father

☐ Concluding rite

sign of peace

blessing

hymn

• Resources: Liturgical calendar for first Monday in September; lectionary, Masses for human labor, nos. 846-850; Canadian sacramentary, nos. 532-533; A Book of Blessings, page 240, and blessings for work, 133; workplace, 132; tools, 167; CBW II, choir edition, no. 847.
32. **Beginning of the school year:** A brief bible service may be celebrated in school. This could take the form of morning prayer:

- **Introductory rite**
  - hymn to Holy Spirit
  - versicle and response

- **Psalms**
  - one psalm of praise: Ps. 8, 100, or 117
  - silent prayer
  - psalm prayer

- **Liturgy of the word**
  - reading
  - silence
  - responsory

- **Praise and intercessions**
  - canticle of Zechariah, *Glory to God*, or *Trisagion*
  - intercessions, with time for spontaneous petitions
  - *Our Father* (sung, if possible)

- **Concluding rite**
  - concluding prayer
  - blessing
  - sign of peace

**Resources:** See morning prayer, on page 17, above; *A Book of Blessings*, page 241.

33. **Thanksgiving:** In Canada, Thanksgiving day is celebrated on the second Monday in October. On a suitable day during the autumn, it is fitting for God's people to offer public thanks for all the gifts of nature and grace. The bountiful produce of the earth is a visible sign of the many blessings God wants to shower on us through Christ (see Eph. 1: 3-10). Our God also wants us to share the goods of the earth with all members of the human family.

- **Introductory rite**
  - hymn
  - prayer

- **Liturgy of the word**
  - reading
  - silent prayer
  - responsorial psalm
  - sung *alleluia*
  - litany of thanksgiving

- **Concluding rite**
  - blessing
  - sign of peace
  - hymn
Prayers after the harvest: See A Book of Blessings, pages 144-145.

Resources: See lectionary, nos. 881-885, 856-861; sacramentary, nos. 550-551, 536; A Book of Blessings, pages 242, 263-268; CBW II, choir edition, nos. 766, 838; liturgical calendar, for second Monday in October.

34. Remembering the dead (November 2): At any time of the year we may pray for the dead and thank God for their lives. On November 2 or on the anniversary of death, we may celebrate a service. This may take the form of a bible celebration, or of morning or evening prayer. One of the forms used for wakes (see page 20, above) may be chosen.

Resources: See page 20, above.

35. Armistice day (November 11): We pause today in silence to remember those who died in war, and to pray for the victims of aggression and inhumanity throughout the world. This is a day to pray for peace, to consider what we are doing as individuals, as a community, and as a nation to bring God’s peace into our world. This is a day when a believing community may rededicate itself by prayer and action to the ideals Jesus gives us in the beatitudes.

A celebration may take the form of a bible service, or of morning or evening prayer.

Resources: See A Book of Blessings, page 244; prayers for peace, pages 279, 214; for Canada, pages 237-238; for the dead, pages 315-318. See also lectionary, nos. 831-835, 789-799, and references given in the sacramentary, no. 600. CBW II, choir edition, nos. 813, 747, 763.

Celebrations of the Saints

When we honor the saints that God has raised up among us, it is Jesus’ victory in them that we are celebrating. The Spirit of Christ has led them to die to sin and to live for God; now the Spirit is leading us to imitate them in their love and service. When we pray to the saints, we ask them to pray to God for us, their sisters and brothers in Jesus.

36. Mary: Among the saints, Catholics honor Mary as a model of how God wants us to follow Jesus in faith and love. Mary is also an example of what God wants to accomplish in each of us, for we too are members of the living body of Christ.

We may have a bible service on any feast of Mary, or at any suitable time. It may take the form of a bible celebration or of one of the liturgical hours.

Resources: See Bulletin 61, page 348; no. 101, page 298; lectionary, nos. 707-712, and various feasts; Canadian sacramentary, nos. 385-391, and feasts; liturgy of the hours: various feasts and commons of Mary; A Book of Blessings, pages 358, 359, 311, 345, 173-174; CBW II, choir edition, no. 793.
37. Apostles and evangelists: The apostles are honored as close friends of Jesus, sent by him to bring the Good News of God's love to all nations. We pray to the apostles to intercede with Christ for us, that we too may be open to his Spirit, and in our time work to spread God's kingdom among all people.

We may honor a particular apostle or all of them by celebrating a bible service or a form of morning or evening prayer.

○ *Resources:* Lectionary, sacramentary, and liturgy of the hours: see various feasts and commons; *A Book of Blessings*, pages 345-346; CBW II, choir edition, no. 830.

38. Patron saints: We may honor the patron saints of parishes, individuals, families, groups, professions, and nationalities, especially on or near their feast in the calendar. A service may take the form of a bible service, or of morning or evening prayer. The patron's name may be added to the litany of the saints, which may be sung during the service, especially during a procession.

○ *Resources:* Lectionary, sacramentary, and liturgy of the hours: see various feasts and appropriate commons; *A Book of Blessings*, pages 359, 325-327, 346, 355; index, page 372. CBW II, choir edition, nos. 830, 8, 193.

---

**OUR NEXT ISSUE**

Lent has become a familiar part of our Christian living, but once Easter comes, we seem to set the liturgical year aside. How can the Easter season, the greatest season of the year, become a part of our family life once more?

Bulletin 103, *Easter Season in Our Home*, provides scripture references, brief reflections, prayers, and suggested practices for each of the great fifty days, in the spirit of the daily liturgy. Prepared for families, communities, and other groups, this issue is similar to Bulletin 85 and 86 on Advent and Lent.

Our next issue contains 64 pages, and will be ready for mailing early in March.
Brief book reviews


The author answers 21 questions from ordinary people about the scriptures, their meaning, and some of their difficult passages. Helpful for study groups, high school groups, catechists, parents, and other adults.


Many frank comments and observations call liturgy committee members to a much clearer understanding of their real task, and practical suggestions offer a variety of ways of accomplishing this work. Many ideas for better celebration and proven hints for improvement in planning, celebrating, and evaluating liturgies bring helpful guidance for parish and community liturgy committees. Useful references and quotations are given frequently. Layout and typesetting are clear and pleasant to look at. Recommended for every liturgy committee.


Prepared by the music committee of the diocesan liturgical commission, this booklet outlines the wedding rites, and gives the musical and liturgical considerations underlying its suggestions for music. Suitable music is suggested for the various moments of the celebration, and a checklist serves as a planning guide. Helpful for engaged couples and parish clergy.


Liturgy committees and all who are involved in celebrating liturgy are called to prepare themselves and their worship carefully, remembering that it is God they are worshipping. Examples and anecdotes bring the author's points across clearly, and help us to see why we worship in a liturgical way. This challenging book invites us into a liturgical spirituality. Recommended for liturgy committees, clergy, and other liturgical ministers.


At a time when some theologians question the very notion of revelation, the author seeks to show its meaning and its relationship with God's grace preceding all our actions and leading us to respond to this gift. Modern thinkers' difficulties with revelation seem rooted in foundationalism. Thiemann offers a nonfoundational approach to defend God's prior action, and suggests that the narrated promise is the key to the solution. He studies Matthew's gospel as a way of showing that our promising God gives us revelation in Jesus, who in dying and rising embodies God's promise and desire to save us from sin and give us new life.

Properly technical and well footnoted, the book is clearly written, and offers challenges and insights to our faith. Recommended for students of theology, and for all who are responsible for handing on the tradition.

¹ Prices for U.S. publications are given in U.S. dollars, unless otherwise noted. For all publications, postage and handling are usually extra.

59

Widely known as the composer of the Gelineau psalm tones, the author shares his pastoral experience and liturgical wisdom with us. This book has been prepared to help people in parishes — the worshipping assembly of God’s people — to participate fully in the liturgy. Their ministry is described with care, and they are invited to let song and music deepen their essential role. Recommended for liturgy committees, catechists, clergy, and parishioners who wish to grow in their sacrifice of praise.


How can people feel that they are taking part as fully as possible in the eucharistic prayer? Described as “a search for a celebratory model for making music together,” this booklet looks at a variety of ways (models) in tradition and current practice. Gelineau sees the need to develop new celebratory models of eucharistic prayers in which priest and people sing and proclaim their respective parts with music, gesture, and enthusiasm. Clergy, liturgy committees, musicians, and seminarians will benefit from reflecting on the ideas in this brief publication.

Good-bye, My Son, Hello, by Adolfo Quezada (1985, Abbey Press, St. Meinrad, IN 47577; available in Canada from B. Broughton, 2105 Danforth Ave., Toronto Ontario M4C 1K1): paper, 64 pages. $4.15.

Roberto, at 17 the oldest of four children, is seriously injured in a car accident, and dies two days later. This is the story of the family’s grief, told in intense personal terms by the father. Well written and deeply touching, the book will be helpful to clergy, ministers to the bereaved, and families who lose a child in death.


This pamphlet is number 3 in the series, American Essays in Liturgy. It offers a clear and well written description of living liturgy, and then describes the culture and character of the people of West Virginia. Their qualities can be reflected in good liturgy, which thus becomes incarnate and truly theirs. An appendix describes the development of liturgical music based on local spirituals. Recommended for all who are interested in cultural adaptation and good liturgy.


Brief reflections offer support and challenge to people in each of nine ministries: assembly, liturgical team, hospitality; music, presiding, reading; preaching, dancing prayer, and eucharistic ministry. Each is addressed to the particular ministers, reminding them of their privilege and responsibility of serving others in this way. Written in a form of blank verse, these meditations will be helpful to everyone who ministers to God’s people in the liturgy. We recommend that each parish and community have a number of copies available for use by those who serve others.

The Future of Our Past: The Spanish Mystics Speak to Contemporary Spirituality, by Segundo Galilea (1985, Ave Maria Press, Notre Dame, IN 46556; available in Canada from B. Broughton, 2105 Danforth Avenue, Toronto, Ontario M4C 1K1): softbound, 94 pages. $6.95 (Canadian).

Some of the reflections and thoughts of three Spanish mystics — Teresa of Avila, John of the Cross, and Ignatius Loyola — are shared in the form of spiritual reading, helping us to come to a balance between contemplation and active life: both Martha and Mary have a place in our lives. Helpful for religious, clergy, and all who wish to follow Christ more fully.
The Book of Alternative Services of the Anglican Church of Canada (1985, Anglican Book Centre, 600 Jarvis Street, Toronto, Ontario M4Y 2J6): 13.5 by 19.75 cm, two colors, 928 pages. Hardbound, $10.95; softbound, $8.95 (Canadian).

The appearance of this new worship book in our sister Church is an event for rejoicing and for thanking God. Working since 1971, the national Doctrine and Worship Committee has provided a book that reflects both the long traditions of Christian worship and the insights of modern renewal in all the major Churches. This new book does not replace the 1962 Book of Common Prayer, but rather provides alternative texts and rites expressing the gospel teaching in Canada at this moment in time.

The contents of the book are wide and varied, reflecting a desire for greater flexibility in forms of worship. The calendar of celebrations is traditional and modern and ecumenical, and shows how a Church can be local and yet sensitive to the universal family of God. More than 100 pages are devoted to different celebrations of the daily office, with adequate room for diversity. Celebrations are provided for baptism and for reconciliation. The eucharist has a wide variety of texts, with many positive indications for good celebration. Propers for the Church year, lectionary tables, pastoral offices, episcopal celebrations, and parish and home prayers are also included, with full texts and many alternatives. The complete psalter is included, with a psalm prayer in place after each psalm. A final section gives musical settings for common texts in the liturgy.

Some texts are adapted from other Christian traditions, including the Lutheran, Roman Catholic, and United Methodist Churches. Ecumenical sensitivity has been a strong characteristic of the book's preparation and presentation.

Brief pastoral introductions to each section and rite help worshippers to recognize that they are taking part in a liturgical service which has deep roots in Anglican and Western Christian tradition. The book uses modern English throughout, with one setting of the eucharist in the "thee and thou" language and format of the Book of Common Prayer of 1962. Care is taken to use inclusive language in texts and rubrics. Thin but strong paper, uncrowded layout, clear and pleasing typefaces, and a distinctive cover design help to make this a book that is good both to handle and to use in worship.

We commend the Anglican Church of Canada and its Doctrine and Worship Committee for the courage and dedication shown in preparing this fine book, and we recommend that each of our readers obtain at least one copy as soon as possible: the Book of Alternative Services provides a fine model for renewed liturgy, a good resource for all involved in designing and leading liturgies, and a source of encouragement as the Lord Jesus moves us closer to the unity he desires.


The Second Vatican Council challenged all members of the Church — laity, religious, and clergy — to become more like Christ in loving and serving others for the love of God. The Council's documents set high standards for religious (a broad term) to meet in their daily life. Renewal in the constitutions and rules of each community sought to move from ideal to practice. In its canons on religious, the 1983 code has tried to incorporate these changes and insights. In eleven articles and some additional pieces, the authors, who are all religious and canonists, offer help in understanding the spirit and meaning of the law, and practical advice in applying it in the spirit of Vatican II. Appendix I contains 23 practical forms for legal documents. Recommended as an important resource for major superiors and bishops, and for provincial houses, community libraries, seminaries, and chanceries.
Soul of My Soul: Reflections from a Life of Prayer, by Catherine de Hueck Doherty (1985, Ave Maria Press, Notre Dame, IN 46556; available in Canada from B. Broughton, 2105 Danforth Avenue, Toronto, Ontario M4C 1K1): softbound, 128 pages. $6.95 (Canadian).

Prayer "is love expressed in speech, and love expressed in silence. To put it another way, prayer is the meeting of two loves: the love of God and our love. That's all there is to prayer" (page 8). Speaking from many years of experience as director of Madonna House in Combermere, Ontario, the author shares her insights and wisdom in 18 simple reflections and prayers. Recommended for every believer who wishes to grow in personal prayer.


Originally written in Dutch, this book is now available in English. In six developed chapters, it traces the history of Christian liturgy, East and West, until the Reformation and Counter-Reformation. Each chapter presents both historical data and cultural context before discussing orders of service and texts, helping the reader to understand the background in which the liturgies of this period were formed. Knowing how these developments affected the liturgy of a time helps us to appreciate its flexibility and adaptation, and so encourages us to see how liturgy needs to be embodied in the circumstances of our life and cultures today. Recommended for students of liturgy, bishops, and presbyters.


This is the story of two missionary priests working in Guatemala: one is martyred, and one comes to carry on in his place. Told in a straightforward and touching way in text, excerpts from letters, and photographs. Recommended as a resource for high school religion classes, and for personal reflection by all who are working for social justice.


Prepared as a hymnal for the Reformed Church in America, this may also be found helpful in all Churches in the Reformed and Presbyterian tradition (page 7). Erik Routley, internationally famous hymnologist, completed his work as music editor of this hymnal before he died. Following the order of the scriptures, the book moves from creation to our heavenly home. Ranging over the past five centuries, some 624 hymns of quality are presented, mostly in SATB. Archaisms have been removed and inclusive language used wherever possible. An order of worship is included at the back, along with many psalms for alternation between leader and congregation. Detailed indexes are provided. Choir leaders and musicians of all Christian traditions can benefit from having this hymnal as a valuable resource book.


How can we bring the power of life to overcome evil and death in our world today? After speaking of the life-giving force of Jesus' resurrection, the authors lead us to look at fear and sin, and bring us to see how the risen Lord helps us individually and as community. Strongly concerned with social issues, this book offers a challenge to every Christian community and its members. Recommended for reading at any time, but especially during Lent and the Easter season.

A simple book, clearly written, invites us to see who we are when we gather for eucharist, to explore our own reasons for being there, and to take some practical steps to get more out of the celebration. In twelve chapters, the author, a pastor and a chaplain, opens up the meaning of what we are doing each week. His love for God's people and for the eucharist are evident, and he reaches out to share 40 years of experience mistakes and insights, memories and lessons — with us.

Recommended for every adult, and for ministers, clergy, liturgy committee members, and high school or college religion classes.


Dr. Baumer, a specialist in communication, has indicated many ways in which the reader may begin to work with the NAB text to understand what it is saying and where to emphasize it. This is new in the 1986 edition, and the method may be applied by the reader to other versions. Other familiar helps, including the CCCB pronunciation guide, assist the reader with the content of the texts.

Readers and preachers will find this a valuable aid for deepening their ability to proclaim God's word well in the Sunday readings. It is noted that 1987 editions are to be ready by Labor day, and may be ordered in advance.


Four well known liturgists — Regis A. Duffy, Barbara O'Dea, James D. Shaughnessy, and James Lopresti — gave the major talks at the 1984 meeting of the Federation of Diocesan Liturgical Commissions (FDLC); their texts are gathered in this book. Conversion is an important process in the light of the Church and of each of its members or future members. The speakers explore some of the implications of Christian initiation for the modern faith community, and help us to see some areas for our own community's renewal and for sharing with others.

Recommended as helpful and challenging reading for pastoral teams and those involved in ministry with catechumens in every parish.

Touching a Child's Heart: An Innovative, Encouraging Guide to Becoming a Good Storyteller, by Mary Terese Donze, ASC (1985, Ave Maria Press, Notre Dame, IN 46556; available in Canada from B. Broughton, 2105 Danforth Ave., Toronto, Ontario M4C 1K1): softbound, 86 pages. $5.50 (Canadian).

Sharing the experience of 35 years as a teacher in elementary and high schools, the author urges catechists to imitate Christ, the prince of storytellers, by using stories "in their classes not as an occasional thing but as part of their regular method of conveying the truths they teach" (page 9).

When teachers have let these stories become a part of their lives, they will tell them with reverence. Simple, practical suggestions make this book helpful to catechists, preachers, and parents.
**Singers of the New Song: A Mystical Interpretation of the Song of Songs**, by George A. Maloney, SJ (1985; Ave-Maria Press, Notre Dame, IN 46556; available in Canada from B. Broughton, 2105 Danforth Ave., Toronto, Ontario M4C 1K1): softbound, 175 pages. $6.95 (Canadian).

After a brief review of the various ways in which Jews and Christians have sought to interpret the love poems of the Song of Songs, the author takes a middle road. He looks at God's great love for us in Jesus, and reminds us "that God's uncreated, personalized energies of love are always surrounding us to bring us into this transformative union"..."brought about through ascetical practices of purifications and the development of Christlike virtues" (page 17). This book is written as an invitation to pray the words of scripture, and is addressed to people striving to live closely with Christ.

**Jesus Alive in Our Lives**, by Philip A. St. Romain (1985, Ave Maria Press, Notre Dame, IN 46556; available in Canada from B. Broughton, 2105 Danforth Ave., Toronto, Ontario M4C 1K1): softbound, 102 pages. $6.95 (Canadian).

What does the resurrection of Jesus mean? What does it mean for believers? What does it mean for me? The author shares his own doubts, searches, reading, and faith, helping us to see the implications of Jesus' resurrection for us, today, in our world. The dying and rising of our Lord have to have a strong influence on our world view and our lifestyle.

Written for both scientists and ordinary believers, this book is recommended as helpful for all who wish to deepen their faith in the paschal mystery.

**WORSHIP '86: CELEBRATING BEM**

The Canadian Liturgical Society is planning a symposium on the celebration of baptism, eucharist, and ordination, reflecting on the World Council of Churches document, *Baptism, Eucharist and Ministry* (BEM). The symposium will take place May 20-23, 1986 at King's College, University of Western Ontario, in London.

Planned for the week are six major sessions:

- **Celebration in the historical and theological context of BEM**: Rt. Rev. Robert F. Smith;
- **The celebration of baptism**: Prof. Charles Davis;
- **The celebration of eucharist**: Prof. Monika Hellwig;
- **The celebration of ordination**: Prof. Constance Parvey;
- **Pastoral implications, possibilities, and resources**: Rev. William Lazareth;
- **Closing overview**: Rev. Herbert O'Driscoll.

Registration is now open, and must be completed by April 25, 1986. For information and registration forms, contact:

Prof. James Schmeiser
King's College
266 Epworth Avenue
London, Ontario
N6A 2M3