



Liturgical Commission Newsletter

Winter 2016

Diocese of Antigonish

Diocesan Pastoral Centre

47 Convent Street, Sydney Mines, NS

P.O. Box 100 Sydney, NS B1P 6G9

Phone 902 539 6188 ext 237 Email pat@dioceseofantigonish.ca



BOOK OF GOSPELS (CANADIAN EDITION)

The General Instruction of the Roman Missal. GIRM no.60 states, “The reading of the

Gospel constitutes the high point of the Liturgy of the Word. The Liturgy itself teaches the great reverence

that is to be shown to this reading by setting it off from the other readings with special marks of honour, by the fact of which minister is appointed to proclaim it and by the blessing or prayer with which he prepares himself; and also by the fact that through their acclamations the faithful acknowledge and confess that Christ is present and is speaking to them and stand as

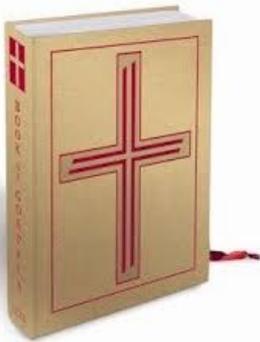
they listen to the reading; and by the mere fact of the marks of reverence that are given to the Book of Gospels.”

After many years in the making the CCCB has announced that the Canadian English language translation of the Book of Gospels has been prepared and issued with the proper *recognitio* of the Holy See. Containing all the NRSV Gospels used in the Lectionary for Sundays and Solemnities, parishes will also find corresponding Gospel passages for Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead, the celebration of Sacraments, funeral liturgies and special Canadian celebrations such as Thanksgiving and Remembrance Day.

The *Book of Gospels*, as a sign of the presence of Christ in his word proclaimed, is always accorded a place of honour in the Church’s liturgy. (Book of Gospels, introduction no. 7)

The English Sector National Liturgy Office has also issued a brochure, entitled An Introduction and Guide to the Book of Gospels, which outlines how the Book of Gospels is to be used. This brochure may be found at the following website: http://nlo.cccb.ca/images/stories/BoG_print_brochure.pdf

This Book of Gospels comes in two sizes. The Ambo Edition (size of the Sunday Lectionary) is \$200.00 and the Large Format edition is \$400.00 and may be ordered through the Emmaus Centre Bookstore. Parishes are encouraged to make this known to their parishioners and often the cost will be borne by those wishing to make a donation in memory of a loved one.



BOOK OF GOSPELS: PASTORAL CONSIDERATIONS

OPENING PROCESSION: Book of Gospels carried by Deacon or reader (if Deacon not present).

READERS: Our Diocese retains our policy that only the reader carrying Book of Gospel will join the Opening Procession. Other readers and extraordinary ministers of Holy Communion will continue to be in their seats.

POSITION: Book of Gospels placed *flat* on the altar. Deacon/reader does *not* pause at the steps of sanctuary proceeding to the altar immediately with Book of Gospels. A profound bow is made (if a reader) to the altar when leaving the sanctuary, prior to return to your seat.

LECTIONARY: The second reader, after appropriate silence following

the reading, removes Lectionary to an appropriate place of respect.

GOSPEL PROCESSION: Appropriate length and dignity with candles (incense).

A complete overview of pastoral considerations is found in the brochure mentioned above from National Liturgy Office.

The Universal Prayer: The People Respond to the Word of God

In the Universal Prayer or Prayer of the Faithful, the people respond in some sense to the Word of God which they have received in faith and, exercising the office of their baptismal Priesthood, offer prayers to God for the salvation of all. It is desirable that there usually be such a form of prayer in Masses celebrated with the people, so that petitions may be offered for holy Church, for those who govern with authority over us, for those weighed down by various needs, for all humanity, and for the salvation of the whole world

The Universal Prayer is really a prayer in four parts: Introduction by the Priest Presider, proclamation of intention, the prayer of the faithful and conclusion by Priest Presider. The prayers we offer at this time are for the life of the community and ought be prepared in such a way that we pray for (a) the needs of the Church, (b) public authorities (c) the poor (d) the salvation of the whole world, (e) those burdened by any kind of difficulty, and (f) the local community (GIRM 70).

The GIRM also poses a challenge that involves the prayer of the faithful, which is an exercise of the people's baptismal priesthood as they offer prayers to God for the salvation

of all (n. 69) and express the prayer of the entire community (n. 71). In the prayer of the faithful, the presider's introduction to these prayers is not a prayer to God but a statement to the

universal church in prayer and concern. Since the prayer of the faithful is essentially a litany, its singing would accentuate the participation of the whole assembly.

EXAMPLE FOR UNIVERSAL PRAYER

DEACON: For the Church

READER: May we experience God looking upon us with love and respond to what God asks of us today

DEACON: We pray to the Lord

Prepared using examples found at www.liturgy.slu.edu

assembly, inviting the faithful to join in prayer for the intentions that will be proposed. The particular structure of the prayer of the faithful requires the presiding priest always to introduce and conclude this part of the liturgy but not to offer the intentions (n. 71). All the faithful need to appreciate and be challenged anew by some of the aspects of this rite. The invitations to prayer are statements addressed to the assembly (not to God or Jesus) inviting them to pray for specific topics of concern; in themselves these invitations are not prayers; the actual prayer is said by the assembly in a response such as "Lord, hear our prayer"; prayers of thanksgiving do not belong in this rite; the intentions should not be overly localized, for this prayer of the faithful provides an opportunity for the local church to reach out to the

Some parishes have been adding a period of silence for personal prayer during the Prayer of the Faithful. However, the petitions during the Prayer of the Faithful are the voice of the Church universal and of the entire parish community. They are by necessity inclusive and should be expressive of the prayer of the entire community.

We need to recall that there are other times during the Eucharist when there should be an opportunity for everyone to pray for their own concerns. Thus, when the priest says "Let us pray" at the end of the Introductory Rites, he is inviting everyone to pray, filling this silence with personal prayer. Thus the period of silence is filled with the individual prayers of all present and becomes the expression of each person's priestly responsibility to be a person of prayer. The priests then "gathers" these prayers as he prays the Collect for the Mass, giving a voice to the silent prayers in everyone's hearts. The faithful may also include their own prayers as they pray the Lord's Prayer.

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.

Popular Piety

Popular Catholic devotions once filled churches. These were always part of one's faith life in the course of the week. What do we mean when we refer to this "popular piety"? It is simply a term that refers to when people pray the Rosary regularly, attend novenas, participate in consecrations to the Sacred Heart of Jesus and Immaculate Heart of Mary, venerate sacred images and relics or wear wore religious medals or a crucifix.

Since the post-Vatican II liturgical reform we have seen a diminishment of many of the practices of popular piety. There has remained a deep need within the hearts of people to touch the vitality of their spiritual life through these popular devotions and practices. Pope John Paul II remarked on this in 2001 addressing the plenary meeting of the Congregation for Divine Worship and the Discipline of the Sacraments. He said: "Genuine forms of popular piety, expressed in a multitude of different ways, derive from the faith and, therefore, must be valued and promoted."

The Congregation for Divine Worship and the Discipline of the Sacraments issued *The Directory on Popular Piety and the Liturgy* on December 17, 2001. The Directory was written for bishops and their collaborators as a pastoral guide addressing the relationship between liturgy and popular piety.

This *Directory* recognizes that ritual behaviour and devotion arise from a common root. Yet worship and devotion are essentially ecclesial actions, for even a person praying in the privacy of one's room with the



door shut prays as one of God's people, a member of Christ's Body. The Church's sacred liturgy expresses the fullness of the mystery of Christ and this *Directory* is clear that pious devotions grow out of the church's liturgy and serve to bring the people back to the liturgy

from which devotions come. Helpful examples are to look at processions, blessings, or the rosary which allows people to reflect on the saving actions of Christ as they unfold through the gospel. The Divine Mercy Litany invites people to touch God's graciousness kindness and forgiveness which comes from the Sacrament of Reconciliation and leads one back to it. Visits to the Blessed Sacrament, properly understood, reflect the threefold mystery of offering, consecration, and communion. These call us to generous giving, humble acknowledgment of God's transforming power, or a sense of awareness of church, those who are part of it, or those who may be called to it. (cf Peter E. Fink, sj *Liturgy and Popular Piety in the Church's Magisterium, Directory on Popular Piety and the Liturgy: Principles and Guidelines*, Peter C. Phan, ed., pp51-52)

In our diocese we celebrate with popular devotions in many and varied ways. Our First Nations communities celebrate with devotion on the Feast of St. Anne and our Acadian brothers and sisters hold the Assumption of the Blessed Virgin with special significance. Visits and pilgrimage to the Pioneer Shrine in Mabou, the Shrine to Our Lady of Guadalupe in Johnstown or the Lady of Grace Shrine in Monastery remain popular

among our people. We also mark special devotions to the patron saint of the parish church, holy hours, novenas, or recitation of the rosary. But these do not stand alone, outside the liturgical calendar and life of the Church. "Such devotions should be so drawn up that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some way derived from it, and lead the people to it, since in fact the liturgy by its very nature is far superior to any of

The Constitution on the Sacred Liturgy (SC 13) states that "popular devotions of the Christian people, provided they conform to the laws and norms of the Church, are to be highly recommended, especially where they are ordered by the Apostolic See" and "Such devotions should be so drawn up that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some way derived from it, and lead the people to it, since in fact the liturgy by its very nature is far superior to any of them"

them" (*Sacrosanctum Concilium*, 13)

As we consider our practice of popular piety across our diocese and within our parishes, we realize that these practices do not stand alone, outside the life of the Church. While it is clear that the human and cultural expression of faith may take on particular tones and hues, the *Directory on Popular Piety and the Liturgy* [12; 186], gives us a 5-point guideline to ensure that our devotional practice be imbued with:

- (a) a **biblical spirit**, since it is impossible to imagine a Christian prayer without direct or indirect reference to Sacred Scripture;
- (b) a **liturgical spirit**, if it is to properly dispose for or echo the mysteries celebrated in the liturgical actions;
- (c) an **ecumenical spirit** in consideration of the sensibilities and traditions of other Christian communities;
- (d) an **anthropological spirit** which both

(continued on page 4))

Popular Piety article continued from page 3

conserve symbols and expressions of importance or significance for a given nation . . . and strives to dialogue in terms redolent with contemporary sensibility (e) a **missionary spirit** since it is incumbent on all the faithful to bear witness to the Lord.

In a time when we are challenged to become a more attentive evangelizing Church, calling our people into a deeper relationship with Jesus, perhaps a re-wakening of attitude toward popular piety coupled with a re-imagining of how the devotions which have remained popular among our people can be offered in new and fresh ways within our parishes. Inviting parish Liturgy Committees to read through the Directory on Popular Piety and the Liturgy, or through the shorter document produced by the Canadian Bishops called *Popular Piety in Canada: Reflections on Some Expressions of the Faith* will enrich their knowledge, edify their faith, and offer some ideas of how, as a Church, we continue to root ourselves in the Church's liturgy, while enlivening the hearts and lives of our people, enabling to touch more deeply the profound love to which we are called, giving glory to God, through Jesus, by the gift of the Holy



St. Joseph Church
Archibald Avenue
North Sydney
March 21, 2016

Diocese of Antigonish Liturgy Videoconference

***If You Only Knew: The Meaning of the Eucharist
for Today***

Presenter: Fr. Bill Burke
Date: May 14, 2016 10am - 1pm
Location: NSCC Campuses in Stellarton,
Port Hawkesbury and Sydney
Cost: \$20/per person
Registration: Call Liturgy Office
1-800-656-5311 (toll free)

*Tea, Coffee and Light Snack provided but you are
asked to bring your own lunch*

More details soon in parish bulletins

RESOURCES

Copyright Infringement and the New Funeral Readings Resource

Please be aware that it is not permissible to photocopy or use the new Sacred Scripture Readings for a Funeral Liturgy to set-up Parish-made binders. In fact any duplication in any format, without permission, is a complete breach of our copyright arrangements regarding the NRSV translation of the Sacred Scriptures. Parishes are asked to purchase adequate supplies of *Sacred Scripture Readings for a Funeral Liturgy* as well as a copy of the new *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead* to prevent the unlawful duplication of this material. Please check out the website below for more information on Copyright policies, procedures and laws. Thank you!
https://esubmitit.sjpg.com/cccb/images/Previews/Rights_and_Permissions_Policy.pdf

Jubilee Year of Mercy

In celebrating this *Jubilee Year of Mercy* parishes may be looking for resources. The following link from the CCCB National Liturgy Office offers some possibilities, including the hymn *Misericordes sicut Pater!* written for this year. You will also find the Logo, Prayer and helpful insights on this Jubilee Year of Mercy. As always you are invited to call our Liturgy Office for assistance. Check out this link for lots of resources: <http://www.cccb.ca/site/eng/media-room/extraordinary-jubilee-of-mercy>

DIOCESE OF ANTIGONISH Liturgical Commission

**Most Reverend Brian J. Dunn,
Bishop of Antigonish**

**Patricia Bray, Liturgy Office
Fr. Conrad Edwards, Liturgy Director**

**Debbie Aker, Faith Formation Office
Fr. Bill Burke, Liturgy Consultant
Patricia (Pat) Gillis, Pictou Deanery
Regina Tate, Antigonish/Guysborough
Fr. Andrew Gillies, Diocesan MC
Sr. Mary Gouthro, CSM, Religious
Communities**

**Rev. Mr. Berkley Guthro, Inverness Deanery
Helen Gray, Northside/Victoria
Roger Hill, Richmond Deanery
Cathy MacInnis, Glace Bay/New Waterford
Ann MacNeil, Art Consultant**

**Diocesan Liturgy Office
902 539 6188 ext 237**