

Liturgical Commission Newsletter



Diocese of Antigonish

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Lectionary for Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead

*In the beginning was the Word
(Jn 1,1)*

*Your word is a lamp for my feet,
a light on my path
(Ps 119: 105)*

*The word of God is living and active,
sharper than any two-edged sword
(Heb 4:12)*

Following upon the Second Vatican Council it was the Church's intention to provide her people with a single, rich and full Order of Readings, making God's word known and alive within our congregations. It was the Church's desire to safe-guard the liturgical traditions of the Roman Rite by a renewed emphasis on the Word. Thus, over the last number of decades we have come to a deep

awareness and appreciation for the prominence of the word in our lives and liturgical celebrations.

Liturgically we show our deep reverence toward the word by having a worthy place of proclamation (the Ambo) and also by having a "worthy" book from which God's word is proclaimed.

Since the introduction of the last Ritual Lectionary we have realized the significant limitations of that book. For example, citing two major limitations, the scripture translations were not consistent with what we hear on Sundays and the print was too small to be practical for readers. Because of these issues, parishes, out

of necessity, have created their own binders of photocopied readings, particularly for weddings and funerals. In some cases, there are not even binders. Rather readers often bring copied sheets of paper to the Ambo, unfolding them from their pockets as they approach the Ambo. Certainly this is hardly a "worthy" respect for the word of God.

As we strive to follow the Second Vatican Council to "promote that warm and living love for scripture" (*Sacrosanctum Concilium*, n. 24) we provide worthy books and worthy places from which to proclaim God's sacred word.

*Providing an official Lectionary gives proper dignity and respect to proclaiming the word of God at our liturgies in a way that photocopied papers cannot.
– Bishop Dunn, Nov 2014*

Lectionary for Ritual & Votive Masses

Revised selections of readings for Funeral Liturgies and Masses for the Dead (approved by the Congregation for Divine Worship and the Discipline of the Sacraments) for use in Canada

Specially selected matt paper reduces glare under harsh lighting conditions

NRSV version of Sacred Scripture, approved for use in Canada for a multitude of occasions and celebrations.

Sections containing celebrations pertaining to any Sacrament, Ritual and Special Occasion being celebrated outside of Sunday Mass.



The section on "Masses for Various Needs and Occasions" provides a multitude of suggestions for a wide variety of situations pertaining to Church life; Civic Needs; Public Needs including For the Blessing of Human Labour, In Time of Famine, For the Sick, and In Thanksgiving to God; to name a few! There are also numerous selections for Votive Masses.

Readings are presented in a clear single-column format with distinct

Large, bold elegant typeface facilitates legibility in low lighting

Please refer to www.cccb.ca and the "Publications" link for more info

The Word of God: Extending Hospitality for Weddings and Funerals

With the introduction of our new Ritual Lectionary, it is helpful to remind ourselves how to extend hospitality to those proclaiming God's word at weddings and funerals, in particular. We have a wonderful practice of inviting family members to help prepare the liturgy and proclaim the readings for these celebrations. As we move into a time where fewer and fewer folks are connected to our liturgical traditions we may have to work more effectively to make the experience of reading as comfortable as possible. We are also cognizant of preparing worthy liturgies that fully respect the dignity of the proclamation of the word.

INVITATION

Always invite family members to proclaim the word. If this is difficult for them please ensure them that the parish can provide the readers.

The word is to be proclaimed from the Ritual Lectionary. Those who will be proclaiming should be sufficiently prepared and instructed on using this book. The readings for a particular celebration will not follow one after the other. Therefore we will have to familiarize

the sound system and microphone? Have we done everything to help our readers to proclaim God's word with confidence and dignity?

Are we conscious of who makes up the assembly for weddings and funerals? We cannot assume that

READINGS

- There are 3 ribbons so one ribbon could correspond to First and Second Readings and Gospel.
- To make the readers feel more comfortable you may wish an altar server to adjust the book after the First Reading to open it to the Second Reading, if this would not cause undo motion in the Sanctuary.
- You may wish to place a "sticky note" in the lectionary to help the readers identify the reading he or she is proclaiming.
- The CCCB has also published smaller booklets with the Scriptures for Funerals which model the Ritual Lectionary. These can be purchased by your parish to help prepare the liturgy.

the readers with the placement of the ribbons for each reading. We are mindful that many people may be nervous and we must offer as much hospitality as possible. Please see insert box for some hints.

those in front of us are accustomed to our celebrations. It may be helpful to invite the assembly to be seated to hear the word of God, stand for the Gospel, etc..

In what other ways does the proclamation of the Word call us to extend hospitality? We ought to ensure that the readers are comfortable by familiarizing them with the set up of the church if they are reading for the first time, or unfamiliar with the set-up of our liturgical space. Also, are our readers going to be familiar with

HOSPITALITY

Are we doing everything to ensure we are being hospitable?

YOU ARE ENCOURAGED TO "SPREAD THE WORD" BY MAKING COPIES OF THIS NEWSLETTER AVAILABLE TO YOUR PARISH LITURGY COMMITTEES, PASTORAL COUNCILS AND PARISHIONERS. NEWSLETTERS WILL ALSO BE AVAILABLE ON THE DIOCESAN WEBSITE.

The Ritual Expression of the Sign of Peace



“Peace I leave you; my peace I give you” (John 14:27)

These are the words we hear just prior to receiving Holy Communion during the Eucharist. They are also the words that Jesus spoke to his disciples before being led to his passion and death. After his resurrection, Christ once again spoke, “Peace be with you” when he appeared among his disciples, who were huddled in fear in the Upper Room. These words of the Lord represent his promise of peace – a peace that the world cannot give – both to his disciples and us.

The Sign of Peace in Scripture

The scriptural origins are described in St. Matthew’s Gospel (5:23-24) when Jesus says: *So if you are offering your gift at the altar, and there remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come offer your gift.*

Our liturgical Sign of Peace is not about offering *our* peace to one another. It acknowledges the peace that Christ won for us by his blood shed on the cross. Through this we are reconciled to one another through Christ, in the Church, his Body. The emphasis is not on some gesture of goodwill towards one another, but on the mutual recognition that the blood of Christ, about to be received in communion, has put us at peace with God and also each other by uniting us into his Body.

Paul emphasizes this, challenging us to obey the Lord’s words and express the unity and peace of the church gathered for Eucharist. He reminds the

Christians to whom he writes to “greet one another with a holy kiss” (Romans 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26).

Sign of Peace and the Liturgy

The liturgy itself builds on the scriptures to help us fully appreciate and acknowledge this sign of peace. Immediately prior to the Sign of Peace, we hear the celebrant say “Lord Jesus Christ, you said to your Apostles ‘I leave you peace, my peace I give you’....grant us the peace and unity of your kingdom....the peace of the Lord be with you always....offer each other the sign of peace”. Again, this is Christ’s peace, not our own general goodwill to others. The “Church asks for 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 communicating in the Sacrament” (*General Instruction of the Roman Missal* no.82). We are therefore to put on the mind and heart Christ, the Prince of Peace, the Risen One, Giver of Peace for the Church and for the world.

In recent times Pope Benedict XVI shed light on the depth of this gesture and its significance as a Christian contribution to our world: our “prayer and witness (help) to allay the most profound and disturbing anxieties of contemporary humanity?” (*Circular Letter: The Ritual Expression of the Gift of Peace at Mass*

no.4). In emphasizing this further, the *Circular Letter: The Ritual Expression of the Gift of Peace at Mass* published in 2014 by the Congregation for Divine Worship and Discipline of the Sacraments says, “Consideration of this theme is important. If the faithful through their ritual gestures do not appreciate and do not show themselves to be living the authentic meaning of the Rite of Peace, the Christian concept of peace is weakened and their fruitful participation at the Eucharist is impaired.” (*Circular Letter: The Ritual Expression of the Gift of Peace at Mass* no.6).

Practical Implications for the Liturgy

The exchange of peace appropriately carried out among the participants at Mass enriches the meaning of the rite itself and gives fuller expression to it. (*Circular Letter: The Ritual Expression of the Gift of Peace at Mass* no.2). While many practices have entered our liturgy over the years, “best practices” as recommended in the above-mentioned Circular Letter are as follows:

- No music accompanies the Sign of Peace — we sing the “Lamb of God” at the fracturing rite only.
- Movement of the faithful: we offer the Sign of Peace only to those who are nearest to us.
- Priest may give Sign of Peace to the ministers and is to remain in the sanctuary. However, he may, for reasonable cause offer the Sign of Peace to a small number of the faithful (*General Instruction of the Roman Missal* no. 154).
- Common gestures are a handshake or slight bow. Other gestures such as waving or the “peace sign” are not appropriate, nor are words of congratulations or best wishes. We also greet one another with “Peace be with you” or “The Peace of Christ”.

By following these guidelines it is hoped that the spiritual significance of the Rite of Peace will be deepened. Christ is our Peace, that Divine Peace announced by the Prophets and Angels, which he brought to the world by means of his Paschal Mystery. This peace of the Risen Lord is invoked, preached, and spread in the celebration, even by means of a human gesture lifted up to the realm of the sacred. (*General Instruction of the Roman Missal* 82)



ADVENT RESOURCES

Diocesan Liturgy Office

Advent is soon upon us. As we “await the Light” of Christ and help our people who, in the midst of their preparations, often struggle to cultivate a time for peace and quiet, Surely a challenge in our plugged-in and on-the-go culture!

The following are some resources you may find helpful:

PASTORAL LITURGY “Living Our Faith” articles from Pastoral Liturgy (LTP, Chicago) are available and you can copy them for your parish without copyright infringement. The latest one is called “Awaiting the Light” and gives some simple, practical suggestions for families such as having an Advent Wreath on the table, lighting it as grace is said before meals. Sometimes the easiest things are the ones we forget!

RECONCILIATION: A number of well-prepared and Reconciliation Liturgies are available through the Liturgy Office. Over the past year we have been sharing these with parishes during Advent and Lent. Please let us know if we can help you prepare a Reconciliation Liturgy for your parish.

NATIONAL LITURGY OFFICE

PAMPHLETS: The National Liturgy Office of the CCCB (Canadian Conference of Catholic Bishops) have a couple of excellent pamphlets which are available on their website (www.nlo.cccb.ca). They are called “Celebrating the Season of Advent” which is more liturgically focused, including some ideas for celebrating the Feast of the Immaculate Conception (Dec. 8th), Our Lady of Guadalupe (Dec.12), as well as suggestion to liturgically highlight not only the special role of Mary, but also Saint Joseph during this Advent Season. “Advent: Joy and Hope” is a second pamphlet and focuses more on spiritual renewal through prayer, reconciliation and Eucharist, along with the traditional Advent practices the Advent Wreath, Jesse Tree, Advent Calendar, etc.. If you do not have access to a computer our office would be happy to provide you with a “hard copy” of these resources.

MARIAN MUSIC: A few years ago the Diocesan Newsletter published an article on the use of Marian Music during Advent. If you wish a copy of this article please contact the Liturgy Office. We so often forget that Advent is a prime season to help our parishioners appreciate the role of our Blessed Mother and to use Marian music more appropriately in our liturgies.

ADVENT PRAYERS

In the northern hemisphere the winter solstice is celebrated by many people because of the happy coincidence of the celebration of the birth of Jesus with the significant change of the seasons marked by the winter solstice...Just as the light of the sun begins once more to grow stronger at the winter solstice, so in our Advent prayers we greet the new light of Christ at his birth and ask for that light to increase in our lives. (loyolapress.com)

The Loyola Press website has tremendous resources which are free to use. As our Diocese moves to implement the new Faith Formation program called “Finding God”, also published by Loyola Press, these resources help us to better connect in practical ways with our parishioners. For example, the following is an offering of what is available to create a deeper and more prayerful time of preparation for Advent through their website.

A Daily Devotion for Advent

An Advent Family Prayer

A Selection of Advent Mealttime Prayers

Prayers for Lighting the Advent Wreath Candles

Prayers for Blessing Christmas Ornaments

Prayers for Blessing the Family Christmas Tree

For parishes who wish to become a little more “Advent-urous” there is a complete Intergenerational Event with a presentation, prayer service and take-home kit entitles ***Advent: Waiting for Jesus Christ*** exploring the Gospels from the 4 Sundays of Advent.

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