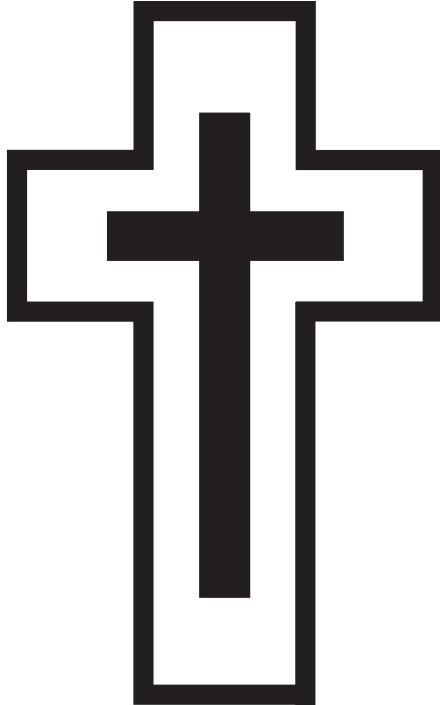


ORDO



PASTORAL NOTES FOR THE LITURGICAL CALENDAR



**CANADIAN CONFERENCE OF CATHOLIC BISHOPS
OTTAWA, ONTARIO**

National Calendar for Canada confirmed by the Apostolic See

Liturgical Calendar Proper to the Dioceses of Canada approved by the Congregation for Divine Worship and the Discipline of the Sacraments (Prot. n. 32/16)

**Approved by the Episcopal Commission for Liturgy and the Sacraments
for use in Canada**

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PASTORAL NOTES

“The liturgy, through which ‘the work of our redemption takes place, especially in the divine sacrifice of the Eucharist,’ is supremely effective in enabling the faithful to express in their lives and portray to others the mystery of Christ and the real nature of the true Church.” (*CSL**, no. 2).

These Pastoral Notes offer positive, practical, pastoral ideas and suggestions for unleashing the dynamic power of the liturgy in the spiritual life of the believing community, so that its worship may influence and strengthen daily life.

* Abbreviations are explained on the following page.

ABBREVIATIONS

GENERAL

- cr. The Creed is used in this Mass.
- (EP I) When the first Eucharistic prayer is used, there is a proper form of one or both of the *Communicantes* ("Celebrating the most sacred ... and in communion with those") and the *Hanc igitur* ("Therefore, Lord, we pray:").
- gl. "Glory to God" is sung or said.
- OM Optional Memorial.

LITURGICAL BOOKS AND DOCUMENTS

- BG *Book of Gospels*
- CBW *Catholic Book of Worship*
- CDWDS Congregation for Divine Worship
- CSL Second Vatican Council, Constitution on the Sacred Liturgy
(*Sacrosanctum Concilium*) (1963)
- ERM *Excerpts from the Roman Missal*
- GIRM *General Instruction of the Roman Missal* (2000)
- GILH General Instruction of the Liturgy of the Hours (1971)
- GLM *Guidelines for Liturgical Music*
- GNLY General Norms for the Liturgical Year and the Calendar (1969)
- IL Introduction to the Lectionary (1981)
- LSS *Lectionary: Sundays and Solemnities* (2009)
- NBL *National Bulletin on Liturgy*
- OCM *The Order of Celebrating Matrimony*
- RL *Lectionary: Ritual Masses, Masses for Various Needs
and Occasions, Votive Masses, Masses for the Dead*
- RM *The Roman Missal, Canadian Edition* (2011)
- TC *Traditionis Custodes*
- WLA *Lectionary: Weekdays A* (1993)
- WLB *Lectionary: Weekdays B* (1994)

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PASTORAL NOTES FOR THE LITURGICAL CALENDAR

Good celebration of the liturgy expresses and strengthens the faith of the community. This resource is designed to assist with the preparation and celebration of the liturgy in a spirit of faith.

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PROPER CALENDAR FOR
THE DIOCESES OF CANADA

Note: Unless indicated, celebrations are optional memorials; they are not observed in certain years. See Pastoral Note 24f for details regarding local celebrations.

Jan.	7	St. André Bessette	Memorial
	8	St. Raymond de Penyafort	
	12	St. Marguerite Bourgeoys	Memorial
Mar.	19	ST. JOSEPH, PATRON OF CANADA	Solemnity
Apr.	17	St. Kateri Tekakwitha.	Memorial
	18	Bl. Marie-Anne Blondin	
	26	Our Lady of Good Counsel	
	30	St. Marie de l’Incarnation	Memorial
May	1	St. Pius V	
	4	Bl. Marie-Léonie Paradis	
	6	St. François de Laval	Memorial
	8	Bl. Catherine of Saint Augustine	
	21	St. Eugène de Mazenod	
	24	Bl. Louis-Zéphirin Moreau	
June	27	Bl. Nykyta Budka and Vasyl Velychkovsky	
July	1	Canada Day	
	26	St. Anne and St. Joachim	Feast
Aug.	5	Bl. Frédéric Janssoone	
Sept.		Labour Day (1st Monday of September)	
	2	Bl. André Grasset	
	4	Bl. Dina Bélanger	
	24	Bl. Émilie Tavernier-Gamelin	
	25	Sts. Cosmas and Damian	
	26	Sts. Jean de Brébeuf, Isaac Jogues and Companions	Feast
Oct.		Thanksgiving Day (2nd Monday of October)	
	6	Bl. Marie-Rose Durocher	
	16	St. Marguerite d’Youville	Memorial
	20	St. Hedwig St. Margaret Mary Alacoque	
	22	Dedication of Churches (whose date of consecration is unknown)	Local Solemnity
Nov.	11	Remembrance Day	
Dec.	12	Our Lady of Guadalupe	Feast

DESIGNATED COLLECTIONS

Each year there are five designated collections in most Roman Catholic dioceses across Canada. The dates are determined on the following principles, although a diocese may decide on different dates for a specific collection:

- **Share Lent:** Generally held on the Fifth Sunday of Lent.
- **Needs of the Church in the Holy Land:** Held on Good Friday or on another date designated by the Diocesan Bishop.
- **The Pope's Pastoral Works:** Held on the Sixth Sunday of Easter. If this falls on the second Sunday of May (Mother's Day), the collection is moved to the following Sunday.
- **Needs of the Church in Canada:** Held on the last Sunday in September (generally the 26th Sunday in Ordinary Time, occasionally the 25th Sunday in Ordinary Time).
- **World Mission Sunday:** The date as determined by the Holy See. It is held the second last Sunday in October (generally the 29th Sunday in Ordinary Time, sometimes the 30th Sunday in Ordinary Time).

In April 1971, the Bishops of Canada in Plenary Assembly designated three of the above collections as National: The Pope's Pastoral Works, Needs of the Church in Canada, and World Mission Sunday. They further agreed the Share Lent Collection not be listed as a national collection, but that the period of Lent be reserved for a collection by the *Canadian Catholic Organization for Development and Peace*, in order for dioceses to provide a means for the faithful to respond to the needs of the Global South. The March 25, 1974, Apostolic Exhortation *Nobis in animo* by Blessed Paul VI asked for offerings and prayers for the Holy Land on each Good Friday.

NOTE 1

LITURGY OF VATICAN II

a) Understanding Liturgy: A fuller understanding of the Liturgy is possible when we grasp the principles on which it is based. These are outlined in detail in *CSL*, nos. 5-46, and throughout the Vatican Council and subsequent documents including the *Roman Missal* with its General Instruction.

b) Some of the principles involved in good liturgy include:

- *Local and Universal Church:* Every Mass is the celebration of the Paschal Mystery of Christ by the local Church, a particular group of believers with their own needs and concerns, in communion with the universal Church. Full and careful use of all the options available enable the community to make each liturgical celebration its own without losing sight of its relationship with the Church throughout the world.
- *Primacy of Sunday and the Liturgical Season:* Sunday is the original and primary Feast Day of the Church, the day on which God's people celebrate the Death and Resurrection of the Lord Jesus. This is the focus of all Sunday worship. Even when a Solemnity or a Feast of the Lord displaces the occurring Sunday, the celebration still centres on Christ and his Paschal Mystery as is indicated in this Liturgical Calendar in the appropriate places. (*CSL*, nos. 106 and 102; 103-104; 107-108; *GNLY*, nos. 4 and 5)
- *Importance of Sacred Scripture:* In the liturgy, the treasures of the Bible are opened up lavishly so that richer nourishment may be provided for the faithful at the table of God's Word. (*CSL*, nos. 51, 24, 121; *IL*, nos. 3, 7, 9-10)

Scripture is central in the celebration of the liturgy. The Bible is the source of the passages proclaimed and of the Psalms which are sung. The Homily explores the proclaimed Scriptures and applies them to our modern day. The prayers, liturgical songs, actions and signs used in the liturgy are also inspired by the Sacred Scriptures, which give them meaning. A warm and lively appreciation for Sacred Scripture is the tradition of the Church. (*CSL*, nos. 24 and 35)

- *Spiritual Good of the Community:* In planning celebrations, both Priests and parishes must consider the spiritual good of the entire community. Texts are prepared in consultation with the ministers and

others who take part in the celebration, including the worshipping assembly. (*GIRM*, no. 352)

When options are provided, the priest, deacon, lectors, cantors and choir directors need to know the selection of texts in advance, so that the celebration will take place smoothly and with dignity. Careful planning assists the members of the assembly take their full part in the Eucharist. (*GIRM*, nos. 352 and 355)

- *Division of Roles*: In liturgical celebrations each person is to carry out his/her respective role by doing solely and totally what the liturgy and its norms require. (*CSL*, no. 28)
- *Celebrations of the Saints*: The Church honours Mary, the Mother of God, with special love; in her, the Church admires the most excellent fruit of our redemption and contemplates her as a faultless model of what the Church itself hopes to be. (*CSL*, no. 103)

When the Church celebrates the memory of the Martyrs and Saints, it is proclaiming the Paschal Mystery achieved through those who have suffered and been glorified with Christ. They are living examples who lead all to the Father through Christ. Through the intercession of the Saints the Church asks for God's blessings. (*CSL*, no. 104)

The Feasts of the Saints do not take precedence over the Feasts which commemorate the mysteries of salvation. The General Calendar celebrates Saints of universal significance (*CSL*, no. 111). In addition, there is a "Liturgical Calendar Proper to the Dioceses of Canada". This incorporates celebrations of importance for the Church in Canada into the General Calendar. This calendar is available on the CCCB website under "Liturgy and Sacraments".

Dioceses and parishes also celebrate local patrons and anniversaries significant to the area or community.

- *Participation*: The promotion of full, conscious and active participation by the assembly is both a right and a duty (*CSL*, nos. 14-19; *GIRM*, no 18). All participants are to be influenced and guided by the corporate spirit of the liturgy.

The assembly participates actively in the liturgy by acclamations and responses; by singing Psalms, Antiphons and hymns; actions, gestures and posture; and at the appropriate times by observing reverent silence. (*CSL*, no. 30; *GIRM*, nos. 39-42, 45, 56)

- *Special Occasions:* The Church has always endeavoured to give spiritual significance to special events in the life of God’s people by celebrating them within the liturgy.

Throughout its history, the Church has taken secular, even pagan, festivals and built a Christian celebration around their positive elements, while eliminating harmful aspects and excesses. By helping to raise the quality of such celebrations and by emphasizing the spiritual aspects of the event, the Church has helped integrate the spiritual and temporal aspects of life.

- *Music:* Every liturgical service should be celebrated with sacred music, especially on the Lord’s Day. (See *Guidelines for Liturgical Music*) The liturgy is enriched and made more solemn by sacred music. When properly connected with the spirit of the liturgical actions it accompanies, music is a strong aid to prayer and helps deepen the sense of community within the assembly. (*GIRM*, nos. 39-40)
- *No Duplication:* The liturgy does not repeat or duplicate prayers. (*CSL*, no. 34) Accordingly, there is only one Collect (Opening Prayer) (*GIRM* 54); when a hymn is sung at the Entrance or Communion Processions (*GIRM* 48), the corresponding Antiphon is omitted.
- *Brevity:* The Roman Rite tries to avoid verbosity and to promote a “noble simplicity” (*CSL*, no. 34). Admonitions and introductions are to be carefully worded and not too lengthy (see *Matthew* 6.7).
- *Personal Prayer and Life:* Public worship is sustained and supported by the prayer and good lives of the worshippers.

See *NBL* 172-173-174-175, *Vatican II: Are We There Yet? Part 1-2-3-4*

NOTE 2

LITURGICAL YEAR

The Church’s arrangement of the Sundays, Seasons and Feasts is known as the Liturgical Year. Throughout the days and weeks of the year, God calls us to give praise by prayer and works of love. Centred on the weekly celebration of the Lord’s Day, the Church’s year of praise celebrates the Paschal Mystery of the Death and Resurrection of the Lord Jesus.

a) Easter Cycle: This is the most important part of the Church's year. The periods of preparation, celebration and continuation last thirteen weeks, fully a quarter of the year.

- *Preparation:* The days of Lent lead us to recall and renew our baptismal promises; it is also the time catechumens (the elect) make their final preparations for initiation at the Easter Vigil. By our prayer, almsgiving, works of mercy, fasting, other forms of penance, and by reading the Sacred Scriptures, we open our hearts and lives to the Spirit, so that we may be purified and brought back to the way of the Lord. (GNLY, nos. 27-31)
- *Celebration:* The centre of the Easter Cycle is the Easter Triduum: Holy Thursday evening, Good Friday, Holy Saturday and Easter Sunday (from the Easter Vigil through Evening Prayer II). During these days, the Church celebrates the dying and rising and glorification of Jesus the Lord. (GNLY, nos. 18-21)
- *Continuation:* The Easter Season, known in the early Church as “the Great Sunday” or “the Fifty Days” continues the Church's celebration of the Lord's Paschal Mystery: Jesus' suffering, death, resurrection, ascension and sending of the Spirit are celebrated as one continuous event in God's plan of salvation. Pentecost concludes the Easter Season and cycle; Ordinary Time resumes until Advent. (GNLY, nos. 22-26)

See NBL 86, *Lent in Our Home*; 97, *Holy Week and Triduum*; 103, *Easter Season in Our Home*; 160, *The Easter Journey*; and 163, *The Liturgical Year: Its Story*.

b) Christmas Cycle: The periods of preparation, celebration and continuation last about seven weeks.

- *Preparation:* The four weeks of Advent have two stages. From the First Sunday of Advent to December 16, the emphasis is on the coming of Christ in final judgment and on our preparation as we “await the blessed hope and coming of our Saviour.” This is a continuation of the spirit of the final weeks of Ordinary Time. The closing days of Advent (December 17 to 24 morning) are focused more directly on direct preparation for the Solemnity of the Nativity of the Lord. (GNLY, nos. 39-42)
- *Celebration:* Christmas and its Octave centre on the great truth of the Incarnation: God loves us and sent his Son to be one of us that we might believe and love and have eternal life (see *John* 3.15-16). (GNLY, nos. 32-37)

- *Continuation:* The Solemnity of The Epiphany of the Lord continues the Christmas cycle celebrating the ways in which God’s love is manifested or revealed to us through his Son, Jesus. The Christmas Season ends with the Feast of The Baptism of the Lord and Ordinary Time begins.

See *NBL* 36 and 55, *Advent-Christmas*; 122, *The Christmas Season*; and 146, *Advent*.

c) **Ordinary Time:** Lasting 33 or 34 weeks and covering fully two-thirds of the Church’s year of grace, Ordinary Time is a quieter period, when the people of God reflect on the fullness of the Paschal Mystery of the Lord’s dying and rising. Sunday is the highlight of each week’s work and prayer, faith and hope, joy and suffering. Each Sunday is also the beginning of another week in the Lord’s service. (*GNLY*, nos. 43-44)

This Season of Ordinary Time is observed as two periods of the year:

- *Between the Seasons of Christmas and Easter:* Ordinary Time begins right after the Feast of the Baptism of the Lord in January. The first part continues the Epiphany theme of the Lord’s mission, revealing God’s presence and action through Christ and his Church. In some traditions, this period is known as the “Time after Epiphany.” Ordinary Time continues until the commencement of the Season of Lent on Ash Wednesday.
- *Between the Seasons of Easter and Christmas:* Following the Solemnity of Pentecost (and sometimes called the “Sundays after Pentecost”), Ordinary Time resumes for some six months. During this extended period, the Church calls on us to continue our efforts to love and serve God in daily life. The example and teachings of Jesus, the apostles and the prophets are presented to us each week. In the final weeks, Ordinary Time looks ahead to the end of time and the coming of Christ in glory as our judge, leading us into the celebration of the Season of Advent once again.

NOTE 3

CELEBRATING MASS

The Eucharist is the action of Christ and the people of God. It is the source and centre of the Christian life for both the local and the universal Church and for each person. Through the Mass, God acts in Christ to sanctify the world. During Mass God's people adore the Father through the Lord Jesus, our Great High Priest. Throughout the Liturgical Year the mysteries of our redemption are celebrated and made present. All other works in the life of a Christian lead to the Eucharist or flow from it. (*GIRM*, no. 16)

The celebration of Mass is arranged so that the ministers and members of the worshipping assembly take their proper parts and gain its fruits more fully. Christ instituted the Eucharist and entrusted it to his Church as the memorial of His saving Passion and Resurrection. (*GIRM*, no. 17)

Each community benefits more fully when the celebration considers the nature and circumstances of the assembly and is planned in such a way that people participate fully in a spirit of faith, hope and love. The Church desires such participation; it is demanded by the nature of the liturgy and is the right and duty of each Christian. (*CSL*, no. 14)

At Mass the people of God gather with the Priest, to celebrate the memorial of the Lord's death and Resurrection. Jesus' promise is particularly true of each local gathering of the Church: "For where two or three are gathered in my name, I am there among them" (*Matthew* 18.20).

Mass celebrated by the parish community represents the universal Church in a given time and place. This is true in a special way of Eucharist on the Lord's Day, the original Christian Feast. (*GIRM*, no. 113)

See *NBL* 156-157, *The Lord's Day, Our Day: I-II*.

NOTE 4

SACRED SONG

a) The Liturgy is enriched and made more solemn with the inclusion of sacred music. Intimately connected with the spirit of the liturgical actions it accompanies, music is a strong aid to prayer and helps deepen the sense of community within the assembly.

Singing by the members of the assembly is essential to take a more active part in the liturgy. (*CSL*, nos. 30, 112-113, 118; *GIRM*, nos. 39-40)

See *NBL 72, Music in our Liturgy*.

b) **National Hymnal:** Last stages of work on a new national Hymnal are underway. At present, *Catholic Book of Worship III*, the official hymnal for Canada, and *Celebrate in Song*, a supplement which contains settings for the revised Mass parts and new hymns, including a significant number of Communion Processional hymns, are still available from CCCB Publications. For planning purposes, hymn suggestions are available in *Guidelines for Liturgical Music (and Recommendations)* and in the indexes of the Choir Edition and Instrumental Editions of the publications.

c) **Psalms for Sundays and Solemnities:** To coincide with the *New Revised Standard Version* setting of the Psalms used in the Canadian version of the *Lectionary: Sundays and Solemnities*, a three volume set of NRSV Psalms is available from CCCB Publications. These settings with the NRSV translation of the Scriptures replace those found in *CBW III*. Suggestions for singing Common Psalms and responses for each Season are also included.

d) **Music at Every Celebration is the Standard:** Every Liturgy Committee should work with pastors, choirs, musicians, lectors and others to choose suitable music for each specific celebration. Music which supports the spirit of each celebration, the Liturgical Season, occasion, or Feast, the liturgical moment, and the readings, will help to complete the work of the liturgy in forming the people of God.

e) **Basic Repertoire:** At all times during the year, the assembly should learn and sing the parts of the Mass, for God has called us to be the beloved and chosen people, set aside to sing God's praise.

NOTE 5

CHOICE OF TEXTS

a) The spirit in which the Mass formularies have been developed in the *Roman Missal* and Lectionary demands openness from both the Priest and the assembly. Numerous choices are possible on most days of the year so that the celebration may be adapted to the spiritual needs and progress of the worshipping community. The mandated texts for Sundays however protect an important principle of liturgy: the primacy of the Lord's Day.

b) The pastoral effectiveness of a celebration will be greatly increased if the texts of the readings and the prayers correspond as aptly as possible to the needs, the preparation and the culture of the participants. (*GIRM*, no. 352)

For the Sacred Liturgy to produce its full effect, believers should come to it properly disposed. Thoughts should match words as we cooperate with God's grace offered abundantly through the celebration.

Pastors, as well as every presider, should realize that a valid and licit celebration is only the beginning. They have a responsibility to ensure the faithful take a full, active, conscious and fruitful part in the liturgy. (*CSL*, nos. 11, 14, 19)

NOTE 6

CREATIVITY

Pastors and Liturgy Committees, are encouraged to be creative in preparing celebrations that meet the specific needs of their community within the body of the universal Church. This may be done by:

- preparing the Sacred Scripture readings;
- choosing Mass texts;
- choosing appropriate music;
- composing texts for introductions;
- using the Homily and Prayer of the Faithful to proclaim God's continuing action among his people;
- taking advantage of all the Eucharistic Prayers and the options within each one.

Creativity is always exercised within the guidelines given by the Church, especially through the *General Instruction of the Roman Missal (GIRM)*.

It is important to always remember that “No person whatsoever, not even a Priest, may add, remove, or change anything in the liturgy on their own authority.” (CSL no. 22). This is reiterated in the revised *GIRM*, no. 24. Creativity does not permit making changes to the Eucharistic Prayer, making up new texts for the presidential prayers, or using non-Scriptural readings.

The Church invites a sensitive use of the alternatives and options in the Order of Mass to explore the fullness of the liturgy and use it more effectively in the service of the Lord and his people.

The celebrating Priest, in the exercise of his office of presiding over the gathered assembly, gives instructions, introduces rites and preaches the Word of God (*GIRM*, no. 31). His comments are to be carefully prepared and coordinated with the celebration.

See *NBL* 40, *Called to Sing His Praise*; 65 and 81, *Essays on Liturgy I-II*; and 127, *The Assembly*.

a) **Self-reliance:** While the basic texts of the *Roman Missal* and Lectionary are universal and mandatory, the liturgy encourages local creativity, inviting the Priest and the Liturgy Committee to prepare texts and to use optional material for the benefit of the celebrating community. Interventions are to be simple and sincere. Care should be taken to keep them brief.

b) **Explanatory Comments:** Personalized interventions may be made at certain points in the Mass. (*GIRM*, no. 31)

- *Introductory Rites* — introduction to Mass of the day (after the initial Greeting and before the Penitential Act).
- *Liturgy of the Word* — introduction to the readings, Prayer of the Faithful (invitation, petitions, community response, concluding prayer).
- *Liturgy of the Eucharist* — introduction to Eucharistic Prayer (only permitted before the Preface dialogue).
- *Concluding Rites* — appropriate closing words before the Dismissal.

The texts given in the *Roman Missal* for the above are to be considered as both model and standard. They are good examples of both the length and the quality of the texts.

c) **Creativity is Responsibility:** “Ad-libbing” does not lead to the deepening of devotion that well-prepared comments promote. There is a happy medium between being tied down to a prepared text and constant creativity.

Pastoral Notes 7-11 apply particularly to the Sunday Liturgy, but may also guide other celebrations.

NOTE 7

PREPARATION FOR MASS

Good preparation is the foundation of good celebration.

The sanctuary area must have within it all that will be needed for the particular celebration: altar, chair for the Priest (seats for the Deacon and ministers), ambo (lectern) and a sufficiently large credence table. The altar is to be clear of everything (cross and candles are placed on or near the altar) and covered with a suitable (white) cloth. The assembly should always have a clear view of what takes place at the altar. (*GIRM*, nos. 306-307; see also *GIRM*, 117 and 118 a) and b).

On the credence table there should be: a cruet with fresh water, and the basin and towel for the presider to wash his hands, as well as the adequate number of ciboria, chalices, purificators, paten (if necessary), pall and a corporal. The main chalice may be covered with a veil of the colour of the day or white. (*GIRM*, no. 118c)

The cruet or carafe of wine and the vessel containing the bread are placed in the location from which they are brought forward for presentation. The presentation of the gifts should be just that: the presentation of the materials for the Eucharist, as well as offerings for the Church and the poor. All other items are brought directly from the credence table to the altar by the ministers. Anything else extraneous to the preparation of the altar and gifts are not presented.

The *Roman Missal*, the *Lectionary*, and the *Book of Gospels* are prepared in advance. The *Book of Gospels* is prepared for every Sunday liturgy and for other special celebrations. The Sacred Scripture readings are always to be proclaimed from the *Lectionary* or *Book of Gospels*, never from a leaflet or piece of paper. These official Ritual books are always used.

Disposable copies of any texts found in the official ritual books should never be used during a liturgy.

See *GIRM*, nos. 288-351; see also nos. 117-119.

NOTE 8

THE INTRODUCTORY RITES

These Rites help the assembled people become a worshipping community as they prepare them to listen to God's Word and to celebrate the Eucharist. (*GIRM*, nos. 46-54)

a) **Entrance Hymn:** Every liturgical procession should be accompanied by music. The entrance hymn is sung by the assembly as the Priest celebrant and ministers enter the church. This song opens the celebration and helps to form one liturgical assembly.

Under normal circumstances the Deacon, or in his absence a lector, may carry the *Book of Gospels* solemnly, so that all may see the Church's respect for God's Word. The Lectionary is never carried in procession. If the *Book of Gospels* is not carried in procession it is placed flat on the altar before hand.

After venerating the altar the Priest goes to the chair to continue the Opening Rites of the Mass. (*GIRM*, nos. 123-124)

b) **Introducing the Celebration:** The Priest always begins with the Sign of the Cross. After the greeting, he may mention the purpose of the celebration. (Note: "Themes" are never presented or introduced.) Two or three simple sentences are sufficient. Words of welcome to the celebration are properly addressed to visitors to the community rather than to the community itself in whose building or place of worship the Mass is being celebrated. In some communities, an introduction is read prior to the Opening Procession.

c) **The Penitential Act:**

- *Invitation:* The invitation is followed by a period of silence so that all may recall their sinfulness and ask forgiveness.
- *Options:* Various forms of the Penitential Act are provided and the celebration should manifest its richness by using all the options over a period of time.

- *Third rite:* The Priest, or a Deacon, or another minister, says the text in the Roman Missal or other short acclamations which praise the Lord who forgives us.
- *Baptismal reminder:* The Priest may replace the Penitential Act and recall the Sacrament of Baptism with the “Rite for the Blessing and Sprinkling of Water” at all Sunday Masses especially during the Easter Season. The text is contained in the *Roman Missal*, p. 1443.

d) **Gloria to God:** In this ancient hymn the Church, assembled in the Spirit, offers praise and prayer to the Father and the Lamb. It may be sung by the worshipping assembly, choir, or by the people alternating with the choir (*GIRM*, no. 53). It is always intoned, but not necessarily by the presiding Priest.

It is sung or said on Sundays outside Advent and Lent, on Solemnities and Feasts, during special local celebrations and when the Sacrament of Matrimony is celebrated within Mass. This calendar indicates the days on which this hymn is required; on other days it is omitted.

e) **Collect (Opening Prayer):** After the Priest invites the people to pray, all spend a time in silent prayer, remembering that they are in God’s presence and to make their personal petitions. Then the Priest prays the Collect. He addresses this priestly petition to God the Father through the mediation of Christ, in the Holy Spirit. The people make the prayer their own and give their assent by responding Amen. (*GIRM*, no. 54)

On Memorials, the Collect is taken from the Proper or Common. If proper Prayers Over the Offerings and After Communion are not given, they are chosen from the Commons or from the current ferial Mass. The Preface is taken from the Common (weekday) selections. One of the prefaces from the section on the Saints (including Martyrs, Pastors, Virgins and Religious) may also be chosen, as appropriate.

On Ferial Days (weekdays) in Ordinary Time, the three presidential prayers may be taken from the preceding Sunday, from another Sunday of Ordinary Time, from the Masses for Various Needs and Occasions or from the Votive Masses. The Priest also may take only the Collect from these other sources and use the ferial Prayers Over the Offerings and After Communion.

NOTE 9

THE LITURGY OF THE WORD

When the Sacred Scriptures are read in the Church, God is speaking to us: Christ, present in his Word, is proclaiming the Good News of our salvation.

The gathered community should listen to the readings with respect, for they are one of the main elements of the liturgy, the Gospel being the principal reading. Though God's Word is proclaimed to all and is understandable in itself, a Homily — a living explanation of the Word — increases the impact of God's message; thus the Homily is an integral part of the liturgy. (*GIRM*, nos. 29, 65-66) See *NBL* 50, *Reading God's Word: The Lectionary*; and 102, *Celebrating God's Word*.

a) **Ministerial Role:** The office of proclaiming the Scripture readings is the function of other ministers, not the presiding Priest. A lector proclaims the First Reading and when possible a second lector proclaims the Second Reading. (*GIRM*, no. 109) A Deacon proclaims the Gospel; if there is no Deacon, another Priest, if present, fulfills this role. The presiding Priest only proclaims the Gospel when there is no Deacon or other Priest present. (*IL*, nos. 49-57)

b) **Lectionary:** The Lectionary assigns readings for Sundays and weekdays so that over a period of years the story of God's saving action unfolds before us. With the proclamation and explanation of Sacred Scripture during the Eucharist, the Church invites a deeper appreciation for God's Word among us. *The Book of Gospels* contains the Gospel passages from the *Lectionary: Sundays and Solemnities* from the *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead*, as well as for Celebrations Proper to Canada. The other passages are proclaimed from the appropriate volume of the Lectionary.

- *On Sundays and Solemnities*, three readings are assigned: from the Prophets, the Apostles and the Evangelists. These readings teach God's Christian people the main points of the plan of salvation. Over a period of years (three year cycle), the Word of the Lord is presented in its richness and diversity. God's people are formed by the Word, especially in the Sunday assembly. Since the Sunday celebration comes first and is the foundation and nucleus of the Liturgical Year (*CSL*, no. 106; *IL*, no. 66), it is not desirable to substitute other

readings or celebrations for the Sunday Liturgy, even when this might be permitted.

- *On Weekdays*, readings are given for each day of the year. These readings are normally used on their assigned days. During Ordinary Time, the readings follow a two-year cycle in the *Lectionary: Weekdays*. (IL, no. 69) (See *important note on p. 8.*)

If the continuous reading is interrupted by a Feast or special celebration, the Priest should look at the entire week's readings. If the readings which have to be omitted are important, he may combine the rest of the weekday readings to include them, or he may omit the less important ones. (GIRM, no. 358; IL, no. 82) In this calendar, the Lectionary reference indicates the readings for each day's celebration; when two references are given on Saints' days, the ferial readings are preferred. Readings used in a liturgical gathering are chosen according to good pastoral judgment and the freedom of choice permitted by the rubrics. (GIRM, nos. 357-362)

In Masses for special gatherings, the Priest may select the readings which seem most suitable for instructing the particular group. The *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead* is especially helpful for this purpose. The *Book of Gospels* contains all of the Gospel passages from this Lectionary.

- *Finding Today's Readings*: This Ordo provides the readings of the day (choice of readings) by noting the page numbers of the Lectionary and *Book of Gospels*. The Scripture references and summary (heading) phrase are also included.

c) **Creativity**: During the Liturgy of the Word, there is opportunity for local creativity to bring home more clearly God's message to this assembly:

- *Introduction*: When unfamiliar readings are introduced by a brief sentence or two, people are better prepared to grasp the message. This introduction is made after the Collect, before the readings begin, pointing out the sense of all (three) texts at once.

These introductions should be based on an exegesis of the readings. The short summaries at the beginning of each reading often indicate the reason why this text was chosen for this occasion by pointing out

a key thought. These summaries, or other introductions, are not to be spoken aloud by the lector.

Since the Responsorial Psalm reflects the content of the First Reading and brings out its meaning, the Psalm and its refrain should not be neglected in preparing the introduction to the readings.

- *Pause for Silent Reflection:* Silence is also a part of good celebration. After each reading a moment of quiet meditation will help the assembly respond in prayer to God's Word.
- *Preparation* is necessary if the readings are to be proclaimed with dignity. It is essential that lectors prepare their texts in advance at home and come prepared to exercise their ministry of proclamation. (The Canadian Edition of *Workbook for Lectors, Gospel Readers and Proclaimers of the Word* available from CCCB Publications is very helpful for this process.)
- *Difficult Texts:* If a reading does not seem immediately comprehensible, read the passage in its context and read a good up-to-date commentary on the passage in question.

d) **Chants Between Readings:** The Responsorial Psalm is preferably sung (see "Psalms: Sundays and Solemnities", Pastoral Note 4c) or said after the First Reading. The Gospel Acclamation is sung before the Gospel reading. See *GIRM*, no. 62 and no. 63 for more details.

- *Responsorial Psalm:* The Psalm is sung as a meditative response to the Word of God in the First Reading and reflects its message. Unless the Psalm is to be sung straight through (*GIRM*, no. 61), the cantor sings the refrain and all repeat it; the cantor then sings the verses and the assembly repeats the refrain.

To help parishes develop singing the Psalm, the Lectionary and *Psalms for Sundays and Solemnities* (NRSV settings approved for use in Canada and available from CCCB Publications) provide common refrains and Psalms for the different Seasons of the Liturgical Year. Reminders about Common Psalms are given in this calendar at the beginning of each season.

See *NBL 75, Praying the Psalms*.

If the Psalm cannot be sung, it is recited in a way suited to fostering meditation on the Word of God. (*GIRM*, no. 61)

- *Gospel Acclamation*: This is an Acclamation or joyful shout, a song of welcome to Christ the Lord, who is about to speak to us in the Gospel. “Alleluia” (and the Lenten equivalent) is a sung Acclamation, not a spoken text. If the Acclamation is not sung, the verse may be omitted. (*GIRM*, no. 63c)

e) **Homily**: The Homily is a vital part of the Liturgy of the Word, nourishing the Christian life of the listeners. It is properly given by the presiding Priest. The Homily draws its content principally from Scriptural and liturgical sources. It is a proclamation of God’s wonderful works in the history of salvation, showing how the mystery of Christ is made present and active within us, especially in the celebration of the liturgy.

Through explaining some aspect of the Sacred Scripture readings or of a text from the ordinary or proper of the day’s Mass, the Priest helps this assembly benefit more fully from the richness of God’s Word. He should keep in mind the mystery being celebrated on this day and the situation of those present. (*IL*, nos. 24-27; *GIRM*, no. 65)

In all circumstances, the proper character of the Homily should be respected. It presents the message of the biblical texts. In the Homily the mysteries of our faith and the guiding principles for Christian living are explained from the Sacred Scripture. (*CSL*, nos. 35 and 52) The one who preaches must avoid turning the Homily to other purposes or making it a means of publicizing events and projects, however praiseworthy.

On Sundays and Holydays of Obligation there is to be a Homily at every Mass that is celebrated with the people attending and it may not be omitted without a grave reason. On other days it is recommended, especially on the weekdays of Advent, Lent and Easter Time, as well as on other festive days and occasions when the people come to church in greater numbers. (*GIRM*, no. 66; *IL*, nos. 25-26) For more information on the Homily, also see *Homiletic Directory* by the CDWDS. This Directory is available on the CCCB website.

A period of silent reflection may follow the Homily, allowing the worshipping assembly to meditate on the Word of God in their lives. (*IL*, no. 28; *GIRM*, nos. 45, 56, 128)

f) **Profession of Faith:** In the Creed the people of God respond to the word by giving their assent to the faith proclaimed in the readings and in the Homily. The Creed is said on Sundays, Solemnities (except the weekdays of the Easter Octave) and in solemn local celebrations. It is normally used only when mentioned in the calendar.

The *Roman Missal* suggests that the Apostles' Creed is especially appropriate during The Lent and Easter Seasons.

The Apostles' Creed is acclamatory in style and is easily committed to memory for more spontaneous use. The Niceno-Constantinopolitan Creed is common to many Christian Churches and traditions; it has a particular ecumenical value. Every participant should be familiar with both forms.

g) **Prayer of the Faithful:** In this Universal Prayer, God's people exercise their priesthood by praying for all (1 Timothy 2.1-4). It is most desirable that this prayer be included in all Masses with the people, including Weekday Masses, so that God's people may continue to pray for the welfare of all.

The usual order of the intentions (which are to be true petitions, not acts of thanksgiving) is:

- for the needs of the Church;
- for public authorities and the salvation of the whole world;
- for those burdened by any kind of difficulty;
- for the local community. (*GIRM*, no. 70)

In special celebrations (Confirmation, Matrimony or Funerals), intentions may more closely reflect the particular circumstances of the occasion, but without losing sight of the fact that this community is part of the universal Church.

The Priest directs the prayer from the chair. He invites the faithful by a brief introduction (addressed to the assembly, not to God) to pray with him and concludes it with a final prayer. The Priest's invitatory sentence should be prepared to focus the prayer of the assembly. Basically it says: Let us pray for our needs in the light of today's celebration.

It is preferable that the intentions be announced by another minister: the Deacon, lector or cantor. The whole gathering expresses its prayer either by a common response, sung or said after the intentions are announced, or by silent prayer. (*GIRM*, no. 71)

Prayers for the sick and dead of the community are properly part of the Prayer of the Faithful.

Other popular or devotional (e.g. novena) prayers are not included as part of this prayer either by the minister or Priest.

No community should be satisfied with ready-made petitions; it should develop its own with insight, expressing the needs of this assembly of God's people in this particular celebration.

- *Resources:* Several examples are presented in the *Roman Missal* (Appendix V: pp. 1450-1463). The *Liturgy of the Hours* (especially Evening Prayer) also provides a fine resource.

The monthly intentions recommended by the Pope are included in a note at the beginning of each month. These may be included in the Sunday and daily Prayer of the Faithful on several occasions during the month. Other occasions for particular intentions (Days of Prayer) are noted throughout this calendar.

See NBL 149, *Litanies and General Intercessions*.

h) **Word and Eucharist:** In the Liturgy of the Word, God is speaking to this gathering of people. The more clearly lectors understand what they are reading and believe in the message they are proclaiming, the more effectively God's Word will be planted in the hearts of this assembly. Nourished by the Word and led on by the Spirit, they take part in the Liturgy of the Eucharist, better able to praise God for many great gifts, more ready to offer themselves as a living sacrifice, more willing to receive help to continue as witnesses this day by doing whatever God tells them in the Scriptures.

NOTE 10

THE LITURGY OF THE EUCHARIST

a) **Preparation of the Altar (and Gifts):** At the beginning of the Liturgy of the Eucharist, the altar is prepared as the centre of the Eucharistic liturgy. The corporal, purificator, chalice and *Roman Missal* are placed on it at this time (see Pastoral Note 7). The chalice is not placed on the corporal until the Priest himself does this with the prescribed formula. (see *GIRM*, no. 75)

The offerings are brought to the altar. It is desirable for members of the assembly to present the bread and wine to the Priest (Deacon). This rite continues the spiritual meaning of the ancient custom when the faithful brought bread and wine from home for use in the liturgy. (*GIRM*, no. 73) Music may accompany the procession, continuing until the Priest has received the gifts; it may also continue until he has washed his hands.

Only when there is no singing or instrumental music does the Priest say the two blessing prayers aloud; the other preparation prayers are always spoken inaudibly. (*GIRM*, no. 142) The Prayer over the Offerings is the most important moment of the Preparation Rite.

Countless Church documents (see *CSL*, no. 55) indicate the importance of having the people participate more closely in the Sacrifice by receiving the Lord's body under elements consecrated at that Mass. The consecration of sufficient quantities of bread and wine needed for Communion at each Mass should be the norm as doing otherwise deprives God's people of the fullest participation in this particular celebration. (*GIRM*, no. 85) It is also urged that the bread used, while being unleavened actually have the appearance of food. (*GIRM*, no. 321)

This is an appropriate time for collecting money or gifts for the poor and for the Church. These gifts are placed in a suitable area away from the altar. (*GIRM*, no. 73)

b) **Eucharistic Prayer:** The Eucharistic Prayer, the great prayer of thanksgiving, sanctification and sacrifice, is the centre of the Mass. In the introductory Preface Dialogue the Priest invites the people to lift up their hearts to God in praise and thanksgiving. He addresses the prayer in their name to the Father through Jesus Christ and unites the people with himself in this offering. During the Eucharistic Prayer the entire assembly joins Christ in proclaiming the wonderful works of God and in offering the sacrifice to the Father. (*GIRM*, no. 78)

See *NBL* 124, *The Eucharistic Prayer*.

- *Introduction:* The Priest may briefly introduce the Eucharistic Prayer after the Prayer Over the Offerings and before the Preface Dialogue. He may suggest reasons why this worshipping assembly is giving thanks. In this way the assembled believers will feel that their lives are a part of the history of salvation and will be able to receive greater benefits from this Eucharist.

- *Preface*: When he proclaims the Preface of the Eucharistic Prayer, the Priest speaks in the name of the people and expresses thanks to God for salvation and love. It is important to sing the Preface dialogue, the Preface itself, the *Sanctus* (Holy, Holy, Holy) and the Acclamation, especially on Sunday.

Solemnities and Feasts have Proper Prefaces as indicated in the *Roman Missal*. Memorials use the Common Preface or another option as indicated in this *Ordo*.

- *Eucharistic Prayer*: Eucharistic Prayers are provided so that the Priest may choose the most appropriate text according to the needs of the worshipping assembly and the Solemnity of the occasion. Eucharistic Prayer IV must always be used with its Proper Preface. Two “Eucharistic Prayers for Reconciliation” (appropriate for use in Lent) are also included. The “Eucharistic Prayers for Reconciliation” have their own Proper Prefaces, but may be used with other suitable prefaces that reflect the notion of reconciliation. The “Eucharistic Prayer for Use in Masses for Various Needs” is also approved and are contained in the *Roman Missal*. This too is always used only with the accompanying Proper Preface. Three revised texts of “Eucharistic Prayers for Masses with Children” approved by the CDWDS for use in Canada are contained in a separate publication, *Eucharistic Prayers for Masses with Children*. These may be used in certain specific circumstances, but not with a normal Sunday assembly. “The use of these Eucharistic Prayers is strictly limited to Masses celebrated with children, and for those children who have not entered the period of preadolescence, or for those Masses in which the majority of the participants are children of that age. (See *Eucharistic Prayers for Masses with Children*, Introduction.)

The Priest proclaims the Eucharistic Prayer in such a way that his faith and gratitude to God are evident to all. Under no circumstances is the worshipping assembly to join with him in reciting any part of this prayer. The Doxology that concludes the Eucharistic Prayer belongs to the presider (and concelebrants) alone. The worshipping assembly listens to the prayer in reverent silence and makes it their own by joining in the acclamations. These acclamations should always be sung.

When concelebrants are present they pray the marked common parts in a low voice so that the principal celebrant's voice predominates and is clearly heard and understood by all the people. (*GIRM*, no. 218)

It is permitted to mention a Coadjutor or Auxiliary Bishop when several are to be named in the prayer; the Priest says: "for N. our Bishop and his assistant Bishops." (*GIRM*, no. 149) Other Bishops, even when present, are not named individually.

c) **Communion Rite:** This part of the Liturgy of the Eucharist centres on immediate preparation for and reception of Communion as the food of eternal life. The Mass is the paschal meal in which the Lord's Body and Blood are received as spiritual food in accord with his command. (*GIRM*, no. 80)

- *Our Father:* This prayer may be said or sung along with the embolism and doxology.
- *Rite of Peace:* The Church entreats peace and unity for herself and for the whole human family, and the faithful express to each other their ecclesial communion and mutual charity before receiving the Sacrament.
- *Lamb of God:* The singing or recitation of this litany by the assembly accompanies the breaking of the bread by the presider (assisted by the Deacon or concelebrants).
- *Communion from this Sacrifice:* The Church time and again states that, "it is most desirable that the faithful, just as the Priest himself is bound to do, receive the Lord's Body from hosts consecrated at the same Mass" (rather than from previously consecrated elements reserved for the sick and for prayer in the tabernacle). (*GIRM*, no. 85) In addition, "in the cases where this is foreseen, they partake of the chalice, so that even by means of the signs Communion may stand out more clearly as a participation in the sacrifice actually being celebrated." (*CSL*, no. 55; *GIRM*, no. 85)
- *Communion in the Hand:* The choice of whether to receive Communion in the hand or on the tongue rests with each individual communicant and must be respected by the minister distributing Communion.
- *Communion from the Chalice:* The Church encourages the original practice, as given us by the Lord Jesus, in which Communion under both kinds is seen as normal, with Communion under one form alone

considered as the exception rather than the rule. With permission from the local Ordinary, the faithful may receive Communion from the chalice on any occasion. (*GIRM*, no. 283)

- *Communion Chant*: The hymn during Communion expresses the unity and joy of the communicants and makes the Communion Procession a true action of Christian love embracing others. The singing begins as the Priest receives Communion and continues until all have received (*GIRM*, no. 86) while not continuing afterwards.
- *Purifications*: The vessels may be purified after Communion or immediately after Mass. The Priest may purify the vessels at the altar or the credence table (*GIRM*, no. 163); the Deacon purifies the vessels at the credence table (*GIRM*, no. 183). Purifying after Mass is especially appropriate when there are several vessels.
- *Silent Prayer; Hymn of Praise*: It is recommended that the Priest and people spend some time in silent prayer after Communion. All are seated during this sacred silence; no instrumental solo or choir singing takes place. If desired, in addition to a period of silence, a Psalm or hymn of praise may be sung by the entire worshipping assembly.

Please note: Announcements follow the Prayer after Communion as part of The Concluding Rites. (*GIRM*, no. 90)

d) **Prayer after Communion**: The Priest prays this prayer at the chair or at the altar, asking God to give us the effects of the mystery we have celebrated. The people make the prayer their own with their “Amen”. A brief time of silence precedes this prayer, unless this silence was observed after Communion.

NOTE 11

CONCLUDING RITES

a) *Announcements*, if necessary, may be made briefly at this point. (*GIRM*, nos. 90, 166) As far as possible, information should be included in the parish bulletin and not made during the celebration.

b) The concluding rites of the Mass are brief:

- *Greeting*
- *Blessing*, which may be expanded by the Prayer over the People or the Solemn Blessing. These are found after the Order of Mass (pp. 651-667) and within certain Mass texts in the Missal.

- *Dismissal*: The Deacon (Priest) sends every member of the worshipping community to carry on the work of God's people by doing good works and praising the Lord. (CSL, nos. 9-10)
- c) When another liturgical action follows immediately, the Concluding Rites are omitted and the Mass ends with the Prayer after Communion.
- d) Although a custom in many places, a recessional hymn is not required or even suggested by the liturgical books.

NOTE 12

FURTHER NOTES ON EUCHARIST

a) **Eucharistic Fast**

- *Preparation*: In order to appreciate the dignity of the Eucharist, and to prepare to receive the Lord with joy, the Christian community has recommended, since the early centuries, a time of fast from food and drink taken for nutrition. This ancient tradition of receiving the Eucharist before any food shows the importance of sacramental food. A time of silence and recollection is also desirable before Mass and after Communion. (GIRM, no. 45)
- *Normal Rule*: Generally, the Eucharistic fast is one hour from food and from beverages. The fast is not broken with the consumption of water or medication.
- *For the Dying*: No Eucharistic fast is necessary.
- *The Sick, the Elderly* (at home, in hospital or a long term care facility, even if not confined to bed), *and Those Who Care for Them*: they may receive Communion even if they have had something to eat or drink within the previous hour.

b) **Communion More than Once in One Day**: Persons who have already received Communion may receive Communion (only) once more on the same day at any other Mass.

c) **Extraordinary Ministers of Holy Communion**: Local Ordinaries may permit an individual to be an Extraordinary Minister of Holy Communion for one occasion, for a period of time or even permanently. The minister may receive Communion, give it to others and take it to the sick at home, long term care facilities, hospices or hospitals.

See NBL 31, *Extraordinary Ministers for the Administration of Holy Communion*.

- *Circumstances:* An Ordinary can permit a qualified person to distribute Communion: during Mass when it would otherwise take too long to distribute Communion; in the absence of a Priest or Deacon; when a Priest or Deacon is unable to fulfil this ministry because of old age, illness or by the demands of pastoral ministry.
- *Mandate:* The delegated person is to receive the proper mandate. (See *Celebrations of Installation and Recognition* (2005), p. 96.)

The Rite also permits presiding Priests to appoint suitable ministers for a specific occasion when there is need. (*Roman Missal*, p. 1447)

- *Worthy Ministers:* To minister the Eucharist to one's fellow pilgrims is among the most honoured of roles in the faith community. In choosing and preparing these ministers, the Pastor should consult and work with the Pastoral Council and the Liturgy Committee. Those recommended should be people of faith whose lives conform to the meaning of the service they are asked to undertake. They should also be respected members of the faith community. They are to be properly instructed to strive to be worthy of this great office, deepen their devotion to the Eucharist and, by their piety and reverence for this Sacrament, be an example to others. Those appointed should also reflect the diversity of the Parish.

Children are not permitted to participate in this ministry, even among their schoolmates.

Those appointed as Extraordinary Ministers of Holy Communion must never be anyone who could cause scandal.

The parish community should occasionally be instructed about this ministry for a greater appreciation and as a means to be led to a greater devotion to the Eucharist.

- d) **Communion to the Sick:** The sick should have the opportunity to receive Communion frequently, even daily. Extraordinary Ministers of Holy Communion can assist with this. The proper Rite is always followed. (See *Pastoral Care of the Sick* or the *Communion of the Sick: Ritual and Pastoral Notes for Lay Ministers*)

When Extraordinary Ministers of Holy Communion bring Communion or Viaticum to the Sick, they follow the same Rite as a Priest or Deacon

though they use an invocative form of the blessing (“May the Lord bless us ...”) at the end of the Rite. When the sick are unable to receive Communion under the form of bread, they may receive under the form of wine alone.

Eucharistic Fast: See Pastoral Note 12a.

e) **Communion Outside of Mass:** Sacramental Communion is the climax of participation in the celebration of the Eucharist. Communion must always be related to the Mass and is given outside of Mass only when there is a good reason that prevents the person from taking part in the Mass in the usual way. The Rite used always includes the Greeting, Penitential Act, Scripture readings, Lord’s Prayer, Sign of Peace, Holy Communion, period of silence, Prayer and Final Blessing.

NOTE 13

FIRST MASS (IN ANTICIPATION) OF SUNDAY

a) **Approach:** Celebrating the Sunday Liturgy on Saturday evening is an extension of the Sunday celebration. Pastors should ensure that the meaning of the Lord’s Day is enhanced and deepened by each celebration of the Sunday Mass (*CSL*, no. 106). In this way Christians may celebrate the day of the Lord’s Resurrection with greater zeal and joy.

See *NBL* 43, *Sunday Belongs to the Lord*; and 156-157, *The Lord’s Day, Our Day: I-II*.

b) **Hour:** This Mass may be celebrated only in the late afternoon and evening hours of Saturday, at times determined by the local Ordinary.

Wedding or Funeral Masses are not considered Sunday Masses even when they are celebrated on Saturday afternoon or evening and should therefore take place at an earlier hour. (See Pastoral Notes 22f, 22g, and 23f.)

c) **Mass texts:** The Mass celebrated is that of the respective Sunday found in the *Roman Missal* and the Lectionary, with all of the necessary elements detailed in the *GIRM*.

NOTE 14**MASS FOR THE PEOPLE**

All those bound to celebrate Mass for the people (*pro populo*) must do so on all Sundays of the year and on Holydays of Obligation. (Canon 534)

NOTE 15**HOLYDAYS OF OBLIGATION**

In Canada there are two Holydays of Obligation:

- January 1, *Solemnity of Mary, the Holy Mother of God*;
 - December 25, *Solemnity of The Nativity of the Lord* (Christmas).
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NOTE 16**MASSES FOR SPECIAL NEEDS**

The *Roman Missal* contains three kinds of Masses for special needs: Ritual Masses, Masses for Various Needs and Occasions, and Votive Masses.

a) **Ritual Masses** are joined to another Sacrament or a Sacramental. The use of these Masses is governed by the rules given in the ritual or in the Masses themselves. (*Roman Missal*, pp. 1116-1226; *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead*, pp. 3-346)

b) **Masses for Various Needs and Occasions** are celebrated at a time of need or on specified dates; special times of prayer are determined by the Conference of Bishops and local needs by each Bishop. The texts are chosen from those for Various Needs and Occasions (*Roman Missal*, pp. 1229-1313; *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead*, pp. 347-712). Suggestions for some of these are included in this Calendar on appropriate days.

When a serious need arises, the corresponding Mass may be celebrated by order or permission of the local Ordinary on any day of the year except Solemnities, the Sundays of Advent, Lent, Easter, Ash Wednesday and during Holy Week. On an Obligatory Memorial, a Mass for a serious need may be celebrated when a worshipping assembly is present. This decision is left to the pastor or presiding Priest.

Considering the wider choice of readings and prayers available, the Priest will use these Masses in moderation, that is, only when pastoral circumstances truly call for them. The presidential prayers from these Masses may be used as alternatives on ferial days in Ordinary Time. (See Pastoral Note 8e.)

Unless special readings and chants are mandated, the readings of the day are used.

c) **Votive Masses** of the mysteries of our Lord, or in honour of Mary and the Saints, may be chosen for the piety of the faithful on ferial days during Ordinary Time. The colour may be of the day or of the Saint. The readings of the day may be used (*Roman Missal*, pp. 1318-1359) or alternative Readings may be selected from *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead*, pp. 713-831.

d) **Masses for the Dead.** See Pastoral Note 23g.

NOTE 17

MASS IN RELIGIOUS COMMUNITIES

The conventual or community Mass is described in the *General Instruction of the Roman Missal* (no. 114). Sacred song, a Homily and Prayer of the Faithful, prepared with the help of the community, will enable all to receive greater benefit from this celebration.

See NBL 90, *Religious Communities Celebrate Liturgy*.

NOTE 18

MASSES WITH CHILDREN

There are two distinct situations to be considered when we speak of celebrating liturgy with children:

- a) adult liturgies with children present; and
- b) liturgies celebrated with/for children.

In this note, the numbers in parentheses refer to paragraphs in the *Directory for Masses with Children* (CDW, 01 November, 1973).

The Directory is concerned with the age group described in numbers 1 and 6. The section on adult liturgies with children present (nos. 16-19) touches on the question of parish Masses, particularly on Sundays.

The heart of the Directory is concerned with Masses celebrated with and for children, that is, when children are the majority of the worshipping assembly (nos. 20-54). The Order of Mass as outlined in the Directory (nos. 38-54) is of special importance.

The use of the revised *Eucharistic Prayers for Masses with Children* is limited to Masses celebrated with them. **These Eucharistic Prayers are not to be used at Sunday Masses in parishes, which is why they are not included in the Roman Missal.**

See *Celebrating the Liturgy of the Word with Children: Guidelines for Practice* (2006); also, NBL 63, *Children and Liturgy*; 89, *Children Learn to Celebrate*; and 121, *Children and Liturgy*.

NOTE 19

EUCCHARISTIC DEVOTION

a) **Focus:** The Eucharist is the centre and origin of the life of the Church. All Eucharistic devotion is related to the Sacrifice of the Mass which perpetuates the Lord's saving Death and Resurrection in the memorial of the last supper in anticipation of the Messianic Banquet.

See NBL 69, *Eucharistic Devotions*; and 162, *Eucharist: Celebrating and Savouring*.

b) **Reservation of the Blessed Sacrament:** The primary reason for reserving the Blessed Sacrament is to provide Viaticum for the dying, Communion for the sick, for private prayer and, in the case of necessity, Liturgies of the Word with the distribution of the reserved Blessed Sacrament in the absence of a Priest. See *Sunday Celebration of the Word and Hours*.

The Blessed Sacrament helps God's people to nourish Christ's life within them and to live it as his witnesses. The practice of adoring Christ present in the Eucharist outside the time of Mass grew gradually in the Church. Adoration of the Blessed Sacrament is the fruit of the celebration of Eucharist.

The Blessed Sacrament is reserved in a tabernacle located, according to the judgement of the Diocesan Bishop “a) either in the sanctuary, apart from the altar of celebration” or “b) in some chapel suitable for the private adoration and prayer of the faithful and organically connected to the church and readily noticeable by the Christian faithful.” (*GIRM* no. 315) Only one tabernacle is permitted in a church. Near the tabernacle (which must be opaque and unbreakable), a lamp is always kept burning as a sign of honour to the Lord. A veil also may be used to indicate the presence of the Sacrament.

The reserve in the tabernacle should only be limited to quantities sufficient for those who cannot communicate during Mass (namely the sick and shut-ins).

c) **Exposition of the Blessed Sacrament** stimulates the faithful to an awareness of the presence of Christ and is an invitation to enter into spiritual communion with him. Such worship in spirit and truth should be encouraged. Either a monstrance (with 4-6 candles) or a ciborium (2 candles) may be used in the action. Only a single genuflection is made.

- *Rite of Exposition:* If exposition is for a short time, the monstrance or ciborium should be placed on the altar. If it is over a longer period, a throne may be used in a prominent position, but not too high or far away from the people. During exposition everything should be arranged so that the faithful may devote themselves attentively in prayer to the Lord Jesus.

To foster prayer, there should be readings from the Sacred Scriptures and a Homily or brief exhortations which lead to a better understanding of the Eucharistic mystery. The worshipping assembly is encouraged to respond to God’s Word by singing. There should also be suitable periods of silence for personal prayer and reflection.

Exposition merely for the purpose of giving Benediction is forbidden.

When there is no Priest or Deacon available, a lay person with the proper mandate (and with the permission of the Ordinary) may expose the Blessed Sacrament but may not give the blessing at the conclusion of the exposition.

- *Interrupting Exposition:* When continuous exposition is not possible because there is not a suitable number of the faithful for adoration, it is permissible to return the Blessed Sacrament to the tabernacle at

prearranged and publicized times. This may be done, for example, at midday and evening, but not more than twice a day.

This reposition may be carried out simply, that is, without (incense or) singing. The Priest or Deacon wears an alb (or surplice) and a stole, adores for a short time and then places the Blessed Sacrament in the tabernacle.

Later, at the scheduled hour, he continues the exposition in the same manner and retires after a short time of adoration.

This reposition/exposition may also be carried out by an Extraordinary Minister of Holy Communion.

d) **Solemn Annual Exposition:** In churches where the Blessed Sacrament is normally reserved, it is recommended to have a period of solemn exposition each year, even if it is not strictly continuous, in order to give the local community the opportunity of adoring and meditating on this mystery with deeper devotion. Exposition of this kind should be held only if there will be a reasonable number of the faithful available and present to take part.

Care must be taken to ensure that this worship is seen in relation to the Mass. When exposition is solemn and prolonged, it should begin at the end of the Mass in which the Host to be exposed has been consecrated. This Mass ends with the Prayer after Communion. Nothing should obscure the desire of Christ in instituting the Eucharist, for he instituted it with the purpose of nourishing, healing and sustaining us.

It is forbidden to celebrate Mass with the exposed Blessed Sacrament present. Therefore during exposition, Mass may not be celebrated in the same area of the church: the celebration of the mystery of the Eucharist includes the spiritual communion to which exposition should lead the faithful. If exposition is prolonged, it must be interrupted during the celebration of Mass.

e) **Eucharistic Processions:** Members of a parish or community may celebrate an important occasion in the life of their community by giving public and solemn worship to the Eucharist with a procession. Such processions are to be in harmony with the Liturgical Season and other norms of liturgy. It is preferred that the celebration of Mass precede a Eucharistic procession.

f) **Personal Visits:** Pastors are encouraged to see that churches are open every day for some time so that the faithful may easily pray in the presence of the Blessed Sacrament.

See *Holy Communion and Worship of the Eucharist Outside Mass* (CDW, 21 June 1973).

NOTE 20

USE OF LATIN

The liturgical books promulgated by Saint Paul VI and Saint John Paul II, in conformity with the decrees of Vatican Council II, are the unique expression of the *lex orandi* of the Roman Rite (TC 1), whether the celebrations are in Latin, English, French or any other vernacular language.

Mass may be celebrated according to the present rite in Latin; the common chants may be sung in Latin and the use of Gregorian chant is encouraged.

When Mass is celebrated in Latin with a worshipping assembly, Priests must remember that the principles described by the Second Vatican Council remain in force: active participation, use of the Lectionary and active ministries. (CSL, nos. 21-30) The Sacred Scripture readings are to be proclaimed intelligibly and in the vernacular. A Homily is given and the Prayer of the Faithful said on all Sundays and Feast Days of Obligation; these too are in the language of the people. (CSL, nos. 50-55)

Approved books in Latin are available from *Libreria Editrice Vaticana*.

1962 Roman Missal: The diocesan bishop retains exclusive competence to authorize the use of the 1962 Roman Missal in his diocese, according to the guidelines of the Apostolic See. (TC 2)

NOTE 21

BAPTISM AND CONFIRMATION

The Sacraments of Baptism, Confirmation and the Eucharist are the Sacraments of Christian Initiation.

a) **Baptism:** The *General Introduction on Christian Initiation* discusses the full meaning of Baptism and the theological implications of the preparation and celebration of this sacrament.

- *Christian Initiation of Adults:* The Rites for preparing adults for Baptism (or reception into Full Communion with the Catholic Church) emphasize a period of spiritual formation, as well as gradual growth in prayer and love for Christ; responsibility is to be taken by the entire believing community both in example and instruction. When candidates are ready, the final instruction takes place during Lent and they receive the Sacraments of Baptism, Confirmation and Holy Communion at the Easter Vigil. (**Please note:** Due to revisions in the Roman Missal and the Order of Confirmation both ritual books will be required in addition to the Rite of Christian Initiation of Adults.) This is mandated as the normal way for the Christian initiation of adults.

See NBL 51, *Christian Initiation*; 64, *Christian Initiation: Into Full Communion*; 91, *Sharing Our Faith*; 112, *Celebrating Initiation*; and 152, *Confirmation and Initiation*.

- *Baptism of Children:* The introduction to the rite and the full rite with its many options are presented in the *Rite of Baptism for Children* (CCCB, 1989). [This ritual is currently being revised and is expected in 2018.] Baptism should be celebrated as a true and complete liturgical event (*Christian Initiation*, no. 27). Adequate preparation of parents and sponsors is the responsibility of the Priest (*Baptism of Children*, no. 7).

The postponement of Baptism when parents are not prepared to profess the faith or bring up their children as Christians (*Instruction on Infant Baptism*, no. 30) should be discussed seriously with the Pastor.

See NBL 73, *Baptizing Children*; and 120, *Baptism for Children*.

b) **Confirmation:** The Introduction to *The Order of Confirmation* (Canadian Edition) explains the theological approaches to be used in preparing and celebrating the Sacrament. It is one of the Sacraments of Christian Initiation.

Local Dioceses often publish directives concerning the celebration of Confirmation by the Bishop or Pastor. (Please note: The “Presentation of the Candidates” during the celebration and the “Enrollment” of those preparing for Confirmation which were in the previous ritual book are now available on the CCCB website under “Liturgy and Sacraments.”)

In celebrating these Sacraments of Christian Initiation and by emphasizing fuller community preparation and celebration, the Church hopes to bring about a deepening and renewal of Christian living.

NOTE 22

MATRIMONY (Celebration of)

The Order of Celebrating Matrimony (Canadian Edition) is the only approved version for use in the Dioceses of Canada. Pastoral Notes are provided with the new ritual book and are available on-line.

a) **Spiritual Preparation:** “The preparation and celebration of Marriage, which above all concern the future spouses themselves and their families, belong, as regards pastoral and liturgical care, to the Bishop, to the pastor and his associates, and, at least to some degree, to the entire ecclesial community.” (OCM, no. 12)

“Led by the love of Christ, pastors are to welcome engaged couples and, above all, to foster and nourish their faith: for the Sacrament of Matrimony presupposes and demands faith.” (OCM, no. 16)

The Pastor (or his delegates) instructs the couple in the fundamentals of the Christian faith, on the duties of Marriage and the responsibilities of family life. Reflections on the rites and prayers used in the *The Order of Celebrating Matrimony* should also be included. In this way the bride and groom will receive greater benefit from the celebration. The ritual supports both the spiritual and the more immediate preparation of the couple and all who are involved in the celebration of Matrimony.

See NBL 115 and 155, *Celebrating Marriage I-II*.

b) **Liturgical Preparation and Celebration:** Priests, Deacons and Assisting Laypersons should carefully read the Introduction of *The Order of Celebrating Matrimony* as well as the rubrics in the chapter pertaining to the rite that will be used for the celebration.

Priest: “It is appropriate that the same Priest who prepares the engaged couple should, during the celebration of the Sacrament itself, give the Homily, receive the spouses’ consent, and celebrate the Mass.” (OCM, no. 23)

Deacon: “It also pertains to a Deacon, after receiving the faculty from the pastor or from the local Ordinary, to preside at the celebration of the Sacrament, without omitting the Nuptial Blessing.” (OCM, no. 24)

Delegated Layperson by the Diocesan Bishop: “Where there is a shortage of Priests and Deacons, the Diocesan Bishop can delegate laypersons to assist at Marriages, after a prior favourable vote of the Conference of Bishops and after the permission of the Apostolic See has been obtained. A suitable layperson is to be selected, who is capable of giving instruction to those preparing to be married and able to perform the Marriage liturgy properly. The layperson asks for the consent of the spouses and receives it in the name of the Church.” (OCM, no. 25)

c) **Celebrating Matrimony within Mass:** When Matrimony is celebrated within Mass, under normal circumstances (see OCM, no. 34 for exceptions) the Ritual Mass is taken from one of the options in the section “For the Celebration of Marriage” in the *Roman Missal*, as permitted by the rubrics.

White or festive colour vestments may be worn. (OCM, no. 34)

The Nuptial Blessing is given to the couple following the Lord’s Prayer. The prayers “Deliver us” and “Lord Jesus Christ” are omitted. The Sign of Peace follows immediately at the conclusion of the Nuptial Blessing.

d) **Liturgy of the Word:** The Liturgy of the Word is adapted to *The Order of Celebrating Matrimony*. It has power to instruct all present on this Sacrament and state of life and to remind the couple and the community of their Christian responsibilities. A wide selection of readings for celebrating Matrimony is given in the *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead* (nos. 801-805, pp. 239-268).

At least one reading that explicitly speaks to Marriage must always be chosen. These are marked in the OCM with an “*”. These readings, in the *Lectionary* include: 801(1), 801(2), 801(3), 801(4), 801(5), 810(5A), 801(7), 802(5), 802(7), 803(5), 805(4), 805(6), & 805(7).

e) **Full Participation:** The Priest, Deacon or Assisting Layperson preparing the couple should encourage full participation by all. The couple may participate in the choice of Scripture readings and the other elements of the celebration. (See: *The Order of Celebrating Matrimony: Liturgy Planning Guide*, CCCB Publications). Everything should be arranged so that everyone present participates fully and with understanding. The worshipping assembly's singing is preferred to a soloist. Catholic couples may receive Communion under both kinds during the Wedding Mass.

Parish Liturgy Committees and parish musicians should consider ways to encourage full and active participation in weddings.

f) **Advent and Lent:** If the Wedding is to be celebrated during the Seasons of Advent or Lent, the couple should be reminded that their wedding plans must respect the special nature of these Liturgical Seasons. This belongs to a general parish program of education in the spirit of the liturgy and needs to precede the couple arriving at the Parish Office to discuss the wedding date.

g) **Special Days:** In Canada, the celebration of Matrimony is discouraged on Sundays, Holydays of Obligation and during Holy Week. (See "Pastoral Notes" accompanying *The Order of Celebrating Matrimony*)

On a Sunday or Solemnity the Ritual Mass "The Celebration of Marriage" is not permitted; however, "one of the readings may be taken from the texts provided for the celebration of Marriage" (OCM, no. 34).

h) **Pastoral Opportunity:** Because they are ministers of the Gospel to all, parish ministers should show special consideration to those who take part in liturgical celebrations and hear the Gospel only rarely. A good celebration is a proclamation of faith and can touch the hearts of persons of goodwill who are open to the action of the Spirit.

i) **Inter-denominational and Inter-faith Marriages:** Pastors are encouraged to follow the recommendations on preparing and celebrating Matrimony between a Catholic and a member of another Christian or faith community. In particular, the reasons stated for not celebrating Matrimony within Mass at such celebrations should be considered seriously.

Mass is never celebrated when one of the parties is not baptized (including catechumens).

j) **Wedding Anniversaries:** “On the main anniversaries of Marriage, as for example, on the twenty-fifth, fiftieth, or sixtieth anniversary, it is fitting to hold a special remembrance of the Sacrament by means of the celebration of the proper Mass with the prayers indicated in *The Roman Missal*.” (OCM, no. 272) Appropriate texts are found on pages 1247-1249 and 1312-1313.

The Readings are chosen from the *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead* texts in the sections “In Thanksgiving to God” (nos. 943-947, pp. 661-674) or “Marriage” (nos. 801-805, pp. 239-268);

See “Blessing a Married Couple within Mass on the Anniversary of Marriage”, p. 149 in *The Order of Celebrating Matrimony* for further details.

NOTE 23

CELEBRATIONS FOR THE DEAD

The *Order of Christian Funerals* (1990, updated 2017) contains the ritual as approved for use in Canada. Also see *Blessings and Prayers for Home and Family* (2004) pp. 194-197.

See NBL 84, *Funeral Liturgies*; 119, *The Christian Funeral*; and 132, *The Order of Christian Funerals*.

a) **Spirit of the Liturgy:** The Funeral Liturgy seeks to clearly convey the paschal character of Christian death. Rather than viewing death with hopeless gloom, believers celebrate it as a sharing in the death and rising of Christ, as our entrance into his eternal life. The ritual expresses the faith which should be ours. (CSL, no. 81)

Use of the symbols provided in the Canadian ritual can enhance the ceremony and deepen the faith expression of the participants. (*Order of Christian Funerals*, nos. 35-38, pp. 9-10)

b) **Funeral Rites:** The Canadian edition of the *Order of Christian Funerals* describes the liturgy of a funeral in three phases: the Vigil, the Funeral Liturgy and the Rite of Committal. When any of these cannot be celebrated, the others take place as given in the ritual.

c) **Vigil:** The Vigil takes place in the home, funeral home, or in the church, usually the night before the Funeral Liturgy. Models for the

“Vigil for the Deceased” are provided in the Ritual. Full participation, with sharing of ministries, sacred song, a brief Homily and petitions, is encouraged in this Service of the Word. In an effort to encourage as many as possible to receive Communion during the Funeral Mass, Priests should try to arrange to celebrate the Sacrament of Reconciliation at the vigil.

d) **Funeral Liturgy:** In choosing and arranging the prayers, Readings, Prayer of the Faithful and hymns (see *CBW III* and *Celebrate in Song*) for a Funeral Liturgy or other Masses for the Dead, pastoral considerations (in relation to the deceased person(s), the family and the worshipping assembly) should be kept in mind.

The paschal victory that Christians gain over death is illustrated more clearly with white vestments. While not encouraged, the use of purple or even black vestments is permitted.

The Church provides a large variety of readings in the *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead* (nos. 1011-1016, pp. 833-898). To assist clergy, family and friends in choosing appropriate readings for a given celebration CCCB Publications in collaboration with the *National Liturgy Office* has produced an aid entitled, *Sacred Scripture Selections for a Funeral Liturgy*. These booklets can be distributed to those assisting with funeral arrangements.

The revised Mass formulas are in the updated ritual and in the *Roman Missal*. The Prefaces are located from p. 598 to 607; the Prayers from p. 1364 to 1407. Funeral Liturgies may be adapted to local needs and circumstances.

- *Easter (Paschal) Candle:* The Easter candle may be placed near the casket or the cremated remains during a funeral.
- *Homily:* At a Funeral Mass, the Homily is based on the Sacred Scripture texts, avoiding anything of a laudatory nature. A eulogy is not given by the Priest or anyone else. Policies established in each Diocese are to be observed regarding “Words of Remembrance”. A Homily is recommended in all Masses for the Dead.
- *Communion:* The faithful, especially the family of the deceased, should be encouraged to participate more fully by receiving Communion in the Mass offered for the deceased.

- *Final Ceremonies:* The prayers of Final Commendation and Farewell are celebrated only when the body or cremated remains are present. These immediately follow the Prayer after Communion.
- e) **Rite of Committal:** Prayers for use at the cemetery or crematorium are provided in the ritual.
- f) **When Funeral Masses Are Not Celebrated:** In Canada, a Funeral Mass may not be celebrated on Sundays, Holydays of Obligation, at any time on Holy Thursday, or during the Easter Triduum (from the Mass of the Lord's Supper through Easter Sunday inclusively). On these days a Funeral Liturgy without Mass may be celebrated, as prescribed in the *Order of Christian Funerals* using only the rites of the "Funeral Liturgy Outside Mass" for the Reception of the Body, the Liturgy of the Word and the Final Commendation and Farewell.
- g) **Other Masses for the Dead** are normally permitted only on ferial days during Ordinary Time, as long as they are actually applied for the dead. For the spiritual good of the faithful and to preserve the richer selection of God's Word as given in the *Lectionary: Weekdays*, the Mass for the Dead should not be used often. Every Mass is offered for the living and the dead, and there is a remembrance of the dead in each of the Eucharistic Prayers. (*GIRM*, no. 381)
A special intercession in Eucharistic Prayer II & III is provided for Funeral Masses and Masses for the deceased.
- h) **Deceased Pope or Bishop:** Prayers are given in the *Roman Missal* for the Pope (pp. 1395-1397) and for a Bishop (pp. 1398-1399); in both, the readings are selected from the *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead* (nos. 833-837, pp. 374-378).
- i) **Prayer of the Faithful:** Sample formulas are given in the *Roman Missal*, (p. 1462), and in the *Order of Christian Funerals*.
- j) **The assembly's singing** is encouraged with regular use of the Canadian hymnals. Soloists are discouraged.
- k) **Cremation:** Christian belief in eternal life and the resurrection of the body has traditionally found expression in the care taken to prepare the bodies of the deceased for burial. However, Christian Funeral Rites may be celebrated for persons who choose to have their bodies cremated,

unless it is evident that they have acted for reasons that are contrary to the Christian way of life. (See *GLM*, pp. 106-112)

In most cases, cremation takes place following the celebration of the Funeral Liturgy. In particular circumstances, cremation may take place before the Funeral Liturgy; the Funeral Rites, including the Funeral Mass and Final Commendation, may be celebrated with the cremated remains. *Order of Christian Funerals Supplement: Celebrations with Cremated Remains* (CCCB Publications 2018).

NOTE 24

CELEBRATING SPECIAL EVENTS

The Church has always endeavoured to give spiritual significance to special events in the life of God's people by celebrating them with or during the liturgy. When an agricultural economy was dominant, the rogation and ember days were examples of such celebrations. It is important for Christians to establish a firm bond between the liturgy and life today, to celebrate this life and thank God for it and through it, and to raise it to God's service.

a) **The regulation of special events** is given to the Conference of Bishops, which issues guidelines for the time, Solemnity and celebration of these events in the life of their people. In this way, the celebration can lead to a deepening of the spiritual purpose of the event.

In this Calendar, special events such as the Week of Prayer for Christian Unity, Days of Prayer for Peace or for Vocations, Labour Day, and Thanksgiving are indicated with suggestions for the respective celebration. Each community should adapt these celebrations to local needs and circumstances, always respecting the nature and priorities of the Church's worship.

b) **Many Ways of Celebrating:** Special Occasions do not need to be celebrated at Sunday Mass only. There are many ways of observing these days. The more these alternatives are developed, the more meaning and impact these days will have on the minds and hearts of the community.

Parish Councils and Liturgy Committees should be involved in planning these community celebrations.

c) **Special Days:** the following are observed as special “Days of Prayer” in the Dioceses of Canada:

1. Canada Day: July 1
2. Labour Day: First Monday of September
3. Thanksgiving Day: Second Monday of October
4. Remembrance Day: November 11

The Mass texts for these days are indicated in this Liturgical Calendar. These texts may also be used on other appropriate Civic Occasions. The Prayer of the Faithful may make references to the various aspects of the celebration and an intention may be added at Morning and Evening Prayer. It is appropriate to mention an approaching Day of Prayer a few weeks in advance through the parish bulletin and in the Prayer of the Faithful. When the Day of Prayer falls on a Sunday, the Mass texts may be used (as indicated) or adapted for use on a Sunday in Ordinary Time.

d) **Prayers for Good Harvests:** On a suitable day in the Spring, prayers may be offered for good harvests. These prayers, which will be more pertinent to rural parishes, are celebrated in the most advantageous way for each community. This may be done on a Sunday or a weekday.

- *On Sunday:* The Prayer of the Faithful would include a petition for good harvests; the blessing of seeds may take place after the Homily.
- *On a Weekday:* The Mass “At Seed-Time” (*Roman Missal*, pp. 1280-1281; *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead*, pp. 597-603) may be celebrated.
- *As Appropriate:* A service may incorporate the blessing of seeds, appropriate readings and the Litany of the Saints. The Homily should emphasize the goodness of God, our Creator who supports our life by giving us the benefits of the earth’s produce. It should also speak to our responsibility for sharing the goods of the earth with others.

See *Blessings and Prayers for Home and Family* (2004) pp. 123-124.

e) **Diocesan or Provincial Patronal Celebrations:** The celebrations of the primary and secondary patrons of a Diocese or Province are observed as noted on the particular day. A Feast is celebrated for a primary patron. A Memorial is celebrated for a secondary patron, unless there is a higher rank noted in the calendar. The rules for precedence and concurrence are also followed which means some years they will be omitted.

Anniversary of Dedication

MASS: of Dedication; gl.; cr.; Proper Preface and Solemn Blessing, *Roman Missal*, p. 1015.

READINGS: three readings chosen from *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead* (nos. 816, 702-706, pp. 319-328).

HOURS: from the Common of Dedication of Churches. Office of a Solemnity (begins with Evening Prayer I).

Anniversary of Principal Patron (titular)

MASS: of the patron (titular) as found in the *Roman Missal*; gl.; cr.; proper or appropriate preface.

READINGS: three readings chosen from the proper feast or (supplemented from) the appropriate common.

HOURS: of the patron. Office of a Solemnity (begins with Evening Prayer I).

When the celebration of a titular or patronal Feast is impeded in a given year, a petition recalling the patron (Feast, event) may be included in the Prayer of the Faithful at Mass and at the Morning and Evening Prayer.

f) **Parish Celebrations:** The Anniversary of the Dedication (formerly called its Consecration) of the parish church and the title or Patron of the Parish should be occasions of particular local celebration. These two days are observed as Solemnities, and take precedence over the Sundays of Ordinary Time.

Some ways of celebrating these events could include: petitions during the intercessions at Morning and Evening Prayer; inviting the entire community to Mass; and using banners and posters to decorate the church, inside and out. Evening Prayer I (the evening before) can help prepare the community for a fuller Eucharistic celebration. This could be followed with an informal gathering for coffee and conversation. Details of the Patron's life, ways he or she is a model for following Christ and some historical information of the parish could be highlighted in the Sunday bulletin in anticipation of the celebrations.

g) **Election of Pope or Bishop:** When the local or universal Church awaits a new Shepherd, special Masses may be celebrated: *Roman Missal*, p. 1238; *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead* (nos. 833-837, pp. 373-378). All should become involved in asking guidance in the selection of a new spiritual leader for God's people. In the Prayer of the Faithful each day, a suitable petition could be developed along these lines:

Send your Spirit to guide your people:
give us a Bishop (Pope) who will lead us
in faith, service and love.

NOTE 25

SPECIAL ANNIVERSARIES

a) **Ordination:** The anniversaries of the Pope, Bishop (the Bishop of the diocese, as well as Auxiliary Bishops and retired (emeritus) Bishops, and of the Priests and Deacons attached to the parish or community provide an occasion for the people of God to grow in their understanding of priesthood and of the role of the clergy in the servant Church. Mentioning these anniversaries assists the members of community to deepen their appreciation of the manner in which Christ shepherds his people.

Advance notice could be made in the parish bulletin to draw attention to these anniversaries and to request prayers.

On a ferial day in Ordinary Time, a Mass may be celebrated for the Pope's or Bishop's anniversary. Suitable texts are provided in the *Roman Missal* (pp. 1234-1237) and in the *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead* (no. 832, p. 371) and *Lectionary: Weekdays* (nos. 719-724).

These anniversaries should also be acknowledged in the Prayer of the Faithful on the actual day and on the Sunday before and/or after the date. For example:

- Let us pray for Pope N.,
whose anniversary of election/installation
we celebrate today (this week).
May God grant him wisdom and courage
to carry out his task as our chief shepherd and pastor.

- We celebrate the anniversary of the ordination/installation of our Bishop *N.*; may God send the Holy Spirit to guide him and all the people of our diocese in following Christ our Lord.
- We remember the anniversary of Bishop *N.*, (auxiliary) Bishop (emeritus) of this (Arch)diocese; may God's Spirit strengthen him in his continued service to the Church.
- We pray for our pastor (associate, Deacon, etc.) on his anniversary of ordination; may God support and sustain him in his ministry to this community.

A petition may also be added to the Prayers of Intercession during Morning and Evening Prayer.

Prayers for Vocations (see Fourth Sunday of Easter) are also encouraged on these anniversaries and throughout the year.

b) **Cathedral Dedication:** The importance of the cathedral church in the liturgical life of the diocese flows from the role of the Bishop as high Priest of the Lord's flock. Every parish community is related to the Bishop, therefore the anniversary of the cathedral church's dedication as a place of worship is celebrated throughout the diocese.

(*CSL*, nos. 41-42; Constitution on the Church, *Lumen Gentium* (1964), no. 26; *GIRM*, no. 112)

Liturgical Celebration: The anniversary of the cathedral dedication is celebrated as a Feast throughout the diocese and as a proper Solemnity in the cathedral parish. When a higher Feast or Solemnity impedes the Feast, the calendar of the day is followed as noted in the diocesan celebration references; otherwise this is celebrated as a proper Feast of the Lord. (See Pastoral Note 24f.)

- *Liturgy of the Hours*: Common of the Dedication of a Church.
 - *Mass*: white, Common of the Dedication of a Church (*Roman Missal*, pp. 1015-1021). Readings are selected from the *Lectionary: Weekdays*, nos. 701-706. (Please note some of these readings are also available in the *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead* under “Dedication of a Church”.) The *Glory to God* is sung, and the Preface of the Dedication of a Church is used.
- c) The *Ordo* also notes significant dates in the recent history and life of the universal Church. These too may be announced or noted in the Sunday bulletin and, as appropriate, included in the Prayer of the Faithful at Mass and at Morning and Evening Prayer.

NOTE 26

EXTERNAL SOLEMNITIES

- a) **Pastoral Concern**: On Sundays in Ordinary Time, it is permitted to celebrate Feasts which occur during the week, for the pastoral benefit of the faithful, if the piety of the faithful truly calls for this, and provided that these celebrations are higher than the Sunday in the Table of Precedence. (See Pastoral Note 33.) On such occasions, one or all of the Sunday Masses may be of the external Solemnity.
- b) **Primacy of Sunday**: Priests should strive to help their people understand that the Sunday Mass (and **not** that of any particular Feast) is the true, central celebration of the Church.

While external Solemnities are permitted, the primacy and importance of Sunday is maintained. Sunday, the Lord’s Day, is the original Christian Feast Day. It should be appreciated as a day of joy and freedom. Other celebrations must not take precedence over Sunday as the foundation and nucleus of the entire Liturgical Year. (CSL, no. 106)

See NBL 156-157, *The Lord’s Day, Our Day: I-II*.

NOTE 27

FIRST THURSDAY, FIRST FRIDAY
AND FIRST SATURDAY

The use of the votive Masses of Christ the Eternal High Priest (First Thursday), of the Sacred Heart of Jesus (First Friday) and of the Immaculate Heart of Mary (First Saturday) are regulated by the general rules of Votive Masses (Pastoral Note 16c). They are only permitted on ferial days in Ordinary Time. The vestments may be white or the colour of the day. The texts are those given in the *Roman Missal* and the Lectionary as noted.

On weekdays in the Seasons of Advent, Christmas and Easter, or when an Obligatory Memorial occurs, if the pastor or celebrating Priest judges that the benefit of the faithful truly requires it, these Votive Masses may be celebrated. These Masses are not permitted during the Season of Lent.

NOTE 28

MARY

a) **Our Lady's Saturday:** On Saturdays in Ordinary Time when no Obligatory Memorial is to be celebrated, an Optional Memorial of Mary may be observed. This Optional Memorial is not permitted outside of Ordinary Time. The Saturdays when this Optional Memorial is permitted are marked accordingly.

b) **Marian Months:** May and October as “Marian” months must always reflect and support the context of the Liturgical Year. Weekdays of May generally fall within the Easter Season. Thus, May devotions highlight the special sharing of the Blessed Virgin in the Paschal Mystery of Christ her Son, including the Pentecost event in which she joined with the Apostles awaiting the gift of the Holy Spirit. October often includes the rosary, always recited as a prayerful reflection on the entire Paschal Mystery. On Sundays especially, celebrations must always respect the best traditions of the Church and its liturgical regulations.

Readings for Votive Masses for “The Blessed Virgin Mary” can be found in *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead* (no. 1002, pp. 822-830).

NOTE 29

PENITENTIAL DISCIPLINE

a) **Law of the Gospel:** The Church wants emphasis to be given to the evangelical law that a follower of Christ must do penance. While the heart of penance is hatred for sin as an offence against God (*CSL*, no. 109b), external forms of penance are required to deepen and encourage the internal virtue.

See *NBL 42, Call to Penance*.

b) **Fridays** are days of abstinence from meat*, but Catholics may substitute special acts of charity or piety on this day.

c) **Lent** has a penitential character. During Lent, penance is an important requirement of Christian life. Fulfillment of this duty involves prayer, works of piety and charity, and self-denial by fulfilling one's obligations more faithfully and especially by observing the prescribed fast and abstinence.

d) **Ash Wednesday and Good Friday** in the Roman Rite, including Canada, are days of fasting* and of abstinence from meat**. Pastors should invite and encourage their people to do special penance on these two days.

e) **The Paschal Fast*** is observed on Good Friday and, where possible, continued through Holy Saturday.

f) **Privileged forms of Penance** are recommended, especially during Lent. These forms are privileged because they are based on the teaching of the Gospels (fasting, almsgiving, prayer, works of mercy) or because of their traditional value among the people of God (abstinence from meat).

* Christian fasting obtains its full meaning when we deprive ourselves of food in order to be more open to prayer, to share more in the suffering of those who are starving and to save money to give to the poor. Fasting is a penitential discipline intended to open our hearts to God and others, a means of purification and spiritual liberation, a witness of the depth of our faith.

** The law of "abstinence from meat" binds those who are 14 and older; the law of "fasting" binds those from 18 to 59 years of age. Parents and educators are reminded of their duty to introduce children gradually

to the understanding and practice of penance. The actions modeled by adults will be the greatest influence in this matter.

g) **Pastoral Responsibility:** Parish committees should assist the Pastor to help make Christian penance a reality in the life of their community.

NOTE 30

JEWISH HOLY DAYS

Jesus was a Jew; his first disciples were Jews; the earliest Christian communities worshipped in the synagogue. These facts coloured liturgical expression in the early life of the Church. The Second Vatican Council and contemporary liturgical understanding invite a lived consciousness of the Jewish roots of Christianity. We are invited to consider those Christian liturgical celebrations which originated in the Jewish holy days that Jesus celebrated and to which he opened new facets of meaning through the eschatological dimension of his ministry.

Easter, the Christian Feast of liberation, grew out of the Jewish feast of *Passover*. In our Easter Vigil we preserve the Passover readings which celebrate freedom from slavery in Egypt and recall the new interpretation given to the Feast by the Death and Resurrection of Jesus.

Seven weeks after Easter, Christians celebrate Pentecost, God's gift of the Holy Spirit, our guide to life; seven weeks after Passover, Jesus (and every other observant Jew then and now) celebrated *Shavuot*, God's gift of the Torah as a guide to life.

The Jewish New Year is *Rosh Hashanah*. Unique to this celebration are the blowing of the *shofar* (ram's horn) and the proclamation: "Behold the day of judgment!" softened somewhat by the New Year prayer: "Inscribe us for blessing in the book of life."

Rosh Hashanah begins the High Holy Days or Days of Awe, which constitute a period of penance concluding with the feast of *Yom Kippur* (the Day of Atonement and of reconciliation with other people). The Church has preserved this liturgical expression in Ash Wednesday and the season of Lent. "Catholic clergy especially, but also religious and lay persons who have close associations with Jewish people, could join in the strict 24-hour fast of *Yom Kippur* in order to ask God's forgiveness for our prejudices and sinfulness against [God's] chosen people." (*Guidelines for Ecumenical Action in Ontario*, 1984)

Simchat Torah is an exuberant celebration of joy and gratitude for God's Word in the Torah, coming at the end of the eight-day celebration of *Succot*.

Hanukkah is the feast of lights and the rededication of the temple in the time of the Maccabees.

Purim celebrates the courage of a Jewish Saint, Esther, who saved her people from extermination.

Succot (the feast of tents) is a harvest celebration of God's generous gift of nature and of our creatureliness, both of which are brought graphically to mind in the Feast's Scripture readings on the pilgrim people wandering through the desert en route to their promised land.

Tisha B'Av is a fast day commemorating the destruction of both the first and second temples in Jerusalem, as well as the expulsion of the Jews from Spain in 1492.

Yom Hashoah commemorates the victims of the Holocaust and is marked by memorial services.

A Jewish holy day always begins at sundown the night before. The Church preserves this practise by celebrating Evening Prayer I for Sundays and Solemnities.

The *berakah* is a Jewish form of prayer which has been adopted by the Christian Church.

NOTE 31

EASTERN CATHOLIC CHURCHES IN CANADA

Byzantine Tradition: The Byzantine or Greek tradition of Christianity spread to North America with emigration from Eastern Europe in the late 1800's. The largest group of Canadian Byzantine Christians stems from Ukrainian origin and is Catholic. Among them the term "Greek Catholic" has generally given way to **Ukrainian Catholic**. This group is organized into a Canada-wide *metropolia* (ecclesiastical province) with five *eparchies* or dioceses: the Archeparchy of Winnipeg (the seat of the metropolitan) and the suffragan Eparchies of Toronto, Saskatoon, Edmonton and New Westminster (Vancouver).

A small number of **Hungarians**, found mainly in Ontario, who also belong to the Byzantine tradition, are part of the Winnipeg metropolia.

The small number of **Slovaks**, also chiefly in Ontario, who are also of the Byzantine tradition form the Eparchy of Saints Cyril and Methodius of Toronto, immediately subject to the Holy See. The **Melkites** (Arabic in background, in six larger urban areas across Canada) often refer to themselves as Greek Catholics or Melkite Greek Catholics. They are formed into the Eparchy of St. Sauveur of Montréal. With the collapse of the Soviet sphere of influence in the 1990's emigration from Romania has brought a small but growing number of **Romanian Byzantine** Catholics to Canada, mainly to the larger metropolitan areas. They are part of the Eparchy of St. George, which has its See in Canon, Ohio.

Other groups of Byzantine Christians in Canada are Orthodox and stem from a variety of backgrounds, including Arabic, Bulgarian, Greek, Macedonian, Romanian, Russian, Serbian and Ukrainian.

The Byzantine tradition, whether Catholic or Orthodox, is quite distinct from the Latin or Roman tradition in matters of spirituality, liturgy, canon law and general theological approach (Vatican II, *Decree on the Eastern Catholic Churches*, no. 3).

Further information on the Byzantine Rite in Canada can be found in *The Byzantine Ukrainian Rite: The Divine Liturgy of St. John Chrysostom* (CCCB); also, *NBL 113, Ten Centuries of Faith and Worship*.

Antiochian or West Syrian tradition: This tradition, the source of the Byzantine tradition, finds its roots in the apostolic Church of Antioch and the region of Syria. The largest group of Catholics in Canada who belong to this tradition are the Maronites. They come from Lebanon and have lived in Canada from the late 1800's and early 1900's. The **Maronite** Church, whose strong faith and traditions took root sixteen centuries ago, is unique among all the Eastern Churches in that it has always maintained communion with Rome, the See of Peter.

The monk St. Maron, from whom the Maronite church takes its name, lived around 400 AD. He and his followers evangelized Syria and defended the faith against heresy and schism. Relentless political and religious persecution drove the Maronites into the remote mountainous regions of Lebanon where they grew into a closely knit and vibrant community, with a unique blend of religious and cultural traditions.

The Eucharistic liturgy of the Maronite Church, the Antiochian Liturgy of the Twelve Apostles, is the source of the better known Byzantine Liturgy of St. John Chrysostom, himself a Priest of the Church of Antioch

before becoming Archbishop of Constantinople (ancient Byzantium). The Maronite liturgical language, Syriac, is almost identical with the Aramaic spoken by our Lord. Maronites today use Arabic, their vernacular, as well as some French and English here in Canada, for their liturgical celebrations, with the exception of the Eucharistic words of institution, which are recited or chanted in Syriac.

The Patriarch of the Maronite Christians, in deference to St. Peter, the first bishop of Antioch, assumes the name of Peter upon his accession to the patriarchal See. In Canada, the Maronite community, concentrated mainly in the larger metropolitan centres, forms the Eparchy of St. Maron of Montréal.

The other two Catholic Churches of the Antiochian tradition are also found in Canada, in small numbers, in the larger urban centres. **Syriac** Catholics form the Apostolic Exarchate of Canada which has its See in Laval, Quebec. The **Malankar or Syro-Malankar** Catholics, whose roots are in the ancient Christian community of South India, are part of the Syro-Malankar Eparchy of St Mary, Queen of Peace, serving both Canada and the United States.

Other traditions: Catholics of the three other ancient Christian traditions are also now found in Canada, principally in the larger urban areas. Catholics of the **Armenian** tradition form the Eparchy of Our Lady of Nareg in Glendale with their eparchial Bishop serving his people in both Canada and the United States. Those of the **Alexandrian** tradition, **Coptic** Catholics from Egypt and **Ethiopian** Catholics from both Ethiopia and Eritrea, form part of the local Roman Catholic diocese. Catholics of the **Chaldean or East Syrian** tradition consist of **Chaldeans** mainly from Iraq, who form their own Eparchy of Saints Mar and Addai of Toronto, and **Malabar or Syro-Malabar** Catholics from the ancient Christian community of South India, who form the Apostolic Exarchate of Canada.

All of the Eastern Catholic Christians continue to follow their own liturgical forms, their own Liturgical Calendar and their own Canon Law. All of our Eastern Catholic Churches, with the exception of the Maronite and Syro-Malabar Catholic Churches, also have counterparts among either the Orthodox Churches (who accept all seven of the first seven ecumenical councils) or Oriental Orthodox Churches (whose Bishops were not present at one or more of the Ecumenical Councils of Constantinople I, Ephesus and Chalcedon).

As taught and confirmed by the Second Vatican Council, “The Catholic Church holds in high esteem the institutions, liturgical rites, ecclesiastical traditions and the established standards of the Christian life of the Eastern Churches, for in them, distinguished as they are for their venerable antiquity, there remains conspicuous the tradition that has been handed down from the Apostles through the Fathers and that forms part of the divinely revealed and undivided heritage of the universal Church” (Decree *Orientalium Ecclesiarum* 1).

The *Code of Canons of the Eastern Churches*, promulgated in 1990 by Saint John Paul II, defines a rite as “the liturgical, theological, spiritual and disciplinary patrimony, culture and circumstances of history of a distinct people, by which its own manner of living the faith is manifested in each Church *sui iuris*” (canon 28 §1). The Latin term *sui iuris* means “with its own law”. The same Code states that a Church *sui iuris* is “a group of Christian faithful united by a hierarchy according to the norm of law which the supreme authority of the Church expressly or tacitly recognizes as *sui iuris*” (canon 27).

We should rejoice in the Church’s heritage of unity in diversity, at the same time as honouring the traditions and practices of each Church *sui iuris*. All Catholics, no matter their particular rite, can freely worship in any Catholic church. It is important particularly for clergy and pastoral workers to respect and protect the identity of each, especially since many faithful neither are fully aware of nor comprehend the differences and riches of each Church *sui iuris* and its rite, and do not appreciate the different canonical responsibilities involved. Thus the great importance also of educating and informing all the faithful.

Every Catholic, and each baptized person of every non-Catholic Church or denomination who enters into the fullness of the Catholic communion, must retain his or her own rite, cherish it and observe it to the best of their ability, unless the Holy See has provided special recourse otherwise. When there is no established diocese or eparchy of an Eastern Catholic Church for its faithful in Canada, they are the responsibility of the local Latin Catholic Bishop who is to provide for their spiritual needs either by means of priests or parishes of that rite or by means of an episcopal vicar (*Code of Canon Law*, canon 383 § 2; see also *Code of Canons of the Eastern Churches*, canon 916 §5).

When an ecclesiastical jurisdiction has been established for the Canadian faithful of an Eastern Church *sui iuris*, all matters regarding it are to be directed to their own eparchy or exarchy. In addition, all Catholic pastors are required to request the necessary letters of permission for any marriages involving members of another Catholic Church *sui iuris*.

Each Church *sui iuris* is “of equal dignity, so that none of them is superior to the others as regards rite and they enjoy the same rights and are under the same obligations, also in respect of preaching the Gospel to the whole world under the guidance of the Roman Pontiff” (*Orientalium Ecclesiarum* 3).

NOTE 32

LITURGY OF THE HOURS

a) **Praise by God’s Chosen People:** The Second Vatican Council emphasized the place of the liturgical hours of praise in the life of the Church. (CSL, nos. 83-101)

As High Priest of the new and eternal covenant, the Lord Jesus joins the entire human community to himself and associates us in singing his eternal hymn of praise to the Father.

Christ continues his Priestly work through his Church, which never ceases to praise the Father and intercede for the salvation of the whole world. This is done by celebrating the Eucharist and in other ways, especially by celebrating the Liturgy of the Hours (Divine Office).

From early Christian times, believers have made the whole course of day and night holy by their praise of God. When this song of praise is offered, it is the bride of Christ addressing the bridegroom; it is the prayer of Christ and his body to the Father. Those who celebrate the Liturgy of the Hours are offering praise to God in the name of the Church.

Those in the pastoral ministry will be helped to offer the Liturgy of the Hours with more fervour when they remember Paul’s teaching to “pray without ceasing” (1 Thessalonians 5.17). Only the Lord can bring spiritual results to their work (John 15.5). Like the apostles, Priests are to “devote [them]selves to prayer and to serving the Word” (Acts 6.4).

See NBL 58, *Day By Day We Give Him Praise*; and 114, *Praise God Morning and Evening*.

b) **Reformed to Deepen Prayer Life:** The Divine Office was reformed in order that those who pray it may do so better and more worthily in modern circumstances. It is offered to laity as well as clergy and religious, for it is the prayer of the entire people of God.

c) **Some Principles** involved in this renewal in the prayer life of the followers of Jesus:

1) *Celebrated in Common:* The Church is a community called by God to pray. As the celebration of the whole Church, the Liturgy of the Hours is designed as common prayer. Individual recitation is not the norm but the exception, and results when common celebration is impossible. Priests are encouraged to celebrate at least part of the Divine Office in common. (CSL, no. 99)

2) *Consecrating the Entire Day:* The Liturgy of the Hours is an invitation to praise God and reflect on his Word at various times during the day. It is a constant reminder that God is present among his people. Its purpose is to make the entire day holy by giving continual praise to God. (CSL, nos. 84, 88, 94)

3) *Celebrated at the Proper Times:* Each hour should be prayed at its proper time of day (CSL, nos. 88, 94):

- *Office of Readings:* at any hour of the day, even the night before;
- *Morning Prayer:* at the beginning of the day;
- *Daytime Prayer:* during the day, continuing the Church's tradition of praying in the midst of the day's work;
- *Evening Prayer:* toward the end of the day, when daylight is ending;
- *Night Prayer:* the final prayer of the day, before going to bed.

Other than joining the Office of Readings with another hour, it is improper to group several hours together or to read the daily office in one or two sessions.

4) *Chief Hours:* Morning and Evening Prayer are the most important hours, “the hinges” of the liturgical hours and should become the prayer of the whole Christian community. (CSL, no. 89a)

See NBL 114, *Praise God Morning and Evening*. Outlines for a simple parish celebration of Morning and Evening Prayer (including music) are found in CBW III, nos. 13-14.

5) *Belonging to All Catholics:* All members of the Church are called to join in the public prayer of God's people, praising God and praying for the

welfare of the world. It is not reserved to clergy or religious. Lay persons are encouraged to celebrate at least some of the liturgical hours, especially in common. Pastors should promote this work of praise in their parishes (CSL, no. 100) and look for ways of promoting the celebration of the hours in their community.

6) *Nourishing Personal Prayer*: Celebrating the Liturgy of the Hours should be a source of piety and nourishment for personal prayer, especially among Priests. Those who take part in the hours should improve their prayer by deepening their grasp of the liturgy and the Bible, especially the Psalms. (CSL, nos. 90, 86) See NBL 75, *Praying the Psalms*.

7) *Distribution of Roles*: When the office is celebrated in common, it is not desirable for all to read everything. For example, all listen when a lector proclaims a reading and while the leader says the Collect in their name. (GILH, nos. 253-284)

d) **Sacred Silence**: As at Mass, silent meditation is desirable in the Liturgy of the Hours, allowing each person to join personal prayer to that of the Church and to reflect on God's Word. A period of silence should follow each Psalm and reading, and may come before or after a responsory. Meditation and silence are also encouraged as an aid to devotion when one prays the hours alone.

e) **Sunday Office**: When the calendar states that the Sunday Office is to be used, the appropriate week of the Psalter is followed, incorporating any proper texts given for the particular Sunday. (GILH, nos. 204-207)

f) **Solemnities** (formerly the *Festive* office): The Proper Office is noted in the calendar and begins with Evening Prayer I. Everything is taken from the proper, or from the common when required. (GILH, nos. 225-230)

g) **Feasts** (formerly the *Semifestive* office): The details are noted in the calendar. Evening Prayer I is celebrated only when a Feast of the Lord falls on a Sunday. The Office of Readings, Morning Prayer and Evening Prayer are celebrated as on a Solemnity; the day hours are usually from the current week of the Psalter, with any proper parts assigned. Night Prayer is ferial. (GILH, nos. 231-233)

h) **Ordinary Office**: This is celebrated on Memorials of the Saints, using the current week of the psalter and any proper parts. (GILH, nos. 234-240)

i) **Ferial (Weekday) Office**: This is used on all weekdays without Feasts; the day's Psalter is followed, incorporating any proper texts for the Season or day.

NOTE 33**PRECEDENCE AND CONCURRENCE**

Table of Precedence: The list of liturgical days governs the order of precedence. (*GNLY*, no. 59) Pastoral Note 37 contains the table.

Occurrence and Concurrence: If several celebrations occur on the same day, the one with the higher place in the table of liturgical days is observed.

A Solemnity which is impeded by a liturgical day of higher precedence is transferred to the next day which is free of the days given in nos. 1-8 of the “Table of Liturgical Days According to their Order of Precedence” (See *RM* p. 112). The remaining celebrations are omitted that year.

If Evening Prayer II of the current day and Evening Prayer I of a following Feast concur, Evening Prayer is celebrated for the celebration having the higher place in the list of liturgical days. If both are equal, Evening Prayer is said for the current day. This calendar provides the details of the proper celebration.

NOTE 34**INCLUSIVE LANGUAGE**

a) **Inclusive Language** avoids using masculine terms when speaking of both men and women. In Canada and the United States there is a sensitivity to avoid language that is exclusive of women.

b) **Policy:** At their Plenary Meeting in October 1984, the Bishops of Canada approved the following recommendations as firm policy:

- At the National level, that the Episcopal Commission for Liturgy and the Sacraments negotiate firmly for correction in the liturgical texts.
- The Bishops of Canada develop policies to foster a growing awareness of the importance of inclusive language in a Church of communion, and take steps to implement them (liturgies, homilies, hymns, etc.) with pastoral prudence.

c) **Other Action:** Homilists, teachers, speakers and writers are encouraged to always use inclusive language.

NOTE 35

ECUMENISM AND LITURGY

The Second Vatican Council invited all Catholics to undertake the work of ecumenism and so overcome the scandal of disunity among Christians.

a) **Ecumenism** means working to restore unity among all Christians (*Decree on Ecumenism*, no. 1); in a broader sense, it also involves working for better relations with Judaism, Islam and other non-Christian religions.

b) **Basis:** The model of unity we seek is found in the Trinity. Jesus prays that all his followers will be one as he and the Father are one, so that all people may come to believe in Christ (*John* 17.21). The goal of ecumenism is to remove obstacles to unity so that we are able to come together in a common celebration of the Eucharist (*Ecumenism*, no. 4). Ecumenism is one of the primary tasks in the Church today and invites a change in attitudes (e.g., toward the work of the Spirit, the use of the Scriptures, social justice, ministries) and by praying and working for greater unity among those who believe in Jesus.

c) **Ecumenism and Liturgy:** Our liturgy is the worship of Jesus and his body, the Church. There are many relationships between liturgy and ecumenism and many ways in which Christians may share with others in their worship; interfaith celebrations with non-Christians are also possible. See *NBL* 78 and 104, *Ecumenism and Liturgy: I-II*.

d) **Continuing Prayer:** Notes on the “Week of Prayer for Christian Unity” are included in this calendar for January. Throughout the year we are invited to pray often, even daily, for unity among Christians. This can be done in our personal prayer and also in the liturgy, especially in the Prayer of the Faithful at Mass and in the intercessions at Morning and Evening Prayer.

NOTE 36

RESOURCES FOR LITURGY

a) **Renewal:** To intensify the daily growth of Catholics in Christian living and to renew the Church of God, the Second Vatican Council called for a renewal and fostering of the liturgy. The Council's decision led to a complete revision of all the Rites and therefore of all the books used in worship services.

b) **Pastoral Approach:** With the collaboration of the National Liturgy Office and *CCCB Publications*, the Bishops of Canada provide:

- a family of liturgical books which are interrelated, support one another, and are dignified symbols for liturgical use;
- full pastoral notes for their best use in the liturgy and aids to develop better preparation, celebration and participation in each parish and community liturgy;
- books which respect the distinction of roles and ministries.

c) **Liturgical Resources:** The CCCB publishes all of the official rituals, Lectionaries, *Book of Gospels* and other liturgical books approved for use in Canada.

Contact *CCCB Publications* for a free catalogue of resources available:

Email: publi@cccb.ca

<http://www.cccbpublications.ca>

Tel: 1-800-769-1147

Fax: 1-613-241-5090

NOTE 37

TABLE OF RUBRICS GOVERNING RITUAL MASSES,
MASSES FOR VARIOUS NEEDS AND OCCASIONS, AND
MASSES FOR THE DEAD

RM = Ritual Masses (*GIRM*, no. 372).

V1 = Masses for Various Needs and Occasions and Votive Masses, in cases of serious need or pastoral advantage, at the direction of the local Ordinary or with his permission (*GIRM*, no. 374).

V2 = Masses for Various Needs and Occasions and Votive Masses, in cases of serious need or pastoral advantage, at the discretion of the Rector of the church or the Priest celebrant (*GIRM*, no. 376). When V1 is not permitted, neither are V2 and V3.

V3 = Masses for Various Needs and Occasions and Votive Masses chosen by the Priest celebrant in favour of the devotion of the people (*GIRM*, nos. 373 and 375). When V1 and V2 are not permitted, neither is V3.

FM = Funeral Mass (*GIRM*, no. 380).

D2 = Mass on the occasion of news of a death, final burial, or the first anniversary (*GIRM*, no. 381). When FM is not permitted, neither are D2 and D3.

D3 = Daily Mass for the Dead (*GIRM*, no. 381). When FM and D2 are not permitted, neither is D3.

Season	LITURGICAL DAYS	Permitted	Not Permitted
ADVENT	Sundays		RM, V1, D2, FM
	Weekdays (until Dec. 16)	RM, V1, V2, FM, D2	V3, D3
	Weekdays (Dec. 17-24)	RM, V1, FM, D2	V2
CHRISTMAS	Christmas: Nativity of the Lord		RM, V1, FM
	Octave	RM, V1, FM, D2	V2
	Sundays		RM, V1, D2, FM
	Mary, the Holy Mother of God		RM, V1, FM
	Epiphany of the Lord		RM, V1, FM
	Weekdays (from Jan. 2)	RM, V1, V2, FM, D2	V3, D3
ORDINARY TIME	Sundays	RM, V1	FM, V2, D2
	Weekdays	RM, V1, V2, V3, FM, D2, D3	
	Most Holy Trinity & Most Holy Body & Blood of Christ		RM, V1, FM
LENT	Ash Wednesday	FM	RM, V1, D2
	Sundays		RM, V1, D2, FM
	Weekdays	RM, V1, FM, D2	V2
	Holy Week (Mon.-Wed.)	FM	RM, V1, D2
	Holy Thursday		RM, V1, FM
EASTER	Mass of the Lord's Supper to Easter Sunday		RM, V1, FM
	Octave	FM	RM, V1
	Sundays		RM, V1, D2, FM
	Weekdays	RM, V1, V2, FM, D2	V3, D3
	Ascension of the Lord		RM, V1, FM
	Pentecost		RM, V1, FM
OTHER	Feasts	RM, V1, FM	V2, D2
	Obligatory Memorials	RM, V1, V2, FM, D2	V3, D3
	Commemoration of All the Faithful Departed (All Souls)	FM	RM, V1, D2
	Solemnities (not of precept)	FM	RM, V1, D2

SEASONAL, MONTHLY
AND CELEBRATION NOTES

SEASON OF ADVENT

1. **Vestments:** Blue vestments are not approved for use at any time. To differentiate the Advent season from Lent, parishes may wish to use blue-shaded (violet) vestments during Advent and red-shaded (purple) vestments in Lent.
2. **Prayer of the Faithful:** Examples of formularies for the Universal Prayer are given in the *Roman Missal*, p. 1452.
3. **Solemn Blessing:** A Solemn Blessing is provided in the *Roman Missal* for optional use in Advent (no. 1, p. 651).
4. **Music:** See *Guidelines for Liturgical Music (and Recommendations)* on the CCCB website; *Catholic Book of Worship III (Choir Edition)*; *Celebrate in Song*; and *Psalms for Sundays and Solemnities*.
Solo playing of instruments is permissible during Advent (*GIRM*, no. 313).
5. **Advent Wreath:** See *Blessings and Prayers for Home and Family*, pp. 209-215.
6. **Weddings:** Pastoral Note 22f.
7. **Penance Celebration:** A well prepared Penitential Service will help the people of God to welcome the Lord. It may also serve as preparation for the celebration of individual Reconciliation. While this service may be celebrated any time during Advent, it is especially recommended during the days closer to “The Nativity of the Lord” (Christmas), demonstrating the community’s desire to welcome the Lord with purified hearts. It is preferable to celebrate Penitential Services on weekdays rather than on Sundays.
8. **Advent at Home:** See *Blessings and Prayers for Home and Family*, pp. 208-222.

SEASON OF ADVENT II (DEC 17–24)

1. The Advent weekdays from December 17-24 are intended as a direct preparation for Christmas. (*GNLY*, no. 42) Memorials of Saints are observed only as Optional Memorials during this time. (*GNLY*, no. 16b) Except where special devotion exists, the Seasonal Mass should be celebrated (see *CSL*, nos. 108 and 111; *GNLY* 56f).

If Optional Memorials are acknowledged during this time they are celebrated in this way: Office of Readings: after the patristic reading with its responsory from the Proper of the season, the proper hagiographical reading with its responsory are added. The Office concludes with the prayer of the saint (*GILH*, no. 239a); Morning and Evening Prayer: after the concluding prayer, the antiphon and prayer of the Saint may be added (*GILH*, no. 239b); Mass: the Collect of the Saint may be used instead of the proper Collect. (*GIRM* no. 355a)

2. The Gospels during this period speak of the events leading up to the birth of Jesus. The First Reading presents important prophecies about the Messiah.
3. **O Antiphons.** One of the liturgical indications of the days of preparation for Christmas is the Antiphons for the “Canticle of Mary” at Evening Prayer, called the “O” Antiphons, as “O” begins each one. The Antiphons are also used as the Gospel Acclamation verse for the day. The hymn “O Come, Emmanuel” is based on these Antiphons and is fittingly used at Eucharist and the Liturgy of the Hours.

THE NATIVITY OF THE LORD – CHRISTMAS

1. **Vigil Mass** texts (prayers and readings) are intended for use at Eucharist celebrated during the afternoon of 24 December (before or after Evening Prayer I).
2. **The Office of Readings** is encouraged to be celebrated before the Mass “During the Night.” Where such a vigil is celebrated, those present omit Night Prayer (see *GILH*, no. 215), and the Mass “During the Night” begins after the responsory following the Second Reading with the “Glory to God” (see *GILH*, no. 98).
3. **The Roman Martyrology text** “The Nativity of Our Lord Jesus Christ” (*Roman Missal*, p. 1442) may be chanted (recited) during the Liturgy of the Hours on 24 December or before the beginning of the Mass “During the Night”.
4. **Priests** may (con)celebrate three Masses on Christmas Day, provided that these are celebrated at their proper times.
5. **Scripture Readings** from Christmas (nos. 14-16) may be made according to the pastoral needs of each celebration.

6. During the Creed, all kneel at the words “and by the Holy Spirit was incarnate.”
7. **Prayer of the Faithful:** sample petitions for the Christmas Season are given in the *Roman Missal*, p. 1454.
8. The **Roman Canon reference** to the specific insert in Eucharistic Prayer I (EP I) does not mandate the use of the Roman Canon at any celebration.
9. **Music:** See *Guidelines for Liturgical Music* on the CCCB website; *Catholic Book of Worship III* (Choir Edition); *Celebrate in Song*; and *Psalms for Sundays and Solemnities*.

OCTAVE OF THE NATIVITY

By ancient tradition, the Octave of Christmas incorporates celebrations that are part of the very earliest Liturgical Calendars and have a long poetic association with Christmas itself. “Feasts” are observed at Mass and the Office of Readings and Morning Prayer (as provided in the liturgical books).

“Memorials” are celebrated only as “Optional Memorials”. At the Office of Readings, a third reading in honour of the Saint may be added; at Morning and Evening Prayer, the antiphon and prayer of the Saint may be added after the prayer of the day; at Mass, the Collect of the Saint may be used in place of the Collect of the day (which may be used to conclude the Prayer of the Faithful). All other texts are those of the Octave.

HOLY FAMILY OF JESUS, MARY AND JOSEPH

At Mass on the Feast of the Holy Family, a Priest may wish to make use of the prayer found in *Blessings and Prayers for Home and Family*, p. 246. The prayer may conclude the Prayer of the Faithful (concluding prayer) or be used as a Prayer Over the People (Final Blessing).

*SEVENTH DAY WITHIN THE OCTAVE OF THE NATIVITY
(DECEMBER 31)*

Prayer Vigil: Pastors may encourage members of their communities to assemble for an hour of prayer (not necessarily in church) as part of their New Year celebrations.

During this prayer vigil, there should be a proclamation of God’s Word, and time for meditation and prayer. Themes for this service could include: reviewing the past year spiritually (repentance and thanksgiving); looking forward in faith to beginning a new year in the service of God, the Church, and the world; reflecting on God’s people being a year nearer to eternity; praying for peace in the world (tomorrow is the World Day of Prayer for Peace).

See *Blessings and Prayers for Home and Family*, p. 240.

EPIPHANY

1. **Epiphany music:** See *Guidelines for Liturgical Music* on the CCCB website, the *Catholic Book of Worship III* (Choir Edition) and *Psalms for Sundays and Solemnities*. Either the Common Responsorial Psalm given for “Before Epiphany” or “After Epiphany” may be used on the Feast.
2. On the Epiphany of the Lord, after the proclamation of the Gospel, a Deacon or cantor, in keeping with an ancient tradition, may announce the moveable Feasts of the coming year. The text is found in the *Roman Missal*, pp. 1440-1441.
3. In some traditions, Epiphany is the occasion for the Blessing of Homes. A form for the blessing of a home by a Priest, minister or family member is found in *Blessings and Prayers for Home and Family*, pp. 35-40.

SEASON OF LENT

1. The highest point in the Church’s year of prayer is the Sacred Paschal Triduum celebrating the dying and rising of the Lord Jesus. We prepare for this three-day period during the Season of Lent and prolong it for the great 50 days of the Easter Season (CDW: *Preparation and Celebration of the Easter Feasts* (16 January 1988), no. 2).

Lent has a dual purpose. It helps catechumens prepare for celebrating Baptism, Confirmation, and Eucharist at the Easter Vigil and it invites those who are baptized through penance and prayer to prepare to renew their promise of baptismal faith at Easter (CDW: *Easter*, no. 6). During Lent, God's people do not sing "Alleluia" until the believing community has undergone conversion and is ready to sing this chant with renewed meaning during the Easter Vigil.

Flowers are not permitted to decorate the altar or the area around it throughout the season except for Laetare Sunday (4th Sunday of Lent), Solemnities and Feasts (*GIRM*, no. 305).

Musical instruments are used only to give necessary support to singing, not for solo playing with the same exceptions as above (*GIRM*, no. 313).

2. **Lenten Office:** "Alleluia" is always omitted; the Hymn of Praise (*Te Deum*) is said only when indicated.
3. **Lenten Masses:** A daily Homily is recommended during this Season, Pastoral Note 9f.

"Glory to God" is omitted except where indicated.

The two "Eucharistic Prayers for Reconciliation" are appropriate for use during Lent and may be used with the Lenten Prefaces.

4. **Readings:**

a) During Lent, the Mass readings have been chosen in relation to the themes of Baptism and its renewal and of penance. The Gospel and Old Testament readings have been selected for their mutual relationship. Whenever possible, the readings from the *Roman Missal* of Pope Pius V have been preserved.

b) During Lent, when there is only one reading before the Gospel, either the Psalm and the verse before the Gospel (Gospel Acclamation) or the Psalm alone may be used (*GIRM*, no. 63b).

5. **Music:** See *Guidelines for Liturgical Music* on the CCCB website, *Catholic Book of Worship III* (Choir Edition), and *Celebrate in Song* for suggestions. Responsorial Psalms are found in *Psalms for Sundays and Solemnities*.

6. **Homilies During Lent:**

a) Sunday Homilies should give a special place to catechesis on the Paschal Mystery of Christ and on the Sacraments. Preachers are to

explain the Lectionary texts, especially the Gospel passages which show the different aspects of Baptism and other Sacraments, and God's mercy.

b) Weekday Homilies at Mass, Liturgies of the Word, Penance Celebrations, and other occasions should explain God's Word and invite God's people to be challenged by it (CDW: *Easter*, no. 12).

7. **Prayer of the Faithful:** Sample petitions for the Lenten Season are given in the *Roman Missal*, pp. 1455-1456. Petitions throughout Lent may include petitions for justice, hunger, peace, and the development of peoples.
8. **Prayer over the People:** This extended form of the Final Blessing is one of the liturgical traditions of Lent. Optional prayers over the people are given in the *Roman Missal* for each day of Lent.
9. **Penitential Discipline in Canada:** Pastoral Note 29.
10. **Penance Celebration:** A well-prepared service can lead people to repentance and conversion. It may also serve as a preparation for the celebration of (individual) Reconciliation at a later time. While such a service may be celebrated at any time during Lent, it is particularly recommended in each parish and community at the beginning of the Season and sometime during the two weeks before Easter. At the end of Lent, this celebration signifies a return of the faithful toward God and one another in the love and pardon of the Lord Jesus. It is preferable to celebrate penance services on weekdays rather than on Sundays.
11. **Preparing for First Reconciliation:** During Lent, Penance Celebrations may be planned for children preparing for their first celebration of Reconciliation. These services may be based on the scrutinies or Penitential Rites for unbaptized children (see *Rite of Christian Initiation of Adults*, Canadian edition, 1987, CCCB, Ottawa: nos. 267-279, pp. 161-168). The celebrations need not be followed immediately by the Sacrament of Reconciliation (see *Rite of Penance*, nos. 36-37, CDW: *Easter*, no. 10).
12. **Weddings:** Pastoral Note 22f.
13. **Lent at Home:** See *Blessings and Prayers for Home and Family*, pp. 250-258.

14. **Commemoration of Saints:** Except where special devotion exists, the Seasonal Mass should be celebrated, in the spirit of *CSL*, nos. 108 and 111.

During Lent, Memorials of Saints are celebrated only as Optional Memorials.

Optional Memorials during Lent are omitted or celebrated in this way: Office of Readings: a Third Reading in honour of the Saint may be added; Morning and Evening Prayer – the Antiphon and prayer of the Saint may be added after the prayer of the day.

Mass: the Collect of the Saint may be used instead of the Lenten Collect.

SUNDAYS BEFORE LENT

See page 91 for notes for the Sundays leading up to the Season of Lent.

ASH WEDNESDAY

1. When ashes are blessed, the format of the Mass is changed. It is important to read the *Roman Missal* beforehand.
2. When ashes are blessed outside Mass, it is proper to do this in a service based on today's liturgy. (See final rubric of *Roman Missal*, p. 195.)
3. Universal day of fasting and abstinence from meat: Pastoral Note 29.

FIRST SUNDAY OF LENT

1. The Mass today may have some distinctive elements to mark the beginning of Lent: for example, the Litany of the Saints (*CBW III*, no. 86) may be sung during the Entrance Procession (*CDW: Easter*, 23).
2. The Rite of Election of Catechumens (unbaptized persons) is properly celebrated during the Mass of the First Sunday of Lent (*RM*, p. 199). The proper texts for this Rite are in the *Roman Missal*, p. 1116. If, for pastoral reasons, it is celebrated apart from the Sunday, the Sacred Scripture readings from today are used.

Baptized candidates are not included in this rite.

Rite of Christian Initiation of Adults, Canadian edition, 1987, nos. 105-124.

SECOND SUNDAY OF LENT

The First Reading could lead to the choice of the first Eucharistic Prayer, which speaks of Abraham as our father in faith.

THIRD SUNDAY OF LENT

The First Scrutiny of the Elect (Catechumens) may take place today.

Those who are preparing for Reception into Full Communion do not go through this Rite (*Rite of Christian Initiation of Adults*, Canadian Edition, 1987, p. 302).

FOURTH SUNDAY OF LENT

1. Flowers may decorate the altar this Sunday (*GIRM*, no. 305).
Solo musical instruments may be played (*GIRM*, no. 313).
2. The Second Scrutiny of the Elect (Catechumens) may take place today.
Those who are preparing for Reception into Full Communion do not go through this Rite (*Rite of Christian Initiation of Adults*, Canadian Edition, 1987, p. 302).

FIFTH SUNDAY OF LENT

1. In the Dioceses of Canada, the practice of covering crosses and images throughout the church from this Sunday onward may be observed. Crosses remain covered until the end of the celebration of the Lord's Passion on Good Friday. They are uncovered at the beginning of the Easter Vigil.
2. The Third Scrutiny of the Elect (Catechumens) may take place today.
Those who are preparing for Reception into Full Communion do not go through this Rite (*Rite of Christian Initiation of Adults*, Canadian Edition, 1987, p. 302).
3. **Penance celebration:** A Penance Celebration during this coming week is recommended as a good way of preparing to celebrate Holy Week in all its richness.

4. **Share Lent:** The purpose of this collection is described on p. 145. Unless otherwise decided by the diocese, the special collection today assists the Canadian Catholic Organization for Development and Peace in carrying out its mandate. This organization contributes a small percentage of this collection to the Social Justice Fund of the Canadian Conference of Catholic Bishops.

An appropriate petition may be added in the Prayer of the Faithful.

“All of us who take part in the Eucharist are called to discover, through this sacrament, the profound meaning in our actions in the world in favor of development and peace; and to receive from it the strength to commit ourselves ever more generously, following the example of Christ, who in this sacrament lays down his life for his friends (cf. Jn 15.13).”

SAINT JOHN PAUL II, *Sollicitudo Rei Socialis*, 48

HOLY WEEK

PASSION SUNDAY

1. Every Mass today recalls the Messianic entrance of the Lord Jesus into Jerusalem, coming to complete his Paschal Mystery. This remembrance is made in each Mass in one of three ways. Details are given in the *Roman Missal* (pp. 297-309).

a) **Procession:** The palms are blessed in another church, chapel or place; then the Priest and worshipping assembly come in solemn procession to the church where Mass is celebrated. Mass begins with the Collect.

b) **Solemn Entrance:** The presider and people gather at the door or some other suitable place in the church for the blessing of the palms. Then Priest, servers and some representatives of the worshipping assembly go in procession to the sanctuary. Mass begins with the Collect.

c) **Simple Entrance:** Palms are not blessed. Mass begins as usual with the Entrance Antiphon or a song about the Lord's triumphant entry into Jerusalem.

The celebrant wears red Mass vestments. He may use a cope for the procession.

2. The story of the Passion of the Lord is proclaimed:
 - without candles or incense;
 - with no greeting or signing of the book;
 - by a Deacon or another Priest, if present; otherwise by the presiding Priest; it may be read by lectors, the part of Jesus being reserved to a Priest (*The Passion Narratives - A Companion to the Lectionary: Sundays and Solemnities* is available from CCCB Publications either individually or in a 3 book set.);
 - Deacons (not lay lectors) ask for the blessing, as usual;
 - at the end, the book is not kissed.
3. **Solemn Blessing:** A special form of the Solemn Blessing is provided in the *Roman Missal* for optional use from Sunday to Wednesday (no. 5, p. 654).
4. **Holy Week Music:** See *Catholic Book of Worship III* (Choir Edition). In *CBW III*, music for Holy Week begins at no. 59. Also refer to *Psalms for Sundays and Solemnities* and *Guidelines for Liturgical Music*.
5. **Paschal Fast:** Pastors should remind their people of the special fast: The paschal fast should be observed everywhere on Good Friday and continued, where possible, on Holy Saturday. In this way, the people of God will receive the joys of the Lord's resurrection with uplifted and responsive hearts. (See Pastoral Note 29)
6. **Holy Week Liturgies:** Many ideas for preparing and celebrating Holy Week liturgies are given in *NBL 97*.
7. **Passion Readings:** Each year we Christians celebrate the central mystery of our faith, the Death and Resurrection of Jesus, and each year our Jewish neighbours celebrate the Feast of Passover commemorating God's liberation and protection of the Jewish people in the Exodus from Egypt. The links between the two Feasts are profound. Easter, the Christian Feast of liberation, grew out of the Jewish Feast of the Passover. Jesus and his disciples, as faithful Jews, were gathered in Jerusalem to celebrate the great festival. It was in the context of this festival that Jesus' life drew to an end.

The importance of our Jewish heritage cannot be overemphasized. Pope Pius XI called us to remember that spiritually we are all Semites. Abraham, Sarah, Moses, the prophets, Ruth, Esther, Mary, the apostles,

Paul: all these heroes and models of our faith are Jews. Historically and theologically, Jewish Christians are the nucleus of the universal Church. As we read or meditate on the Passion accounts during Holy Week, we must be careful that we do not unwittingly or unwillingly carry away or transmit anti-Jewish or anti-Semitic impressions, especially with respect to the account of St. Matthew or St. John. Historically, these later accounts reflect first century conflicts between Jewish Christians and the synagogue over the identity of Jesus. Taken and used out of context, they have been responsible for great harm in relations between Christians and Jews throughout the history of the Church. Before reading these accounts (especially according to John) it would be well for us to recall that when the evangelist refers to “the Jews,” we know he is not saying that all Jews, either of Jesus’ time or our time, are responsible for his death. Pilate, along with some members of the Sanhedrin, cannot avoid their responsibility, but as Christians we must remember: “Christ, out of infinite love, freely underwent suffering and death because of the sins of all people, so that all might attain salvation. It is the duty of the Church, therefore, in its preaching to proclaim the cross of Christ as the sign of God’s universal love and the source of all grace” (Vatican Council II, Declaration on the *Relations of the Church to Non-Christian Religions*, no. 4).

All who are called to preach the Word of God or to transmit it by the spoken or written word are asked to guard against the possibility of transmitting prejudice or false interpretations of Scripture as we celebrate these important Feasts.

MONDAY - HOLY WEEK

1. Sample Prayers of the Faithful for Monday, Tuesday and Wednesday of Holy Week are given in the *Roman Missal*, p. 1457.
2. See *Blessings and Prayers for Home and Family*, pp. 261-264.

THURSDAY - HOLY WEEK

Also refer to *Roman Missal*, p. 271.

1. Today the only Masses permitted are the Mass of Chrism and the Mass of the Lord's Supper. According to a very ancient tradition in the Church, all Masses without a worshipping assembly are forbidden.
2. Funeral Masses are forbidden all day Holy Thursday, and during the entire Easter Triduum. A funeral is celebrated as described in Pastoral Note 23f. Also see *Order of Christian Funerals* (1969 Introduction), no. 6 and pp. 199-216.
3. The Office of Readings is celebrated on Thursday morning, except in churches where the Mass of Chrism is celebrated, this may be anticipated on Wednesday evening. Evening Prayer is not said by those who take part in the Mass of the Lord's Supper. If the Office is said alone, all the Hours are said at their proper times.
4. The Mass of Chrism is presided over by the Bishop and concelebrated by the Priests from all parts of the Diocese. It is a sign of the unity and communion of the Priests with their Bishop. As far as possible, all Priests present should take part by receiving Communion under both species.

This celebration should foster the relationship of the Bishop with the liturgical life of the parishes. Parish representatives should be invited to this diocesan event. They may take an active part in the celebration, acting as lectors, gift bearers, servers, and so forth.

The Creed is omitted. The Prayer of the Faithful may be included as appropriate, building on the petitions of the Renewal of Priestly Promises.

Concelebrants may also (con)celebrate the evening Mass.

If it is difficult for people and clergy to gather around their Bishop on Holy Thursday, the Mass of Chrism may be celebrated on an earlier day, before Easter.

Music: *CBW III*, nos. 64-65.

SACRED PASCHAL TRIDUUM

THURSDAY OF THE LORD'S SUPPER

Also refer to *Roman Missal*, pp. 281-293.

1. The reception of Holy Oils may take place before the celebration of the Evening Mass of the Lord's Supper.
2. In the evening, at a suitable time, the Mass of the Lord's Supper is celebrated with full participation of the local community. All Priests and ministers are to exercise their office. The concelebration of this Mass exhibits the unity of the priesthood. Private Masses are therefore forbidden.

Priests who concelebrated the Mass of Chrism may (con)celebrate the evening Mass.

For pastoral reasons, the local ordinary may permit a second (evening) Mass.

Evening Prayer is only prayed by those who do not participate in the Mass of the Lord's Supper.

3. The tabernacle is to be empty at the commencement of the Liturgy.
A sufficient amount of bread must be consecrated during this Mass for Communion at this celebration and the Good Friday liturgies. Only consecrated bread from the Mass of the Lord's Supper is used for Communion on Holy Thursday and Good Friday.
4. *Catholic Book of Worship III* (Choir Edition) suggests suitable Eucharistic and Seasonal hymns (see nos. 66-68). Also refer to *Guidelines for Liturgical Music* on the CCCB website; *Celebrate in Song*; and *Psalms for Sundays and Solemnities*.

During the singing of the "Glory to God", the church bells may be rung and are then silent until the Easter Vigil.

5. The Washing of Feet, representing the service and charity of Christ, takes place as pastoral reasons suggest. See the decree and Pastoral Notes from the *Congregation of Divine Worship and the Discipline of the Sacraments*, Prot. N.87/15 on the CCCB website under "Liturgy and Sacraments."

6. The procession with the gifts should include gifts for the poor. This is an appropriate occasion to present the total parish gift for the *Canadian Catholic Organization for Development and Peace*.
7. Any of the Eucharistic Prayers (other than EP IV) may be used; note additions when praying the Roman Canon (*Roman Missal*, p. 286).
8. Communion may only be distributed to the faithful during Mass except for those who are sick. Communion may be brought to the sick anytime during the day. Communion under both kinds is permitted and encouraged at this Mass as a fuller expression of the meaning of the Lord's Supper.

Transfer of the Most Blessed Sacrament

9. Following the Prayer after Communion, the Blessed Sacrament is brought in procession to the place prepared for it. When the celebration has ended, the altar is stripped privately. (CDW: *Easter*, no. 54)

When reposition does not take place, Mass concludes as usual with the final blessing and dismissal.

If the celebration of the Passion of the Lord on the following Friday does not take place in the same church, the Mass is concluded in the usual way and the Blessed Sacrament is placed in the tabernacle. (*RM* no. 44, "Mass of the Lord's Supper")

10. The people should be encouraged to continue adoration before the repository until midnight (according to local circumstances). When adoration continues after midnight, it is done without solemnity for the day of the Lord's Passion has begun.
11. If possible, crosses are removed from the church; those remaining should be veiled. Holy water may be removed and is replaced at the Easter Vigil.

FRIDAY OF THE PASSION OF THE LORD

The Church of God fasts today and tomorrow to honour the suffering and death of the Lord Jesus, and to prepare to share more deeply in the joy of his resurrection. See Passion Sunday, note no. 6.

Good Friday is a universal day of fasting and abstinence from meat. See Pastoral Note 29.

Also refer to *Roman Missal*, pp. 295-319.

1. The Celebration of the Lord's Passion is normally celebrated around 3 p.m. at the location where reposition took place on Holy Thursday. For pastoral reasons, another hour may be chosen.
The altar should be completely bare: without a cross, without candles and without cloths. (*RM* no. 3, Friday of the Passion of Lord)
2. See Passion Sunday notes 2 and 7, concerning the proclamation of the Passion.
3. "Only one Cross should be offered for Adoration." (*RM* no. 19, Friday of the Passion of the Lord) Each member of the worshipping assembly is invited for the Adoration of the Holy Cross individually, unless large numbers make it impossible (*CDW: Easter*, no. 69).
4. **Needs of the Church in the Holy Land:** As requested by the Holy See, most dioceses in the world arrange for prayers and a collection on Good Friday for the Holy Land.

The collection was originally organized to assist with the support of the Christian holy places and facilities for pilgrims in the Holy Land. Over the years, the needs have expanded to include projects with other Christian Churches, those in cooperation with Jews and Muslims, and to provide support for the local Christian communities. Much of this work is entrusted to the Custody of the Holy Land which has been under the direction of the Franciscans of the Order of Friars Minor since the 13th century.

This collection is "not only for the Holy Places but above all for those pastoral, charitable, educational, and social works which the Church supports in the Holy Land for the welfare of their Christian brethren and of the local communities."

SAINT PAUL VI, Apostolic Exhortation *Nobis in Animo*
on the needs of the Churches in the Holy Land

5. Today, Communion may only be distributed during the liturgy except for those who are sick who may receive it at any time during the day.
6. **Music:** See *Catholic Book of Worship III (Choir Edition)*, nos. 69-74; *Guidelines for Liturgical Music* on the CCCB website; *Celebrate in Song*; and *Psalms for Sundays and Solemnities*.
7. Once Communion has been distributed, the Blessed Sacrament is carried simply to the place of reposition, and a lamp is lighted. The altar is stripped of its cloth without ceremony. The Cross remains on or at the altar with two or four lighted candlesticks.

HOLY SATURDAY

On Holy Saturday, the people of God remain in prayer and fasting at the tomb of the Lord, meditating on his sufferings, death, and descent to the dead.

Throughout this day the faithful are invited to continue the solemn paschal fast which they began on Good Friday.

The Church abstains from the Sacrifice of the Mass today, with the altar left bare until the Vigil Service.

During the solemn Vigil Service, a night of prayer which looks forward to the celebration of the Lord's resurrection, mourning will give way to the joys of Eastertide, which we will celebrate for the next fifty days.

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1. Communion may only be distributed in the form of Viaticum during the day.
 2. If the Office is celebrated in choir or in common, the Office of Readings is said on Saturday morning at the proper time. Daytime Prayer is said at the proper times. Evening Prayer is said at a suitable time during the evening hours.
 3. If the Office is recited privately, the Hours are said at their proper times. Night Prayer is said by those who do not celebrate the Easter Vigil.
 4. Those to be baptized during the Easter Vigil celebrate the final Rites of preparation during the day. See *Rite of Christian Initiation of Adults* (Canadian edition, 1987), nos. 172-197.
 5. For the blessing of festive foods on Holy Saturday or during the Easter Season: See *Blessings and Prayers for Home and Family*, p. 268.

EASTER TIME

THE RESURRECTION OF THE LORD

EASTER VIGIL IN THE HOLY NIGHT

St. Augustine said that the Easter Vigil, the night when Jesus Christ was raised from the dead, is to be considered the “mother of all vigils.” During this night the people of God keep watch as they await the resurrection of the Lord and celebrate it in the sacraments of initiation. (See *GPLY*, no 21.)

Also refer to *Roman Missal*, pp. 323-365.

1. **Time of Celebration:** The Easter Vigil Mass is not an ordinary Saturday evening Mass. **It should begin after dark and be at a different time from the usual Saturday evening Mass time** to show its unique character as the greatest celebration in the Church year (CDW: *Easter*, nos. 77-80 and 93).
2. **Darkness: The entire celebration takes place at night. It does not start before nightfall** and must be over before daybreak on Sunday. The celebration of Mass alone without the Vigil Service is forbidden.
3. Candles should be available for all who take part in the Vigil Service.
4. **Exsultet:** When the Deacon or celebrating Priest is unable to sing the Easter Proclamation (*Exsultet*) it may be sung by a cantor, omitting the appropriate parts.
5. **Readings:** In this Vigil, the mother of all Vigils, nine readings are provided, namely seven from the Old Testament and two from the New (the Epistle and Gospel), all of which should be read whenever this can be done, so that the character of the Vigil, which demands an extended period of time, may be preserved.

Nevertheless, where more serious pastoral circumstances demand it, the number of readings from the Old Testament may be reduced, always bearing in mind that the reading of the Word of God is a fundamental part of this Easter Vigil. **At least three readings should be read from the Old Testament** (both from the Law and from the Prophets) **and their respective Responsorial Psalms should be sung.**

The reading of chapter 14 of Exodus with its canticle must be proclaimed. (*RM*, nos. 21-22, “The Easter Vigil”)

6. **Responsorial Psalms:** Responses and Psalm refrains for the Easter Vigil are found in *Psalms for Sundays and Solemnities*. “In place of the Responsorial Psalm, a period of sacred silence may be observed.” (*RM*, no. 23, “The Easter Vigil”)
7. **Bells** may once again be rung during the singing of the “Glory to God”.
8. In parish churches the baptismal water is always blessed, even if there are no baptisms celebrated during the Vigil (*CDW: Easter*, no. 88).
9. **Sacraments of Initiation:** The elect receive the Sacraments of Baptism and Confirmation and receive the Eucharist for the first time during the Easter Vigil celebration (see *Rite of Christian Initiation of Adults* (Canadian edition, 1987), pp. 117-144).

Candidates for Full Communion may be received during the Vigil; they make the Profession of Faith, are confirmed and also receive Communion (pp. 237-258).

(Please note: The revised “Renewal of Baptismal Promises” (*RM*, p. 361) and accompanying prayers for the “Laying on of Hands” (for Confirmation) are found in *The Order of Confirmation*, Ottawa: CCCB Publications, 2016.)

10. **Holy Communion:** Communion under both forms is most appropriate during the Easter Vigil Mass (*CDW: Easter*, no. 92).
11. **Solemn Blessing:** A proper form of the Solemn Blessing is provided in the *Roman Missal* for use at the Vigil.
12. **Night Prayer:** Night Prayer is said only by those who do not participate in the Easter Vigil. The solemn celebration of the Easter Vigil takes the place of the Office of Readings. The Easter Office begins with Morning Prayer for Easter Sunday.
13. **Concelebration:** Priests who (con)celebrate the Vigil Mass may (con)celebrate a second Mass on Easter.

THE MASS OF EASTER DAY

1. **The proper Sequence** is sung on this day. The Gospel Acclamation follows the Sequence as usual.
2. **The Easter Candle** is a reminder of the presence of the risen Christ among the people of God. It remains in the sanctuary near the altar or ambo until the end of the day on Pentecost Sunday. It is lit in all of the solemn liturgical celebrations during the Easter Season.
3. **Baptismal Promises:** At Easter Sunday Masses, following the Homily, the Priest Celebrant may invite the faithful to renew their baptismal promises, which replaces the Creed. (See *RM* pp. 360-362)
4. **Prayer of the Faithful:** Sample petitions for the Easter Season are given in the *Roman Missal*, p. 1458.
5. **Eucharistic Prayers:** The reference to the specific insert in Eucharistic Prayer I (EP I) does not mandate the use of the Roman Canon at any celebration. The special form of the *Communicantes* and *Hanc igitur* is used throughout the week of the Octave of Easter.
6. **Solemn Blessing:** The text of the Solemn Blessing from the Easter Vigil (*RM*, p. 365) may be used.
7. **Music:** See *Catholic Book of Worship III* (Choir Edition); *Guidelines for Liturgical Music* on the CCCB website; *Celebrate in Song*; and *Psalms for Sundays and Solemnities*.
8. **Easter Season:** The Easter Triduum comes to a conclusion with Evening Prayer II on Easter Sunday evening. The Easter Season is celebrated until the conclusion of Pentecost.
9. **First Holy Communion:** It is appropriate for children to receive their first Communion on one of the Sundays of the Easter Season (*CDW: Easter*, no. 103).
10. **Easter Season at Home:** See *Blessings and Prayer for Home and Family*, pp. 266-276.

SEASON OF EASTER

MONDAY - EASTER OCTAVE

1. During the Octave of Easter, the Sequence “Christians, praise the paschal victim!” (*Lectionary for Sundays and Solemnities*, p. 302) may be sung up to and including the Second Sunday of Easter.
2. The days of the week following Easter Sunday are celebrated as solemnities. The Creed is not said.
3. A double *Alleluia* is added to the dismissal and its response at Mass (and at Morning and Evening Prayer) during the Octave of Easter.
4. During the Easter Season, the refrain for the Responsorial Psalm may be: “Alleluia!” (two or three times) preferably sung. When “Alleluia!” is sung as the Psalm refrain, the Gospel Acclamation and its verse may be omitted (GIRM, no. 63).

SECOND SUNDAY OF EASTER

1. **Divine Mercy:** The Second Sunday of Easter bears this extended title. However, no changes to the texts or the readings of the day are permitted or required.
2. The “**Rite for the Blessing and Sprinkling of Water**” during the Easter Season is found in the *Roman Missal*, p. 1443.
3. **The Apostles’ Creed** (Baptismal Symbol) is appropriately used during Easter Time.
4. A **Solemn Blessing** is provided in the *Roman Missal*, for optional use during Easter Time (blessing no. 6, p. 654).
5. The double “Alleluia” is added to the dismissal today but not during the Easter Season.
6. **Newly Baptized (Neophites):** On Sundays during the Easter Season, the Church continues its catechesis to all who are baptized. The newly baptized have a special place in church, and are mentioned both in the Homily and in the Prayer of the Faithful (see *Rite of Christian Initiation of Adults*, no. 236).

FERIAL DAYS IN THE SEASON OF EASTER

1. By ancient tradition, the Old Testament is not read during the Easter Season. Accordingly, when readings are to be chosen from the commons, the First Reading is chosen from the selections given from the Easter Season. When there are to be three readings, the first is taken from the *Acts of the Apostles* or *Revelation*, the second from the Epistles.
2. During the Easter Season, the refrain for the Responsorial Psalm may be: “Alleluia!” (two or three times) preferably sung. When “Alleluia!” is sung as the Psalm refrain, the Gospel Acclamation and its verse may be omitted (*GIRM*, no. 63).

NINE DAYS BEFORE PENTECOST

Nine days of prayer to the Holy Spirit begin today, in preparation for Pentecost. See *Blessings and Prayers for Home and Family* pp. 227-278.

ASCENSION OF THE LORD

1. **Paschal Candle:** The Easter Candle remains near the altar or ambo until Pentecost Sunday inclusive.
2. **Weekday Masses:** This week it is preferable to celebrate the ferial Masses in order to prepare the community of believers for the Solemnity of Pentecost.

VIGIL OF PENTECOST

1. Extended Vigil of Pentecost (CDW: *Easter*, no. 107); Mass: *RM*, p. 425. Readings: *LSS*, p. 421; *BG*, p. 247.
2. A double *Alleluia* is added to the dismissal and its response at Mass and at Evening and Morning Prayer.

PENTECOST SUNDAY

1. **Paschal Candle:** The Easter Candle is lit at all Masses today. Following Evening Prayer II, it is placed in the baptistry, where it is displayed with due honour. It is used during the celebration of Baptism, at which time the candles of the newly baptized are lit from it. It is also used during Funeral Masses, standing near the casket or cremated remains.
2. **Completion of Easter Season:** The Easter Season ends after Evening Prayer II.
3. **The proper Sequence** is sung on this day. The Gospel Acclamation follows the Sequence as usual.
4. **Dismissal:** Today a double *Alleluia* is added to the dismissal and its response.
5. **Weekdays:** If it is customary for the faithful to participate in the celebration of the Eucharist on the Monday or even the Tuesday after Pentecost, then the texts of Pentecost Sunday or the texts of the Ritual Mass for Confirmation (RM, p. 1126) may be used.

ORDINARY TIME

1. **Ferial Masses in Ordinary Time:** may use one of the 34 formulas from the *Roman Missal*, pp. 437-470 as well as other choices from the *Roman Missal* (GIRM, no. 355c). See Pastoral Note 8e about options for the Collect and note 9b concerning the readings.
2. **Weekdays of Ordinary Time:** the Liturgical Calendar suggests a Mass from the 34 formularies (pp. 437-470 in the *Roman Missal*) in addition to the Sunday formulary which may be used throughout the week.
3. **Eucharistic Prayers:** the *Eucharistic Prayers for Use in Masses for Various Needs* (I-IV) with Prefaces may be used on the weekdays of Ordinary Time as the rubrics permit. Each of these prayers suggests appropriate Mass formularies (Various Needs and Occasions) that reflect the stated theme of each of the Eucharistic Prayers. See Pastoral Notes 8e and 9b for options for the presidential prayers and daily readings.

4. **Weekday (ferial) Masses:** the First Reading is chosen from *Lectionary: Weekdays*. The *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead* may be used on “ferial” days for Special Occasions, Ritual and Votive Masses.
5. **Music:** See liturgical index in *Guidelines for Liturgical Music* on the CCCB website; *Catholic Book of Worship III* (Choir Edition); *Celebrate in Song* and *Psalms for Sundays and Solemnities*.
6. **Responsorial Psalm:** Indications regarding the use of Seasonal Refrains and Psalms for the Responsorial Psalm in Ordinary Time are found in the *Lectionary: Sundays and Solemnities*, no. 173-174, pp. 768-770. Musical settings are in *Psalms for Sundays and Solemnities*.
7. **Prayer of the Faithful:** Sample petitions for Ordinary Time are given in the *Roman Missal* pp. 1450-1451 and 1459-1460.
8. **Preface:** The Prefaces in the *Roman Missal* begin the theme of thanksgiving of the Eucharistic Prayer. Where indicated, the Preface proper to a Solemnity or Feast is used. On ferial weekdays, the Common Preface (pp. 586-597) is used. On Memorials, either a Common Preface, a Preface appropriate to the Memorial (taken from those given on pp. 578-585 and suggested in place), or of the Saints (pp. 574-577) is used. See Pastoral Note 10b.
9. **Solemn Blessing:** Five forms of the Solemn Blessing are provided in the *Roman Missal*, for optional use during Ordinary Time (nos. 9-14, pp. 656-659) after the Order of Mass.
10. See NBL 43, 77, 156 and 157 “Sunday as the Lord’s Day”.

TWO SUNDAYS BEFORE LENT

Blessed Palms from last Holy Week: Ashes that are used to mark the beginning of Lent come from the branches that were blessed and distributed the previous Palm Sunday of the Passion of the Lord. The parish bulletin could be used to invite people to bring in these branches.

SUNDAY BEFORE LENT

This will be the last Sunday that the assembly sings “Alleluia” until the Easter Vigil. Cantors may wish to draw attention to this with appropriate musical settings at the Gospel Acclamation and in the choice of a final

hymn. The parish bulletin could also make reference to this tradition. “Alleluia” is not sung in any hymn or text during the season of Lent.

Pastors should remind their people that the weekdays of Lent are a time of penance for the Church around the world.

Those who are baptized in other churches are preparing for their reception into communion with the Catholic Church. The Rite of Calling Candidates to Lenten Renewal may be celebrated on this last Sunday before Lent. The rites are given in the *Rite of Christian Initiation of Adults* (Canadian edition, 1987), pp. 283-291. It is never proper to celebrate the Rite of Election with candidates.

Next Sunday the catechumens (unbaptized persons) are enrolled or elected and begin the final period of purification and preparation for their baptism at the Easter Vigil.

*SUNDAY AFTER THE MOST HOLY TRINITY –
SOLEMNITY OF THE MOST HOLY
BODY AND BLOOD OF CHRIST*

Sequence: The Optional Sequence is intended to be sung; otherwise, it may be omitted. *LSS* provides a longer and shorter form. See *CBW III*, no. 693.

TENTH SUNDAY IN ORDINARY TIME

In Year A: Where celebrations to pray for good harvests and to bless seeds are held, the Liturgy Committee should plan an appropriate celebration. See Pastoral Note 24c and *NBL* 49, pp. 198-199.

**ORDINARY TIME II
(AFTER PENTECOST SUNDAY)**

1. During **Ferial Weekday Masses in Ordinary Time** any one of the 34 formulas may be used (*Roman Missal*, pp. 437-470) or other choices from the *Roman Missal* (*GIRM*, no. 355c). The Liturgical Calendar will offer a suggested Mass. The formulary from the previous Sunday may also be used throughout the week. See Pastoral Note 8e about options for the Collect and Note 9b concerning the Readings.

2. **Responsorial Psalm:** Seasonal Refrains and Psalms for the Responsorial Psalm in Ordinary Time are found in *Psalms for Sundays and Solemnities*.
3. **Prayer of the Faithful:** Sample petitions for Ordinary Time are given in the *Roman Missal* pp. 1450-1451 and 1459-1460.
4. **Preface:** The Prefaces in the *Roman Missal* begin the theme of thanksgiving of the Eucharistic Prayer. Where indicated, the Preface proper to a Solemnity or Feast is used. On ferial weekdays, the Common Preface (pp. 586-597) is used. On Memorials, either a Common Preface, a Preface appropriate to the Memorial (taken from those given on pp. 578-585 and suggested in place), or of the Saints (pp. 574-577) is used. See Pastoral Note 10b.
5. The “**Eucharistic Prayers for Use in Masses for Various Needs (I-IV)**” with their Prefaces may be used on the weekdays of Ordinary Time as the rubrics permit. Each one suggests appropriate Mass formularies (Various Needs and Occasions) that reflect the theme for each of the Eucharistic Prayers. Pastoral Notes 8e and 9b for options for the presidential prayers and daily Readings.
6. **Music:** See *Catholic Book of Worship III* (Choir Edition); *Guidelines for Liturgical Music* on the CCCB website; *Celebrate in Song*; and *Psalms for Sundays and Solemnities*.
7. **Solemn Blessing:** Six forms of the Solemn Blessing are provided in the *Roman Missal*, for optional use during Ordinary Time (nos. 9-14, pp. 656-659) after the Order of Mass.
8. *NBL* 43, 77, 156 and 157 study “Sunday as the Lord’s Day”.

THIRTY-FIRST SUNDAY IN ORDINARY TIME

Ordinary Time celebrates the mystery of Christ in all its fullness. In these last Sundays of the Liturgical Year, our focus turns to the return of Christ and the fulfillment of the Kingdom (*GNLY*, no. 43).

THIRTY-SECOND SUNDAY IN ORDINARY TIME

For the last three weeks of the year, special Gospel Acclamation verses (from Mt 24, Lk 21, Rev 2) are provided in the *Lectionary: Sundays and Solemnities*, nos. 173-174, pp. 769-770; or in the *Lectionary: Weekdays B*, no. 509, pp. 1357 and 1759. Suggested music is included in *CBW III*, nos. 247-258.

*OUR LORD JESUS CHRIST, KING OF THE UNIVERSE
(THIRTY-FOURTH SUNDAY IN ORDINARY TIME)*

1. The last week of the Liturgical Year is devoted to eschatological themes: Christ the King will restore all creation and restore his kingdom to the Father. The risen people of God will rejoice in a new heaven and a new earth. “There, with the whole of creation, freed from the corruption of sin and death, may we glorify you through Christ our Lord.” (EP IV)
2. On ferial days of the last week of Ordinary Time, the hymn *Dies Irae* (*Liturgy of the Hours*, pp. 2013-2015) may be used at the Office of Readings and at Morning and Evening Prayer.

MONTHLY NOTES

APRIL – MAY

Good Harvests: Where celebrations to pray for good harvests and to bless seeds are held, the Liturgy Committee should plan an appropriate celebration. See website: Pastoral Note 24c and *NBL* 49, pp. 198-199.

MAY

Marian Month: May as a “Marian month” has to be understood within the wider context of the Liturgical Season. During the Easter Season, the *Regina Caeli* (see *CBW III*, no. 460 “Be Joyful, Mary, Heav’nly Queen”) is appropriate. Where there is a custom of a Marian hymn at Mass, it should be the concluding song of the celebration. See Pastoral Note 28b.

SECOND SUNDAY IN MAY – MOTHER’S DAY

Mother’s Day: A mention of this may be made in the parish bulletin, in the Homily, and in the Prayers of the Faithful. The prayer given in *Blessings and Prayers for Home and Family* (p. 103), may be used to conclude the Prayer of the Faithful or incorporated into the final blessing as a Prayer over the People. Because Sunday is first of all the Lord’s Day, undue emphasis must not be given to this secular celebration.

MONDAY PRECEDING MAY 25 – VICTORIA DAY

Victoria Day: The birthday (May 24, 1819) of Queen Victoria (†1901) has been celebrated as a holiday in Canada West (now Ontario) since 1845; it became a National Holiday in 1901 and in 1952 was established on the Monday preceding May 25. An appropriate prayer is given in the *Roman Missal* (no. 24), p. 1275. Petitions for the King, for Canada, and for justice and peace in the world may be included in the Prayer of the Faithful today.

JUNE

THIRD SUNDAY IN JUNE – FATHER’S DAY

Father’s Day: A mention of this may be made in the parish bulletin, in the Homily, and in the Prayer of the Faithful. The prayer given in *Blessings and Prayers for Home and Family* (p. 104), may be used to conclude the Prayer of the Faithful or incorporated into the final blessing as a Prayer over the People. Because Sunday is first of all the Lord’s Day, undue emphasis must not be given to this secular celebration.

JULY

JULY 1 – CANADA DAY

Special Day of Prayer in Canada. Petitions may be added to the Prayer of the Faithful and a mention made in the Bulletin.

SEPTEMBER

Votive Mass of the Holy Spirit: On an appropriate weekday in September, it is traditional to celebrate a Votive Mass of the Holy Spirit (*Roman Missal*, pp. 1330-1336) to mark the opening of schools and law courts. See *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead*, no. 1001 (Votive Mass of The Holy Spirit), p. 822. See also *Blessings and Prayers for Home and Family*, p. 109.

FIRST MONDAY IN SEPTEMBER – LABOUR DAY

Special Day of Prayer in Canada. Petitions may be added to the Prayer of the Faithful and a mention made in the Bulletin. See also Pastoral Note 24c, d and *Blessings and Prayers for Home and Family*, p. 112.

OCTOBER

Marian Month: October as a “Marian month” must be understood within the context of the Liturgical Year. Where the tradition exists of a Marian hymn at Mass, it is appropriate that it be the concluding song of the celebration. See Pastoral Note 28b.

SECOND MONDAY IN OCTOBER – THANKSGIVING DAY

Special Day of Prayer in Canada. Petitions may be added to the Prayer of the Faithful and a mention made in the Bulletin.

*SECOND LAST SUNDAY OF OCTOBER –
WORLD MISSION SUNDAY*

The Mass “For the Evangelization of Peoples” may be celebrated on a suitable weekday during the week. See *Roman Missal*, pp. 1268-1270 and *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead*, pp. 482-496 (nos. 872-876). Some of these texts may also be adapted for use in the (weekend) Sunday Liturgy.

NOVEMBER

SUNDAY BEFORE REMEMBRANCE DAY

Remembrance Day (November 11) is a Special Day of Prayer in Canada. Suggestions on Prayer and action for peace can be found in this document under Seventh Day in the Octave of the Nativity (December 31), January 1 – Solemnity of Mary, and August 6 and in the Ordo under July 1, Canada Day. Intentions for those who gave their lives in war, for the Armed Forces of Canada and for those who work for peace may be included in the Prayer of the Faithful this weekend.

NOVEMBER 11 – REMEMBRANCE DAY

Special Day of Prayer in Canada. Petitions may be added to the Prayer of the Faithful and a mention made in the Bulletin.

NOTES FOR THE LITURGICAL CALENDAR*JANUARY 1**SOLEMNITY OF MARY, THE HOLY MOTHER OF GOD*

1. **New Year's Day:** While texts for the "Beginning of the Civil Year" (p. 1276) found in the *Roman Missal*, are not permitted today, they may be incorporated into the Prayer of the Faithful with suitable petitions for the New Year and for peace.
2. **Solemn Blessing:** In the *Roman Missal*, special forms of the Solemn Blessings are provided for optional use on New Year's (blessing no. 3, p. 652) and Feasts of Mary (no. 15, p. 659); blessing no. 9 (p. 656) is based on the First Reading.

MARCH 19 – SAINT JOSEPH

Prayers for Joseph, Patron of the Church in Canada and Patron of the universal Church are found in *Blessings and Prayers for Home and Family*, p. 332. Additional prayers and a Litany to St. Joseph are found on pp. 331, 333-335.

MAY 27 – PHILIP NERI

Saint Philip Neri is the Patron Saint of Canadian “Home Mission Work” as it is supported through Catholic Missions in Canada. An appropriate petition for the Society and our Canadian Home Missions may be included in the Prayer of the Faithful today.

AUGUST 6

Praying and working for peace: On August 6 and 9, 1945, the cities of Hiroshima and Nagasaki were ravaged by atomic bombs. Speaking to victims of this atomic warfare, Saint John Paul II said: “It is with deep emotion that I greet today all those who still carry in their bodies the signs of the destruction that was visited on them on the day of the unforgettable fire. What you endured has also inflicted a wound on the heart of every human being on earth. Your life here today is the most convincing appeal that could be addressed to all people of goodwill against war and for peace.... We are all indebted to you for the living and constant appeal for peace that you are.” (Nagasaki, February 26, 1981)

AUGUST 13 – ST. HIPPOLYTUS

Eucharistic Prayer II is based on one recorded by Hippolytus around 215 in Rome.

*NOVEMBER 2 –**COMMEMORATION OF ALL THE FAITHFUL DEPARTED*

1. A number of readings are available for use today. The *Lectionary: Sundays and Solemnities* provides a series of texts for use in the various years. Any of the Readings given in *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead*, “Masses for the Dead” may be used. Please see below for a complete list of options.
2. A Priest may (con)celebrate three Masses today, observing what was established by Pope Benedict XV (10 August 1915) concerning intentions and stipends.

SPECIAL CANADIAN AND WORLD DAYS

Note: This list provides a quick reference of special days in Canada. An appropriate petition may be included in the Prayer of the Faithful on these days and a mention made in the bulletin.

***National Day of Prayer
in Solidarity with
Indigenous Peoples***

12 December

World Day of Peace

1 January

***Week of Prayer for
Christian Unity***

18-25 January

Sunday of the Word of God

Third Sunday in Ordinary Time

World Day for Consecrated Life

2 February

World Day of the Sick

11 February

***Canadian Catholic
Organization for
Development and
Peace (CCODP)***

Fifth Sunday of Lent

World Day of Prayer

First Friday of March

***World Day of Prayer
for Vocations***

Fourth Sunday of Easter

International Workers' Day

1 May

The Pope's Pastoral Works

Sixth Sunday of Easter.

If the 6th Sunday of Easter falls on the 2nd Sunday of May (Mother's Day), it is transferred to the following Sunday (The Ascension).

World Communications Day

Ascension Sunday

Canada Health Day

12 May

Mother's Day

Second Sunday of May

Victoria Day

Monday before 25 May

***World Day of Prayer
for the Church in China***

24 May

***World Day of Prayer for
the Sanctification of Priests***

Solemnity of the

Most Sacred Heart of Jesus

Father's Day

Third Sunday of June

SPECIAL CANADIAN AND WORLD DAYS

Canada Day

1 July

**World Day for Grandparents
and the Elderly**

Fourth Sunday of July

Labour Day

First Monday of September

**World Day of Prayer for the
Care of Creation**

1 September

World Tourism Day

27 September

Needs of the Church in Canada

Last Sunday in September.
(Generally the 26th Sunday in Ordinary
Time, occasionally it will fall on the
25th Sunday in Ordinary Time).

**World Day of Migrants
and Refugees**

Last Sunday in September

Thanksgiving Day

Second Monday of October

World Food Day

16 October

World Mission Sunday

Second last Sunday of October
(Generally the 29th Sunday in Ordinary
Time, occasionally it will fall on the
30th Sunday in Ordinary Time).

**Province of Québec: Day of
Prayer for Peace**

Sunday within the week
of October 24-30.

Remembrance Day

11 November

World Day of the Poor

Thirty-Third Sunday
in Ordinary Time

World Day of Youth

Our Lord Jesus Christ,
King of the Universe
(34th Sunday in Ordinary Time)

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