

LITURGY NEWSLETTER

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A quarterly newsletter prepared by the National Liturgy Office
of the Canadian Conference of Catholic Bishops

MESSAGE FROM THE NATIONAL LITURGY OFFICE (NLO)

Welcome to the first edition of the National Liturgy Office's newsletter. This venture is a product of the joint meeting of the Episcopal Commission for Liturgy and the National Council for Liturgy held in Pictou, N.S. in November of 2006. Although the idea of a quarterly newsletter had been talked about before, it was at this meeting that the Episcopal Commission for Liturgy specifically mandated the NLO to get this project off the ground in 2007.

The impetus for this newsletter was the demise of the highly regarded publication the *National Bulletin on Liturgy*. It has to be stated clearly that this newsletter could never "replace" the internationally acclaimed *Bulletin*. Its purpose will necessarily be much more modest. Specifically, it will provide information about the status of the translations of liturgical texts, the development of new liturgical resources and updates about any projects the Episcopal Commission for Liturgy is working on. This information component will be a key segment of the newsletter.

A second feature will be short articles reflecting on liturgical themes and questions. This component will be more educational in the sense that we hope to stimulate thought and respectful dialogue on matters concerning liturgical life and understanding, particularly at the parish level. We will invite contributions from the many gifted and dedicated teachers and practitioners of liturgy in Canada. We invite your suggestions for possible topics and authors. Please contact us at: nlo@cccb.ca.

This newsletter can also be of service to advertise liturgical workshops and study days throughout the country. Again, please send your notices to: nlo@cccb.ca.

At the moment, the only English publication addressing liturgical issues in Canada, is the award winning journal *Celebrate!*. We hope to cooperate with *Celebrate!* so that together we can provide a uniquely Canadian voice for liturgy in the Canadian Catholic Church.

May God bless our endeavours.



Father Bill Burke
Acting Director, National Liturgy Office

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LECTIONARY FOR SUNDAYS AND SOLEMNITIES RECEIVES *RECOGNITIO*

Rev. Bill Burke

Acting Director of the National Liturgy Office

The Congregation for Divine Worship and the Discipline of the Sacraments has recently issued a decree known as a *recognitio* to the Canadian Conference of Catholic Bishops (CCCCB). This *recognitio* allows the Conference of Bishops to proceed with the publication of a revised *Lectionary for Sundays and Solemnities*. It also concludes a long journey that began almost two decades ago.

In 1989, when the supply of lectionaries—based on the Jerusalem Bible text—was exhausted, the English Sector Commission for Liturgy of the CCCC was called upon to make a recommendation for the future. It rapidly concluded that the same service could not be given to the Church of the next generation by simply reprinting the existing books. Biblical scholarship had made considerable progress in the intervening period, and a whole new generation of translations had appeared. These had made great strides in more faithfully interpreting the original texts to English-speaking congregations. This was an important factor, but the Commission was also very much concerned to have the best possible text for liturgical proclamation, recognizing that a text designed to be proclaimed and heard demanded different qualities from one designed for private reading.

The Commission also wanted to be faithful to the wish of the Second Vatican Council that it would be preferable to have a version of Sacred Scripture which all Christians could use in common. To do this would be in keeping with the opening paragraph of the Constitution on the Sacred Liturgy which saw as one of the principal goals of liturgical renewal “to nurture whatever can contribute to the unity of all who believe in Christ” (Vatican Council II, *Sacrosanctum Concilium*, 1).

With these criteria in mind—suitability for public proclamation, fidelity to the original Scriptural text, possibility of ecumenical use—, the Commission recommended the adoption of the *New Revised Standard Version (NRSV)* of the Bible as the basis of the Canadian Lectionary. The copyright of the *NRSV* is held by the National Council of Churches in the USA. The Bishops of Canada voted in favour of this recommendation and contractual agreements were made with the National Council of Churches of Christ in the USA which owns the copyright to the *NRSV*.

Thus began the long process of preparing a new lectionary for use in the public worship of the Roman Catholic Church in Canada. In 1992, the CCCC published the *Lectionary for Sundays and Solemnities* based on the *NRSV* translation. The Lectionary for Weekdays—*Lectionary, Weekday [vol.] A* and *Lectionary, Weekday [vol.] B*—followed in 1994. Subsequently the Congregation for Divine Worship and the Discipline of the Sacraments requested that the Canadian Conference undertake a further and more

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complete revision of the *NRSV* texts as used in its Lectionaries. The project also involved consultation with the Congregation for the Doctrine of the Faith.

In May 2003, representatives from the CCCB and the Holy See met and agreed on a set of principles according to which the revision of the Lectionary would proceed. These principles, while giving preference to the *NRSV* text, made provision for changes deemed necessary for reasons of clarity of language and of conformity to the original Greek or Hebrew. When the original language was clearly intended to include both males and females, the translation was to be inclusive; when the original language was clearly meant to be gender specific, this was to be respected in the translation. The principles also addressed issues of oral quality and respect for the long-standing traditions of the Latin Church as well as the common prayer texts used by English-speaking Catholics. Once these principles were adopted, the work of revision began in earnest. It has now borne fruit in this new Lectionary which will become available for the proclamation of God's Holy Word sometime in 2008.

We owe a tremendous debt of gratitude to the Bishops, scholars, liturgists and consultants who worked so long and hard both here in Canada and in Rome. Thank you.

ROMAN MISSAL — THE PROCESS OF TRANSLATION

Rev. Bill Burke

Acting Director of the National Liturgy Office

"Coming to a church near you" – *Rev. John Hibbard*

Rev. Hibbard used the above phrase in a diocesan workshop discussing possible issues the Church would face with the implementation of a new *Roman Missal*. It is fortuitous that he did not say "coming soon." It seems that we have been speaking of this new *Roman Missal* for such a long time now, but there is no new book on the shelves yet. Parishes whose current missals are dog-eared and taped together are trying to decide whether to wait for the new one or have the old one rebound.

It is too difficult to give an exact date for the publication of the new *Roman Missal*, but perhaps it is time to give an outline of the process that the Church requires in the preparation of new vernacular liturgical texts. While the desire to have the new texts as soon as possible is understandable, we must also recognize that we are preparing texts that must serve the Church for many years to come. It takes time and many long hours on the part of specialists to prepare good and faithful translations. Moreover, the Bishops have a special responsibility with regard to the liturgy and, as busy as they are with many other things, they must be actively involved in the decision-making.

Episcopal Commission for Liturgy Members:

- Most Reverend
Gerald Wiesner, O.M.I. (Chair)
Bishop of Prince George
- Most Reverend
Robert Anthony Daniels
Auxiliary Bishop of London
- Most Reverend
Albert LeGat
Bishop of Saskatoon
- Most Reverend
Donald J. Thériault
Bishop of the Military
Ordinariate of Canada

Consultants:

- Most Reverend
Douglas Crosby, O.M.I.
Bishop of Corner Brook and
Labrador.
International Commission on
English in the Liturgy (ICEL)
- Most Reverend
Terrence Prendergast, S.J.
Archbishop of Ottawa,
Vox Clara

National Council for Liturgy Members:

- Rev. John G. Hibbard (Chair)
- Margaret Bick
Elected Representative of
Ontario Liturgical Conference
- Bernadette Gasslein
Elected Representative of
Western Conference for Liturgy
- Rev. Daniel MacLennan
Elected Representative of
Atlantic Liturgy Conference
- Rev. Renato Pasinato
Appointed Representative of
Western Conference for Liturgy
- Rev. Jim Richards
Appointed Representative of
Atlantic Liturgy Conference
- Rev. Claude G. Thibault
Appointed Representative of
Ontario Liturgical Conference

**The Word of God:
Common to All Christians**

Pope Benedict XVI has officially dedicated a "special jubilee year to the Apostle Paul from June 28, 2008 to June 29, 2009." The Holy Father has requested that this Pauline Year, approximately 2000 years after Saint Paul's birth, be characterized by the ecumenical dimension because the Apostle of the Gentiles, particularly dedicated to bringing the Good News to all peoples, concerned himself with the unity and harmony of all Christians.

As well, in October 2008 the next General Assembly of the Synod of Bishops in Rome will focus on "The Word of God in the Life and Mission of the Church." The cover of this year's *Ordo 2007-2008-Liturgical Calendar with Guidelines for Pastoral Liturgy* proclaims, "The Word was made flesh and lived among us."

The Word of God is a treasure shared by all who profess faith in Christ. This would be an excellent year in which to begin Scripture studies at the parish level and use them as a springboard for ecumenical celebrations. One resource many parishes have used over the last 25 years is JOURNEY. It is very serviceable for parish and small group use. You can check it out at website: <http://www.journeywithbible.com/indexe.htm>

2008 will mark the 100th anniversary of the beginning of the week of Prayer for Church Unity. The Graymoor Friars have developed a marvelous set of resources and suggestions to mark this centenary. The website is: <http://www.weekofprayer2008.org/index.html>

A good resource for those who wish to reflect more deeply on the Sunday readings is the *Workbook for Lectors and Gospel Readers*, Canadian edition. This workbook is published by Liturgy Training Publications (LTP) and is available from the CCCB publications office: www.cccbpublications.ca

The process of translating liturgical texts is governed by the document *Liturgiam Authenticam* issued by the Congregation for Divine Worship and the Discipline of the Sacraments (CDWDS). The English translations are carried out by a Commission of Bishops representing eleven Conferences where English is the official language of the country, known as ICEL (International Commission on English in the Liturgy). ICEL prepares the English translation of the Latin text. This translation is done by a team of scholars according to the principles of *Liturgiam Authenticam*. These texts are then presented to the representatives of the eleven Bishops' Conferences of ICEL. Once approved by them, they are distributed to all the Bishops of each Conference.

This first text sent out for review and consultation is known as the "Green Book"—because of the colour of the cover. The Bishops study this text and make comments on the translation and often recommend changes. These comments and suggestions are forwarded to the National Liturgy Office where they are compiled and organized into a document that is then sent on to ICEL. In light of these comments, ICEL revises the text and a new version, once approved by the representatives of the eleven Bishops' Conferences of ICEL, is again distributed to all the Bishops in the eleven Conferences for approval. This time, the text is issued under a grey cover—referred to as the "Grey Book". This text is intended to be a final draft, and the vote taken by the Bishops is called a "canonical" vote, not a "consultative" vote as is the case for the "Green Book." If the result of the canonical vote achieves a minimum of two-thirds majority in favour, the text can then be sent by each Conference to the CDWDS for *recognitio* (approval). Even at this stage, the Bishops' Conference can ask Rome to consider certain changes. Likewise, Rome in turn can respond with various observations or comments. The dialogue continues until a text has been agreed upon by both the Holy See and the Bishops of the country. Only then is it considered the official and approved text.

Once a text has received *recognitio* from Rome, it is then suitable for worship in that country. Normally, it is expected that a certain period of time will be required to prepare for publication of the text and for catechetical and pastoral preparation to facilitate the implementation of the new text.

Here is a snapshot of where we are in the Canadian Church with regard to the *Roman Missal* (Sacramentary):

- a) Canonical votes: So far in Canada, only one canonical vote has been taken, specifically the vote on the *Ordo Missae I*. This document contains most of those texts used in every celebration of Holy Mass, including Eucharistic Prayers I-IV.
- b) Ready for canonical vote: Two documents are now ready for canonical vote:
 - The *General Instruction on the Roman Missal (GIRM)* with Canadian adaptations
 - The *Proper of Seasons*

- c) **Consultations completed:** Bishops' comments already forwarded to ICEL for revision in preparation for vote:
 - *The Proper of Saints* (January to June)
 - *The Common of Saints* (entire)
 - *Ordo Missae II* (*Prefaces, Solemn Blessings, Prayers over the People, the Eucharistic Prayers for Reconciliation*)
 - *Ritual Masses*
 - *Masses for Various Needs and Intentions*
 - *Eucharistic Prayers for Masses with Children*
- d) **"Green Book" Consultation currently in progress:**
 - *Antiphons of the Roman Missal*
- e) **Before end of 2007, projected to be ready for canonical vote:**
 - *Ordo Missae II*
 - *Common of Saints*
- f) **Autumn of 2007, "Green Book" Consultation:**
 - *Votive Masses and Prayers for the Dead*
- g) **Spring of 2008, projected for canonical vote:**
 - *Antiphons of Roman Missal*
- h) **By the end of 2008 projected for canonical:**
 - All remaining texts

Three further points must be noted:

Firstly, the above "snapshot" is a projection. It is not a firm pronouncement that the work will be completed by these dates. The work is painstaking and time consuming and is being done by people with many other commitments and duties. However, by setting these "target" dates, those involved in the process have set deadlines for themselves to ensure that this important work is given the priority it demands.

Secondly, the process of consultation is in fact wider than what appears on paper. Many Bishops involve individuals in their dioceses in the study and evaluation of the texts, particularly those individuals with a liturgical and scriptural background.

Thirdly, the Bishops of Canada have decided that they will not seek *recognitio* separately for each and every "Grey Book". When all the "Grey Books" have been approved by the Bishops, the whole *Roman Missal* will be sent to the CDWDS for *recognitio*. As well, it is the approach of the Canadian Conference to make a text public **only after** it has received the approval of the Bishops and the Holy See and is therefore the definitive and official text for use in Canada. The aim of this approach is to minimize the possibility of "semi-official" texts being mistakenly considered as definitive.

Liturgical change, minor or major, is often the occasion for much angst. While there is still much left to do in the arduous task of translation, it seems safe to say that the end is at least coming into

Liturgical Foundations course offered

The Continuing and Distance Education Department of St. Francis Xavier University in Antigonish, N.S. is offering an excellent 14 week course entitled "Come Let US Worship: A course in liturgical foundations". This course was written by Bernadette Gasslein, Rev. John Hibbard and Marilyn Sweet. Details can be viewed at: www.stfx.ca/academic/continuinged/Ministry-liturgy.html. The distance education format allows participants to study while also meeting obligations to family, parish, work and community. For more information, contact:

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Liturgy — an Encounter with the Lord

In Africa, as everywhere in the world, the liturgy must deepen and nourish people's faith. Unless there is a passing from the historical-technical aspect of the liturgy to the experience of an encounter with the Lord, there is a danger of formalism.

A liturgy which fails to take the pastoral aspect into consideration can harm our people's faith! The difficulty lies in achieving formation which instills a sense of the liturgy technically complete but at the same time incisive from the pastoral point of view, and nourishes the faith of the people taking part, leading them to encounter the Lord.

Archbishop Albert Malcolm Ranjith Patabendige Don,
Secretary of the
Congregation for Divine
Worship and the Discipline of
the Sacraments

Let Us Pray —

Guide to Rubrics for Sunday Mass

1. Sunday Mass is the greatest miracle in the world: the celebration of the Eucharist. God speaks through the Scriptures. The Church offers a sacrifice of thanksgiving. The Holy Spirit transforms the gifts of bread and wine into the Body and Blood of Christ. The faithful share Communion with one another and with God. So nourished, the people of God go forth into the world to preach the gospel and to live by its demands.
2. Sunday Mass follows what the liturgical documents have designed. The Catholic Church issues universal and regional norms for the celebration of Mass in the Roman Rite. The primary document is the *General Instruction of the Roman Missal (GIRM)*. The *Roman Missal (RM)* is the book of prayers used by the priest at Mass. The introduction to the book is its General Instruction. The heart of the *Roman Missal* is the *Order of Mass (OM)*, a kind of script for the most common spoken or sung words and for the rubrics. Traditionally printed in red, the rubrics are instructions governing the actions of various participants—the priest and other ministers, as well as the assembly of the faithful. The rubrics ensure that what happens at Mass is what the Church intends.
3. However, Sunday Mass is unpredictable. The rubrics do not explain everything that goes on. Accidents happen.

(Continued on next sidebar.)

our range of sight. What must begin now in earnest is the preparation of resources and personnel to achieve the task of the implementation of these new liturgical texts. The urgency of this task was emphasized by the Diocesan Directors of Liturgy and Chairpersons of Liturgical Commissions at their national meeting in November of 2005. The National Liturgy Office has begun approaching liturgists and catechists across the country to collect as many ideas and materials as possible. This topic will be foremost at the fall meeting of the National Council for Liturgy.

The implementation of the new *Roman Missal* provides us with a unique opportunity to do some solid and in-depth catechesis on the mystery of the Eucharist.

SLIPPING A FOUNDATION UNDER A RENOVATED HOUSE

Bernadette Gasslein

*Elected Representative of the Western Conference for Liturgy
to the National Council for Liturgy*

*This is a synopsis of a presentation made by Bernadette Gasslein to the joint meeting
of the ECL/CEL in Montreal in May, 2007.*

Those of us who are old enough to remember can recall some of the “formation” that accompanied the introduction of the reformed liturgy after Vatican II. “I don’t know why they’re asking us to do this,” grumbled the pastor, “but this week we’re saying this part of the Mass in English ... this week we’re turning the altar around ... this week they want us to shake hands before communion ...” Some of the stories may be the stuff of urban legend, but they still point out the inadequacy of the formation offered since we first introduced the post-conciliar liturgical reforms.

Now as we prepare to introduce the 2000 *General Instruction of the Roman Missal*, and the new translation of the *Ordo Missae*, it’s time to address foundational issues of formation once again. We’ve built the house, but its foundations are beginning to show signs of wear and of the imprint of many hands, some skilled, others less so. Over the years, some householders have paid careful attention to the state of the foundation, others have ignored it: “out of sight out of mind.” We must now raise the house gently, rebuild the foundation together and slip it underneath the three or four generations who now inhabit our churches and worship there, and who, for whatever reasons, never received adequate formation for this essential aspect of baptismal life.

First, we need to grasp the vision offered by the *General Directory for Catechesis* for liturgical formation: catechesis, along with promoting a knowledge of the meaning of the liturgy and the Sacraments, must also educate the disciples of Jesus Christ “for prayer, for thanksgiving, for repentance, for praying with confidence, for community spirit, for understanding correctly the

meaning of the creeds...”, as all of this is necessary for a true liturgical life. (GDC, 85)

Second, the foundational elements that need to be put into place include:

Theology: Trinity, sacrifice, sin, redemption, revelation, covenant, Baptism (Initiation), Holy Spirit, Church, Christ; Eucharist, Sacraments, creation, and transformation of the world;

Spirituality: Trinitarian life and prayer; baptismal priesthood; our sharing in the sacrifice; Church as body of Christ; Christ present in the assembly, word, Sacrament, priest; Eucharist and mission; shaped by the seasons;

Ars celebrandi (the art of celebration), proper celebration of the rite, respect for liturgical books, richness of signs, beauty in all things.

Homilies, parish missions, parish retreats, educational opportunities with various movements, adult faith formation, workshops, collaboration with youth ministers, catechists and Catholic teachers, carefully planned and laid out, will be essential to providing this solid foundation for ongoing liturgical renewal.

FORMER ICEL EXECUTIVE SECRETARY AWARDED PRO ECCLESIA ET PONTIFICE MEDAL

At a parish Sunday Mass at Holy Trinity Church, Washington, D.C., on July 1, 2007, Bishop Donald W. Trautman, Bishop of Erie and Chairman of the U.S. Bishops' Committee on the Liturgy (BCL), presented Doctor John R. Page with the *Pro Ecclesia et Pontifice* Medal. Monsignor Anthony Sherman, incoming Director of the Secretariat of the BCL, assisted Bishop Trautman during the presentation ceremony. John Page was honored for his service to the liturgical life of the Church throughout the English-speaking world. He was a member of the staff of the International Commission on English in the Liturgy (ICEL) from 1972 to 2002, and served as its Executive Secretary for twenty-two years. ICEL was established by ten Bishops' Conferences during the Second Vatican Council (1962-1965). It was given a mandate by those conferences to prepare the English editions of the liturgical books, as revised at the direction of the Council.

THE INTIMATE CONNECTION BETWEEN WORDS AND RITES

As we rejoice in the news of the *recognitio* granted for the revised *Lectionary for Sundays and Solemnities*, paragraph 21 of the *Lineamenta* for the 2008 Synod of Bishops takes on added significance for us. The *Lineamenta* (latin for “outline”) is meant to

Universal and local customs emerge. Almost every participant at every Mass fails to fulfill all that is expected and brings to the Mass more than is required. Yet the result is the same: the greatest miracle of the world, the celebration of the Eucharist.

The above is part of the Introduction to the book *LET US PRAY: A Guide to the Rubrics of Sunday Mass* by Paul Turner. This is an excellent resource for parish liturgy committees and it is published by Liturgical Press, Collegeville, Minnesota. Used with permission.

EnVisionChurch — A New Online Liturgy Resource

EnVisionChurch is a new online resource concerned with liturgy, spirituality, and sacred art and architecture. We're online at: www.envisionchurch.org

Sponsored by the Georgetown Center for Liturgy at Georgetown University in Washington, D.C., the site creates a forum for learning and networking for anyone who is interested in the construction, renovation, and/or design of worship spaces, the creation of artwork, the enhancing of spaces for the liturgical seasons and other occasions, the celebration of liturgical rites, the interrelationship between art, architecture, liturgy and spirituality, and much more!

Join us! Membership is free and registering takes less than one minute. Supporting memberships are also available for professionals who offer services/products in church construction, religious artwork, worship space design, liturgical celebrations, etc. So visit www.envisionchurch.org today and become part of the growing global EnVisionChurch community.

provide a common basis to begin discussion on the topic of the Synod. This discussion results in a working document that will then be brought to the floor of the Synod. The full text of the *Lineamenta* can be found at the Vatican website: http://www.vatican.va/roman_curia/synod/documents/rc_synod_doc_20070427_lineamenta-xii-assembly_en.html

21. “Let the intimate connection between words and rites be apparent in the liturgy.”⁷⁶ The Church has learned to discover and welcome God who speaks through liturgical prayer—as compared to personal and communal prayer—in a unique manner. Indeed, Sacred Scripture is a liturgical and prophetic reality in which the Holy Spirit proclaims and bears witness, beyond what is attested in written form, to the actual event of Christ’s life in this world. Acknowledging that liturgical celebrations spread a knowledge and love of Sacred Scripture, the Church’s ongoing task is to put into practise the letter and spirit of the Second Vatican Council on the use of the Word in the Liturgy. This requires a vibrant process of renewal, both qualitative and quantitative, which is a call to the faithful to reflect in common on the Council’s various directives.

In this regard, it is essential to keep in mind that “Christ is present in his Word, since it is he himself who speaks when the Holy Scriptures are read in the Church.”⁷⁷ Therefore, “Sacred Scripture is of the greatest importance in the celebration of the Liturgy.”⁷⁸ It follows, then, that special attention needs to be given to every moment of encounter with the Word during liturgical actions, namely, the Eucharist (Sunday), the sacraments, the preaching of homilies, the seasons of the liturgical year, the Liturgy of the Hours, sacramentals, various forms of popular piety and mystagogical catechesis.

The primary position is reserved for the Eucharist, as the intrinsically one “table of both God’s Word and Christ’s Body,”⁷⁹ particularly that celebrated on the Lord’s Day: “It [the Mass] is the privileged place where communion is ceaselessly proclaimed and nurtured.”⁸⁰ For many Christians, Sunday Mass, one of the principal moments for encountering the Word of God, remains today the only point of contact with the Word. Consequently, this should give rise to a true pastoral zeal to celebrate and to authentically and joyously live the encounter with the Word during the Sunday Eucharist.

Concretely speaking, maximum care should be given to the Liturgy of the Word celebrated during not only the Eucharist but also the other sacraments. This will be seen in proclaiming the texts in a clear, audible manner. It is also reflected in homilies, where the Word resounds in a clear and encouraging manner and the events of life and history can be interpreted in the light of faith. All this is done with the support of the prayers of the faithful, which themselves can be their response of praise, thanks and petition to God who speaks there. In this regard, the *Ordo Lectionum Missæ*⁸¹ deserves special attention, as too, the praying of the Divine Office.

Undeniably, the Church today needs to consider how her pastoral activity can make these most important moments of encountering the Word of God more accessible to the faithful.

Footnotes for paragraph 21 of the *Lineamenta*

76 Conc. Œcum. Vat. II, Const. de Sacra Liturgia: *Sacrosanctum Concilium*, 35.

77 *Ibidem*, 7.

78 *Ibidem*, 24.

79 Conc. Œcum. Vat. II, Const. dogmatica de Divina Revelatione *Dei Verbum*, 21.

80 Ioannes Paulus II, Litt. Ap. *Novo Millennio Ineunte* (6 januarii 2001), 36: AAS 93 (2001), 291.

81 Cf. *Missale Romanum, Ordo Lectionum Missæ*: Editio typica altera: *Prænotanda*.