

# word on worship

## Inclusive Language and the Liturgical Prayer of the Church

### The issue

The issue of "inclusive language" is neither simply nor easily defined, however, with regard to liturgy, its proponents have two major goals: the use of inclusive language in references to the human community and the development of non-masculine images of God.

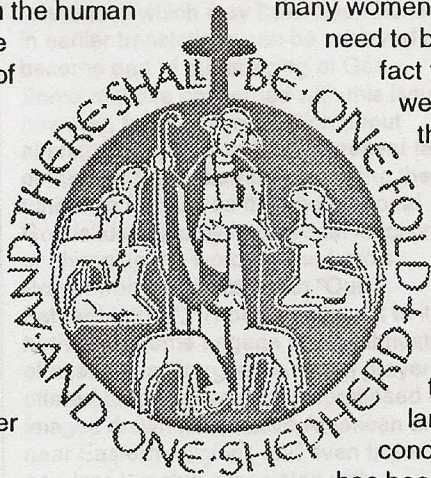
Although God is Spirit, the revelation of God in Scripture and particularly in the New Testament is of a loving Father who sent his only begotten Son to redeem the human family from sin and death. While Scripture contains other images of God, the image of God as Father is central and has been traditionally accepted by the followers of Christ for almost 2,000 years. Those who seek to alter the language we use about God point out that God is more than Father; they seek the exploration of other non-masculine images of God, particularly those contained in Scripture and object specifically to the constant use of the masculine pronoun for God...who is essentially pure spirit, and therefore neither male nor female.

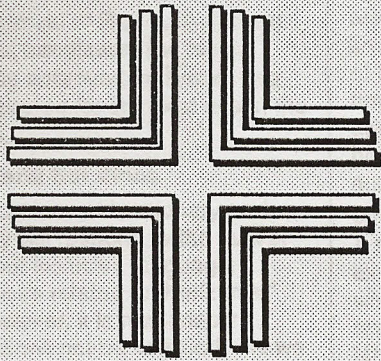
Compared with the issue of God-language, the goal of more inclusive language for the human community seems relatively simple. The problem centers in large part around differences between Latin and English: the Latin language from which our translations of prayer texts are derived contains two words, "vir" (male person) and "hominem" (human race) to designate separate concepts for which in English we have only one word, "man". In the past it was commonly accepted that when rendered in English each of these differing Latin words would be translated "man". Within the past two decades, however, perceptions have changed and the use of the word "man"

or the masculine pronoun to designate the entire human race is no longer commonly accepted as it once was. The question of how to deal with Scripture texts in which the audience addressed at the time of writing was male is still another and more complex facet of this issue.

### Current Status of Liturgical Texts

It is important to make clear that these questions of language are significant, a genuine source of pain for many women—and increasingly for men as well. They need to be taken seriously, to be addressed, and in fact this task is already underway. In liturgy we deal mainly with two forms of texts: with the ritual texts of the Order of Mass in the Sacramentary and the other sacramental rites (i.e. the prayers composed by the Church under the inspiration of the Holy Spirit,) and with texts from Scripture found in the Lectionary. Both the Sacramentary and Lectionary translations currently in use date back to the sixties and seventies when inclusive language was not an issue of public concern. Revision of these two sets of texts has been in process for some time under the direction of ICEL, the body responsible for revising and preparing new liturgical texts in English. In 1980 ICEL issued a statement pledging itself to principles of inclusive language and has incorporated those principles into subsequent ritual revisions, e.g. the *Rite of Anointing and Pastoral Care of the Sick* and the *Order of Christian Funerals*, as well as the revised edition of the Sacramentary scheduled for publication in 1994. The criteria established by the USCC for evaluating inclusive language translations of Scripture are included in this issue of *Word on Worship* and in June of this year the United States Catholic Conference of Bishops voted to





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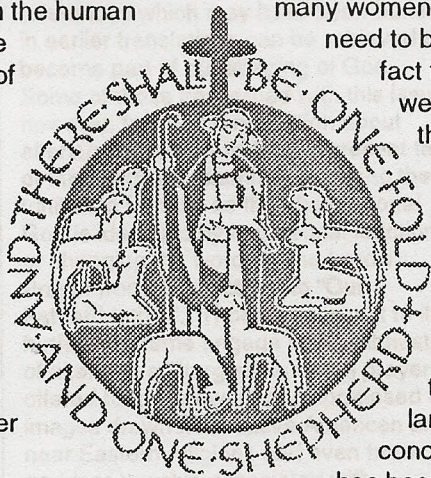
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accept the revised Lectionary (New American Bible translation) which now awaits the approval of Rome. A second revised biblical translation, the New R.S.V., already approved by Rome, has also been accepted for liturgical use in the United States.

#### Ad-hoc Pastoral Solutions

Revised translations of Lectionary and Sacramentary will respond to the bulk of concerns about inclusive language, particularly those related to "horizontal" language, however, it is reasonably certain that all will not be satisfied. As we anticipate publication and use of these revised translations we are at a vital juncture. During the interim, as we awaited new translations, a number of ad-hoc pastoral solutions ranging from moderate to radical, have gained acceptance. This would seem to be a good point at which to stand back to evaluate these practices which have gone relatively unchallenged over the last ten or fifteen years, practices, which, in the opinion of many, have significant potential to erode our faith and our Christian community.

First, the cavalier use in liturgy of alternative, feminist-oriented translations of Scripture, regardless of their origins, authenticity or integrity. In some instances these translations alter and even re-write portions of Scripture, e.g. a line of a psalm or canticle, with no regard for the relationship of this passage to the rest of the Bible. Scripture is a web of subtly interconnected themes woven and re-woven throughout its fabric. Only a comprehensive, academically sound re-translation can embrace this larger picture and insure that theological nuances such as Messianic themes and others integral to the Judeo-Christian message are not suppressed in the zeal to make the bible instantly inclusive. No group or individual has the right arbitrarily to revise or retranslate texts of Scripture simply to accommodate the concerns of a particular movement in history. The *Dogmatic Constitution on Divine Revelation* of the Second Vatican Council, no. 11, states *The Church ... accepts as sacred and canonical the books of the Old Testament and New Testament, whole and entire, with all their parts, on the grounds that, written under the inspiration of the Holy Spirit, they have God as their author and have been handed on as such to the Church herself.*" The interpretation of these texts is entrusted to the Church so that this priceless heritage of God's self-revelation may be handed on intact from one generation to the next. Revisions of

translations can and should be made in light of additional knowledge in pertinent areas, and with the goal of providing the finest possible rendering of the message of Scripture in the language of a given time. Distinguishing between what is essential to revelation and what is not, however, is the province of the teaching authority of the Church under the guidance of the Holy Spirit.

A second practice which needs to be examined is that of groups or individuals who alter the communally recited people's text of the Mass in order to avoid language which they have determined is exclusive. Apart from the poor quality of language which often result from these changes, the most important objections to such a practice are that it introduces cacophony into the united prayer of the assembly of God's people, interrupting and distracting the prayer of others and, above all, that it uses the Sacred Liturgy as a forum for protest.

Finally, there is among some, a movement to alter the God-language of liturgical texts to make it more inclusive. Our imaging of God is not something which can be dealt with lightly or without careful prayer, thought and study. Scripture does contain images of God which are feminine and our translations of God's Word need to be carefully scrutinized so that these references which may have been buried in earlier translations can be retrieved and become part of our imaging of God. Some of those concerned with this issue, however, feel no compunction about altering references to God in present texts of the liturgy for example, recasting the trinitarian formula so that the personal God is identified by impersonal functions, or changing the words of the Lord's Prayer from "Our Father" to "Our Father/Mother". Those who take it to its furthest extreme engage in the fabrication of alternative "liturgies" in which prayer is offered to a patchwork god composed of images drawn from native American and near Eastern religions and even from goddess worship associated with witchcraft. In fact, this single issue has become so all-consuming for some proponents of feminism that they are unwilling, and even incapable of praying to a God who is imaged as Father, or of praying through Jesus Christ, the Son of God sent to be our redeemer.

#### Some conclusions

We are in dire need, right now, I believe, of stepping back from these ad-hoc solutions to take stock of where they are leading. Their logical consequences are frightening — to cite only one example,

there is the tragic case of congregations of religious who, because they have become divided about the texts they will use for communal prayer are literally unable any longer to pray together. As Americans we are accustomed to the "quick fix"; to getting what we want immediately — or even yesterday. If a process moves too slowly for our liking, we find it natural to take matters into our own hands, to make our own arbitrary adjustments. What we need to look at now are the long-term consequences of communal prayer fractured by disunity; of cacophony in our liturgical assemblies; of the Word of God arbitrarily altered heedless of the integrity of its message; of the one true God of our faith replaced by a god of our own devising, a syncretistic deity vaguely, if at all, related to the God of revelation.

In her address to CORPUS in June of 1992, Margaret O'Brien Steinfelds placed on the lips of the "party of change" the rhetorical question: *Do we have any alternative if we are to achieve our goals right away?* and responded to that question, in part "...Your choice is between those (goals) that promise the likelihood of fulfillment at some future point and from which you may not personally benefit, and those (goals) that may be personally therapeutic, but communally corrosive." She went on to cite the example of the Liturgical Movement of the decades preceding the Second Vatican Council: *How many in the '30's, '40's, '50's and even '60's, expected to hear a restored, vernacular liturgy in their own lifetimes? Yet they engaged in extensive scholarship, sponsored serious journals, held conferences, identified and promoted intermediate steps that fell short of their ultimate hopes. They did not fracture the unity of the church or the unity of the eucharist ..."*

It seems to me that the advent of the revised liturgical and Scripture texts calls us to ask ourselves some serious questions: Are we willing to work for a cause in which we believe, with no guarantee that we ourselves will reap the benefits? Are we willing to recognize that before all else this work is God's, not simply ours? Are our personal goals so important that to achieve them we are willing to jeopardize the unity of the Church and the unity of the Eucharist?✠

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New York Archdiocesan  
Liturgical Commission*

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# Criteria for the Evaluation of Inclusive Language

*On November 15, 1990, during the plenary assembly of the National Conference of Catholic Bishops, the members approved the Criteria for the Evaluation of Inclusive Language Translations of Scriptural Texts proposed for Liturgical Use. These criteria, developed by the Joint Committee (Liturgy and Doctrine) on Inclusive Language over the past three years, are intended to assist bishops in evaluating the suitability of inclusive language translations of scriptural texts proposed for liturgical use. The text follows:*

## **Introduction: The Origins and Nature of the Problem**

1. Five historical developments have converged to present the Church in the United States today with an important and challenging pastoral concern. First, the introduction of the vernacular into the Church's worship has necessitated English translations of the liturgical books and of sacred scripture for use in the liturgy. Second, some segments of American culture have become increasingly sensitive to "exclusive language," i.e., language which seems to exclude the equality and dignity of each person regardless of race, gender, creed, age or ability.<sup>1</sup> Third, there has been a noticeable loss of the sense of grammatical gender in American usage of the English language. Fourth, English vocabulary itself has changed so that words which once referred to all human beings are increasingly taken as gender-specific, and, consequently, exclusive. Fifth, impromptu efforts at inclusive language, while pleasing to some, have often offended others who expect a degree of theological precision and linguistic or aesthetic refinement in the public discourse of the liturgy. Some impromptu efforts may also have unwittingly undermined essentials of Catholic doctrine.

These current issues confront a fundamental conviction of the Church, namely, that the Word of God stands at the core of our faith as a basic theological reality to which all human efforts respond and by which they are judged.

2. The bishops of the United States wish to respond to this complex and sensitive issue of language in the English

translation of the liturgical books of the Church in general and of sacred scripture in particular. New translations of scriptural passages used in the liturgy are being proposed periodically for their approval. Since the promulgation of the 1983 Code of Canon Law these translations must be approved by a conference of bishops or by the Apostolic See.<sup>2</sup> The question confronts the bishops: With regard to a concern for inclusive language, how do we distinguish a legitimate translation from one that is imprecise?

3. The recognition of this problem prompted the submission of a varium to the National Conference of Catholic Bishops requesting that the Bishops' Committee on the Liturgy and the Committee on Doctrine be directed jointly to formulate guidelines which would assist the bishops in making appropriate judgments on the inclusive language translations of biblical texts for liturgical use. These two committees established a Joint Committee on Inclusive Language, which prepared this text.

4. This document, while providing an answer to the question concerning translations of biblical texts for liturgical use, does not attempt to elaborate a complete set of criteria for inclusive language in the liturgy in general, that is, for prayers, hymns, preaching. These cognate areas will be treated only insofar as they overlap the particular issues being addressed here.

5. This document presents practical principles for the members of the National Conference of Catholic Bishops to exercise their canonical responsibility for approving translations of scripture proposed for liturgical use. However, just as this document does not deal with all cases of inclusive language in the liturgy, neither is it intended as a theology of translation. The teaching of *Dei Verbum* and the instructions of the Pontifical Biblical Commission prevail in matters of inspiration inerrancy, and hermeneutics and their relationship with meaning, language, and the mind of the author. While there would be a value in producing a study summarizing these issues, it would distract from the immediate purpose of this document.

6. This document treats the problem indicated above in four parts: General Principles; Principles for Inclusive Language Lectionary Translations; Preparation of Texts for Use in the Lectionary; Special Questions, viz., naming God, the Trinity, Christ, and the Church.

## **Part One: General Principles**

7. There are two general principles for judging translations for liturgical use: the principle of fidelity to the Word of God and the principle of respect for the nature of the liturgical assembly. Individual questions, then, must be judged in light of the textual, grammatical, literary, artistic, and dogmatic requirements of the particular scriptural passage, and in light of the needs of the liturgical assembly. In cases of conflict or ambiguity, the principle of fidelity to the word of God retains its primacy.

### **I. Fidelity to the Word of God**

The following considerations derive from the principle of fidelity to the Word of God.

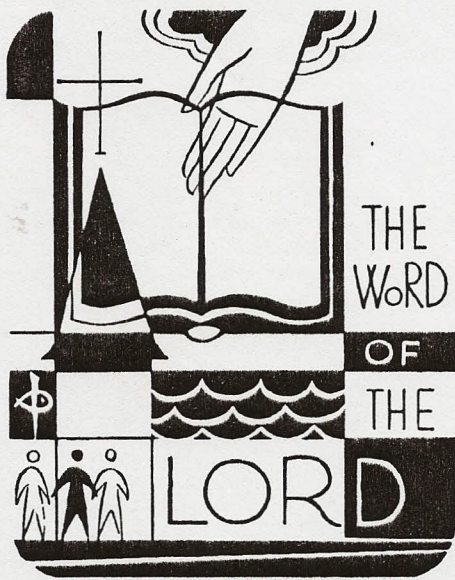
8. The People of God have the right to hear the Word of God integrally proclaimed<sup>3</sup> in fidelity to the meaning of the inspired authors of the sacred text.

9. Biblical translations must always be faithful to the original language and internal truth of the inspired text. It is expected, therefore, that every concept in the original text will be translated within its context.

10. All biblical translations must respect doctrinal principles of revelation, inspiration, and biblical interpretation (hermeneutics), as well as the formal rhetoric intended by the author (e.g. Heb 2:5-18). They must be faithful to Catholic teaching regarding God and divine activity in the world and in human history as it unfolds. "Due attention must be paid both to the customary and characteristic patterns of perception, speech, and narrative which prevailed at the age of the sacred writer and to the conventions which the people of his time followed."<sup>4</sup>

### **II. The Nature of the Liturgical Assembly**

The following considerations derive from the nature of the liturgical assembly.



11. Each and every Christian is called to, and indeed has a right to, full and active participation in worship. This was stated succinctly by the Second Vatican Council: "The Church earnestly desires that all the faithful be led to that full, conscious, and active participation in liturgical celebrations called for by the very nature of the liturgy. Such participation by the Christian people as 'a chosen race, a royal priesthood, a holy nation, God's own people' (1 Pt 2:9, see 2:4-5) is their right and duty by reason of their baptism."<sup>5</sup> An integral part of liturgical participation is hearing the word of Christ "who speaks when the scriptures are proclaimed in the Church."<sup>6</sup> Full and active participation in the liturgy demands that the liturgical assembly recognize and accept the transcendent power of God's word.

12. According to the Church's tradition, biblical texts have many liturgical uses. Because their immediate purposes are somewhat different, texts translated for public proclamation in the liturgy may differ in some respects (cf. Part Two) from those translations which are meant solely for academic study, private reading, or *lectio divina*.

13. The language of biblical texts for liturgical use should be suitably and faithfully adapted for proclamation and should facilitate the full, conscious, and active participation of all members of the Church, women and men, in worship.

#### Part Two: Principles for Inclusive Language Lectionary Translations

14. The Word of God proclaimed to all nations is by nature inclusive, that is, addressed to all peoples, men and

women. Consequently, every effort should be made to render the language of biblical translations as inclusively as a faithful translation of the text permits, especially when this concerns the People of God, Israel, and the Christian community.

15. When a biblical translation is meant for liturgical proclamation, it must also take into account those principles which apply to the public communication of the biblical meaning. Inclusive language is one of those principles, since the text is proclaimed in the Christian assembly to women and men who possess equal baptismal dignity and reflects the universal scope of the Church's call to evangelize.

16. The books of the Bible are the product of particular cultures, with their limitations as well as their strengths. Consequently not everything in scripture will be in harmony with contemporary cultural concerns. The fundamental mystery of incarnational revelation requires the retention of those characteristics which reflect the cultural context within which the Word was first received.

17. Language which addresses and refers to the worshipping community ought not use words or phrases which deny the common dignity of all the baptized.

18. Words such as "men," "sons," "brothers," "brethren," "forefathers," "fraternity," and "brotherhood" which were once understood as inclusive generic terms, today are often understood as referring only to males. In addition, although certain uses of "he," "his," and "him" once were generic and included both men and women, in contemporary American usage these terms are often perceived to refer only to males. Their use has become ambiguous and is increasingly seen to exclude women. Therefore, these terms should not be used when the reference is meant to be generic, observing the requirements of n. 7 and n. 10.

19. Words such as *adam*, *anthropos*, and *homo* have been translated in many English biblical and liturgical texts by the collective terms "man," and "family of man." Since in the original languages these words actually denote human beings rather than only males, English terms which are not gender-specific, such as "person," "people," "human family," and "humans," should be used in translating these words.

20. In narratives and parables the sex of individual persons should be retained. Sometimes, in the Synoptic tradition, the gospel writers select examples of metaphors from a specific gender. Persons of the other sex should not be added merely in a desire for balance. The original references of the narrative or images of the parable should be retained.

#### Part Three: The Preparation of Texts for Use in the Lectionary

21. The liturgical adaptation of readings for use in the lectionary should be made in light of the norms of the Introduction to the *Ordo Lectionum Missae* (1981). Incipits should present the context of the various pericopes. At times, transitions may need to be added when verses have been omitted from pericopes. Nouns may replace pronouns or be added to participial constructions for clarity in proclamation and aural comprehension. Translation should not expand upon the text, but the Church recognizes that in certain circumstances a particular text may be expanded to reflect adequately the intended meaning of the pericope.<sup>7</sup>

In all cases, these adaptations must remain faithful to the intent of the original text.<sup>8</sup>

22. Inclusive language adaptations of lectionary texts must be made in light of exegetical and linguistic attention to the individual text within its proper context. Blanket substitutions are inappropriate.

23. Many biblical passages are inconsistent in grammatical person, that is, alternating between second person singular or plural ("you") and third person singular ("he"). In order to give such passages a more intelligible consistency, some biblical readings may be translated so as to use either the second person plural ("you") throughout or the third person plural ("they") throughout. Changes from the third person singular to the third person plural are allowed in individual cases where the sense of the original text is universal. It should be noted that, at times, either the sense or the poetic structure of a passage may require that the alternation be preserved in the translation.

24. Psalms and canticles have habitually been appropriated by the Church for use in the liturgy, not as readings for proclamation, but as the responsive prayer of the liturgical assembly. Accordingly, adaptations have justifiably been made, principally by the omission of verses which were judged to be

inappropriate in a given culture or liturgical context. Thus, the liturgical books allow the adaptation of psalm texts to encourage the full participation of the liturgical assembly.

#### Part Four: Special Questions

25. Several specific issues must be addressed in regard to the naming of God, the persons of the Trinity, and the Church, since changes in language can have important doctrinal and theological implications.

#### I. Naming God in Biblical Translations

26. Great care should be taken in translations of the names of God and in the use of pronouns referring to God. While it would be inappropriate to attribute gender to God as such, the revealed word of God consistently uses a masculine reference for God. It may sometimes be useful, however, to repeat the name of God, as used earlier in the text, rather than to use the masculine pronoun in every case. But care must be taken that the repetition not become tiresome.

27. The classic translation of the Tetragrammaton (YHWH) as "LORD" and the translation of Kyrios as "Lord" should be used in lectionaries.

28. Feminine imagery in the original language of the biblical texts should be obscured or replaced by the use of masculine imagery in English translations, e.g., Wisdom literature.

#### II. Naming Christ in Biblical Translations

29. Christ is the center and focus of all scripture.<sup>9</sup> The New Testament has interpreted certain texts of the Old Testament in an explicitly christological fashion. Special care should be observed in the translation of these texts so that the christological meaning is not lost. Some examples include the Servant Songs of Isaiah 42 and 53, Psalms 2 and 110, and

the Son of Man passage in Daniel 7.

#### III. Naming the Trinity in Biblical Translations

30. In fidelity to the inspired Word of God, the traditional biblical usage for naming the Persons of the Trinity as "Father," "Son," and "Holy Spirit" is to be retained. Similarly, in keeping with New Testament usage and the Church's tradition, the feminine pronoun is not used to refer to the Persons of the Holy Spirit.

#### IV. Naming the Church in Biblical Translations

31. Normally the neuter third person singular or the third person plural pronoun is used when referring to the People of God, Israel, the Church, the Body of Christ, etc. unless their antecedents clearly are a masculine or feminine metaphor, for instance, the reference to the Church as the "Bride of Christ" or "Mother" (cf. Rev 12).

#### Conclusion

32. These criteria for judging the appropriateness of inclusive language translations of sacred scripture are presented while acknowledging that the English language is continually changing. Contemporary translations must reflect developments in American English grammar, syntax, usage, vocabulary, and style. The perceived need for a more inclusive language is part of this development. Such language must not distract hearers from prayer and God's revelation. It must manifest a sense of linguistic refinement. It should not draw attention to itself.

33. While English translations of the Bible have influenced the liturgical and devotional language of Christians, such translations have also shaped and formed the English language itself. This should be true today as it was in the age of the King James and Douay-Rheims

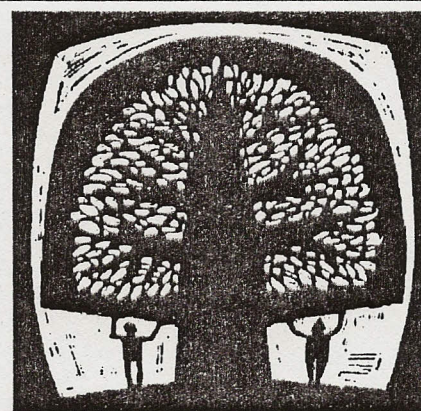
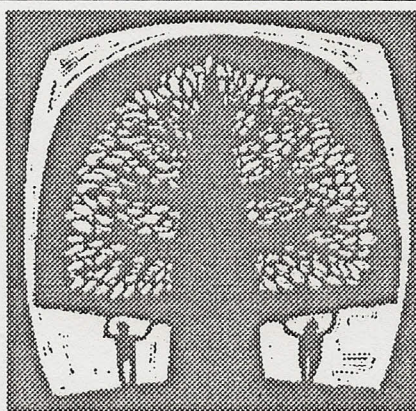
translations. Thus, the Church expects for its translations not only accuracy but facility and beauty of expression.

34. Principles of translation when applied to lectionary readings and psalm texts differ in certain respects from those applied to translations of the Bible destined for study or reading (see nos. 22-25 above). Thus, when submitting a new or revised translation of the Bible, an edition of the lectionary or a liturgical psalter for approval by the National Conference of Catholic Bishops, editors must supply a complete statement of the principles used in the preparation of the submitted text.

35. The authority to adapt the biblical text for use in the lectionary remains with the conference of bishops. These criteria for the evaluation of scripture translations proposed for use in the liturgy have been developed to assist the members of the National Conference of Catholic Bishops to exercise their responsibility so that all the People of God may be assisted in hearing God's Word and keeping it.✠

#### Notes

1. Cf. Bishop Members of the Pastoral Team, Canadian Conference of Catholic Bishops, *To Speak as a Christian Community*, (August 16, 1989), p. 2.
  2. Code of Canon Law [hereafter CIC], 825.1.
  3. CIC 213.
  4. Second Vatican Ecumenical Council, Constitution on Divine Revelation *Dei Verbum*, no. 12.
  5. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, n. 14. English translation is from *Documents on the Liturgy 1965-1979; Conciliar, Papal and Curial Texts* [hereafter DOL], Collegeville, MN: The Liturgical Press, 1982), 1, no. 14.
  6. *Ibid.*, no. 7.
  7. Secretariat for Christian Unity (Commission for Religious Relations with Judaism), *Guidelines and Suggestions* for the application of no. 4 of the conciliar declaration *Nostra aetate*, December 1, 1974 [AAS 67 (1975) 73-79].
  8. Sacred Congregation of Rites (Consilium), Instruction *Comme le Prevoit* on the translation of liturgical texts for celebrations with a congregation (January 25, 1969) [DOL 123], nos. 30-32.
  9. Cf. *Dei Verbum*, no. 16.
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# An Evaluation of Some Recent Service Books/Hymnals

In evaluating a publication that is to serve the liturgical music needs of a parish, there are several things that one should look for. They are:

1. **Service Music** - Are there musical settings of the common sung parts of the mass and other sacraments in this publication?
2. **Psalms** - Since psalms play an important role in the mass and other liturgies of the Church, then a service book/hymnal should contain a generous amount of psalmody.
3. **Hymns and Canticles** - How broad is the collection of hymns and songs? Is it all 'one style' of music, or are a number of styles represented? Are the texts theologically sound?
4. **Preparation Aids** - Does the publication contain indices that help the musician in his/her selection of music? Liturgical, topical, scriptural, and seasonal indices are to be desired.

Keeping these points in mind, I offer the following brief critique of several service books/hymnals.

**Worship/Gather** - These companion publications are designed to be used together and provide a parish with the best of both worlds. Both are published by GIA Publications. *Worship*, now in its 3rd edition, provides a stable core of musical settings for Catholic worship, while *Gather*, has brought together the best of the 'contemporary style' of liturgical music. Both *Worship* and *Gather* contain **service music** of good to excellent quality, designed to wear well when sung over a period of months or years. As for **psalms**, there is a wide variety of musical styles represented from simple chant, the Gelineau Psalter, and Haugen/Haas arrangements. In addition to the common responsorial psalms set to music, the entire three year cycle of proper responsorial psalms is to be found in *Worship*.

Regarding **hymns and canticles**, you will find that *Worship* contains 400 hymns drawn from traditional sources as well as some which have been recently composed. *Gather* has over 200 hymns and songs that represent the best of such composers as the St. Louis Jesuits, Michael Joncas, David Haas, and others. **Preparation aids** abound in these publications. Liturgical, topical, scriptural and other indices are invaluable in matching musical selections to the readings of the day. *Worship* and *Gather*, when used together, provide a parish with the most comprehensive, well organized, and flexible collection of music for today's Catholic parish. The extensive research that produced these volumes is assurance that the music will not be 'outdated' and 'tired' in a few years.

**Lead Me-Guide Me** was created to meet the needs and aspirations of Black Catholics for music that reflects both the African-American heritage and the Catholic faith. It is a collection of **service music, psalms, and hymns**, intended to be a service book and hymnal for an African-American congregation. This is the first comprehensive attempt to accomplish this, and it is rather successful. Musical selections have been drawn from many diverse sources. This publication should be investigated by any congregation looking for a collection of liturgical music that will reflect the African-American heritage and faith. It is published by GIA.

**The Collegeville Hymnal** is published by Liturgical Press, which has a long tradition (over 30 years) of providing hymnals for

Catholic congregational use. This latest effort contains **service music** that is both old and new, most of it of good quality. **Psalms** are represented by 56 musical settings of the common (season) responsorial psalms in various musical styles. Perhaps the greatest drawback of this publication is its lack of **any settings** of the three year cycle of proper responsorial psalms as they are found in the Lectionary. As for **hymns and canticles**, there are over 500 selections representing a solid collection that includes traditional Latin chants, Catholic and Protestant hymns, and newly composed works. However, if a congregation is looking for some of the 'contemporary' songs found in many publications, they are not in his hymnal. **Preparation aids** are found in topical, seasonal, liturgical, and other indices that help in selecting music for feasts and seasons.

**Music Issue - Breaking Bread** is one of a number of 'missalette' type programs offered by Oregon Catholic Press. Of all the annually updated publications available for Catholic churches today, this one is well thought out, comprehensive, and flexible. There is an ample amount of **service music**, and you will find **psalms** set in a variety of musical styles. Included is the proper responsorial psalm for each Sunday and solemnity with an easy-to-sing-refrain. The **hymns and canticles** are diverse, and there is a fairly good blending of 'traditional' and 'contemporary' styles. As for **preparation aids**, although there are no indices, a companion publication, *Today's Liturgy*, offers many suggestions based on the music contained in *Breaking Bread*. If the use of a 'missalette' type publication is desired over a more permanent service book-hymnal, then *Music Issue-Breaking Bread* seems to offer the best selection in this format of worship aid.

**Flor y Canto**, also published by Oregon Catholic Press, is a response to the needs of the multi-faceted Hispanic community in the Church. It contains favorite songs and hymns from Puerto Rico, Mexico, Central and South America, Cuba, and Spain, in addition to recently composed pieces by a wide variety of composers. There is a good collection of **service music**, some bi-lingual. Many common and seasonal **psalms** are set in a variety of musical styles. **Hymns and canticles** range from traditional to contemporary, with over 60 bi-lingual selections. Like the English language publications from Oregon Catholic Press, *Flor y Canto* offers *Liturgia y Canción* as a **preparation aid**. This is probably the most comprehensive service book-hymnal available for the Hispanic community today.✠

**Publishers** GIA Publications, Inc.  
7404 South Mason Avenue  
Chicago, IL 60638  
(*Worship, Gather, and Lead Me - Guide Me*)

The Liturgical Press  
Collegeville, MN 56321  
(*The Collegeville Hymnal*)

Oregon Catholic Press  
5536 NE Hassalo  
Portland, OR 97213  
(*Music Issue-Breaking Bread, and Flor y Canto*)

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# Eucharistic Ministers

## How Does Your Parish Rate?

How does your parish rate? The following statements are to help individuals evaluate the ministry of Special Ministers of Communion. After you read each statement, rate your parish experience on a scale of 1 (poor) to 5 (excellent).

### Preliminaries

- Special ministers of communion are well trained in both how to minister liturgically and how to care for the sick.
- After the training, special ministers of communion are mandated by the bishop and are installed at a public ceremony before the assembled community.
- Since the eucharistic ministry is not a clerical but lay ministry, eucharistic ministers should not wear special garb, like albs or robes. The valuable sign of lay ministry should not be weakened or covered over, but should be allowed to speak clearly.
- Special ministers of communion are trained to communicate reverence in the way they walk when carrying the eucharist, in the way they handle the plate and cup, never rushing, but in an unhurried fashion.

### General

- The Eucharistic Ministers arrive at least 15 minutes before Mass begins to assist in the ministry of hospitality by welcoming the members of the community as they arrive in the church.

### Introductory Rites

- Special ministers of communion may be part of the entrance procession walking behind the lector. When the procession reaches the altar the minister takes his or her place either in the sanctuary or within the congregation.

### Liturgy of the Word

- Ministers of communion assist in the proclamation of God's word by looking directly at the lector and paying attention to the readings, joining in the singing of the responsorial psalm and the alleluia of the gospel. Their example helps the whole congregation understand how to participate in the Liturgy of the Word.

### Breaking of the Bread

- The ministers of communion come from their places at the end of the sign of peace and help bring the necessary vessels and purificators to the altar.
- The deacon and/or eucharistic ministers assist the celebrant in the breaking of the bread, while the Lamb of God is being

sung and repeated as often as necessary to accompany the breaking of the bread.

### Communion

- After he drinks from the chalice the celebrant distributes consecrated bread to the deacon and eucharistic ministers. In order not to delay the communion of the people they are there to serve, ministers of communion do not normally drink from the cup at this time.
- Taking a plate or cup and purificator each minister goes to the designated communion station.
- Good order requires that the number and location of communion stations be determined in advance.
- Experience seems to indicate that movement is facilitated by having two cups for every plate. The cups are best positioned at some distance from the plates to accommodate the flow of traffic.
- In distributing the eucharist, the ministers pay attention to each person looking directly into their eyes and inviting a response. They do not speak to the air but to each person individually.
- Those who receive the host are not to dip it in the cup. Such a practice weakens the symbol of eating and drinking.
- After communion the eucharistic ministers bring the sacred species to the side table.
- Upon returning from the distribution of communion, the eucharistic ministers now receive from the cup, consume what remains, and return to their places.
- The breads are gathered into a single receptacle and may be reposed in the tabernacle immediately or after mass. (If left on the table the receptacle should be covered with a clean white cloth.)
- Ministers should be assigned to wash the cups (and repose the Eucharist) after Mass.

### Dismissal

- The special ministers of communion come forward and are sent to the homes of the sick directly from the Sunday celebration. This sending forth can occur in a simple fashion with the words kept to a minimum.

### TOTAL

To determine your parish rating, add together all the ratings and divide the total by 20. If your parish score falls below 3.5, an immediate effort should be made to improve the quality of your community's encounter with the presence of Christ in the Eucharist.✝





# How Do Your Parish Lectors Rate?

How does your parish rate? The following statements are meant to help individuals and parishes evaluate the ministry of the word and to assist in planning for future ministerial training for readers. After you read each statement, rate your parish experience on a scale of 1 (poor) to 5 (excellent).

## Preliminaries

- Out of respect for the presence of God in his word, the scriptures are proclaimed from a properly decorated lectionary and book of the gospels. They are never read from a missalette or pamphlet.
- All readings of scripture take place in one and the same pulpit. The Old Testament readings and the Epistles are read from the same location as the gospels.
- The Church recognizes the importance of hearing God's word and has provided a quality sound system as a parish priority.
- Lectors have been trained in both the scriptures and in effective reading techniques.
- Lectors should always prepare the readings before entering the pulpit.

## Introductory Rites

- The lector carries the lectionary (or in the absence of a deacon, the Book of the Gospels) and places it in the pulpit. (The Book of the Gospels is placed on the altar.)
- The lector does not continue to stand in the pulpit, but proceeds to his/her place in the sanctuary or within the congregation.

## The Readings

- After the opening prayer, the lector proceeds to the pulpit and waits for the congregation to settle down before beginning the readings.
- The congregation has been taught the importance of *listening* to the word of God. They put down missalettes or hymnals, look directly at the lector and pay attention to the word of God as it is proclaimed. Except for unusual circumstances or handicaps, members of the congregation should not read along with the lector, but should look directly at him/her.
- The lector opens the book, picks it up and holds the book high enough so that it can be seen, allowing the lector's voice to travel straight toward the people and not down into the pulpit.
- The lector reads clearly, with feeling and evident faith.
- At the end of the first reading the lector places the book on the pulpit and remains standing with head bowed and hands folded on the book in prayer for a period of silence (20-30 seconds) during which the congregation uses the silence to turn inward and look at their personal response to the word of God just proclaimed.

- The lector leaves the pulpit while the psalmist or the leader of song leads the singing of the responsorial psalm. If necessary, although not desirable, the lector may remain in the pulpit to lead the responsorial psalm.
- A second lector (if necessary, the same lector) enters the pulpit, picks up the book and begins the second reading.
- At the conclusion of the second reading, the lector places the book on the pulpit and remains standing with head bowed and hands folded on the book in prayer, observing a period (20-30 seconds) of silence.
- With the beginning of the singing of the Alleluia before the Gospel, the lector begins moving from the pulpit. Before returning to his/her place, if the Book of the Gospels is used by the priest or deacon, the lector should remember to reverently move the lectionary to a shelf or stand in order to provide a place for the Book of the Gospels.

## General Intercessions

- After the profession of faith, if a deacon is not present, the lector or another minister returns to the pulpit; and, after the celebrant introduces the prayer, reads the petitions in a clear and prayerful manner.
- When the petitions are completed, the lector remains in the pulpit until the priest has prayed the concluding prayer. The reader's untimely movement out of the pulpit would distract the people from prayer.

## Liturgy of the Eucharist

- Throughout the rest of the Mass the lector participates fully in the prayers and singing and by his or her participation, attitude and attention contributes to the quality of the whole celebration.

## General

- The parish provides lectors with opportunities for spiritual growth and continuing ministerial formation. (Days of recollection, parish ministerial days, etc.)
- TOTAL**

To determine your parish rating, add together all your ratings and divide the total by 20. If your score falls below 3.5, your parish should consider doing something about it soon, so that God's word might be heard by the people of your parish. ✚



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# Book Review • Book Review • Book Review • Book Review Book Review • Book Review • Book Review • Book Review

## The Christian Initiation of Children Hope for the Future

by Robert D. Duggan and Maureen A. Kelly

Several weeks ago I was greeting parishioners as they were coming to St. Agnes' to worship at the 10 am Sunday Eucharist. I couldn't help but notice one of our parish's catechist, Emily, as she approached me. She was sullen and down-in-the-mouth. As she approached me I couldn't help but ask her if anything was the matter. I could see her eyes beginning to well-up. "I just came from CCD," she said disgustedly, "I had only six kids in my class today." I immediately identified her malady. "I had seventeen two weeks ago—what did I do wrong, where did I fail?"

Emily teaches second grade, that means what we lovingly call First Communion or for some "last-Communion-for-a-while." You see last Saturday was First Communion at St. Agnes', and for many parents their child had "graduated"; that means, having received Eucharist you won't see them again until its time "to get" confirmed. This "catch-the gold-ring-theology" is not too untypical in most of the parishes in which we minister.

This incident with Emily became all the more poignant for me since I had just finished reading this book. I was deeply empathetic with her as well as quite disturbed by the catechetical system we have made into a bronze god.

Maureen Kelly and Bob Duggan have put together a short, concise and well written presentation on futuristic initiation. Whenever we speak of process we must speak of the word gradual. Whenever we speak of gradual we must speak of ulcers, heroes, heroines and saints. Waiting takes time. We must wait for the good theology of Vatican II as well as the *Order of Christian Initiation of Adults* to reach our hierarchy, clergy, religious houses, and the people in the pew. Anyone who studies the history of our church knows that "process" is our middle name. Every Council produced saints, Vatican II will be no different. The saints of Vatican II will be you and me and all those who "waited" for the work of the Council to finally take root. This book gives us the hope we need to enter the contest of waiting.

This book offers six gradations or "how tos" of what to do while we're waiting. The first reflects on the paradigmatic shift in culture and the structures of society as a call for a new era in the religious formation of children. We hear a call to not flinch from being a "Church in change, not retreating to the security of the accustomed and familiar, but leading the way to discover new ways of being church in the midst of an evolving world."<sup>1</sup> In essence what this chapter does is gives us a reason to trod on in spite of the obstacles. (I guess that's called hope!)

The second chapter deals with "Christian Initiation" itself. "Any kind of initiation has to do with a process of being absorbed into and bonded to a group. Here is the passage I gave Emily to read: "When an authentic initiation process occurs for an individual, the values, symbols, and ethical behavior of the group are internalized. One never thinks of "graduating" from an initiatory community. One may perhaps leave by choice, or become less engaged, but one does not become initiated in order to finish."<sup>2</sup> After reading that sentence, Emily said she was

going to make a banner of those words for her classroom.

Chapter Three introduces the concept of *ritual catechesis* as a constitutive part of the initiatory process. The explanation of the development of the catechism, as we have known it, will prove to be an illumination for those who are tempted, as Lot's wife, to look back. If celebration is the heart of initiation, then ritual is the brains of celebration. Liturgy has long been regarded as the church's "school of faith," and expression which recognizes the formative impact of ritual celebration on participants.<sup>3</sup> Hence, the dictum, "the way you pray reflects the way you live."

Chapter Four explores the catechetical dimension of #75 of the *Order of Christian Initiation of Adults* as they relate to children of catechetical age. I was very pleased to see in print the inclusion of the discussion of the *Directory for Masses with Children*.<sup>4</sup> This wonderful, under-used document, promulgated by the Congregation for Divine Worship as far back as November 1, 1973, is the tool for adapting and celebrating the Word of God at the child's level of readiness. In advocating the use of the "Directory" the grace of lectionary-based catechesis is used in that the stories of scripture so closely follow a child's most natural way of learning. Instead of nine months of CCD, they have the full menu of 52 weeks.

Chapter Five attests that *conversion* is at the heart of what a community does when it initiates children. The way we welcome new members says more about us than it does about them. Once a parish accepts this challenge, it begins to look for, expect, and work toward conversion as the goal of all its efforts. Conversion processes need to provide time for children to tell their stories of what God is like for them. The issue of the forum for story-telling as well as community with God (i.e. prayer) is an important part of this chapter. "A child comes to faith, comes to know God, in the midst of community which itself becomes a revelation of divine presence."<sup>5</sup> I must confess I have never fully understood the phrase that a "community catechizes itself". Chapter Six gave me a better understanding of that reality. The presentation of a fictional ideal parish is of itself worth the price of this book. What Bob and Maureen have done for us is itemize what every parish staff or Pastoral Council attempts to accomplish at their own yearly planning or self-mystagogia.

What we are given in this book is a bold, clairvoyant view of possibilities, possibilities which with some determination, vision and leadership, those of us who are to see to it that the tradition of the Church be carefully handed on, can be accomplished.

The only negative aspect of this book is that there is no deadline for us to follow for this model to become effective. But, it really doesn't matter, because in two hundred years we'll all be canonized saints for living through the era of renewal!✠

1. pg. 18 - Christian Initiation of Children: Hope for the Future
2. pg. 26
3. pg. 49
4. Directory for Masses with Children. BCL - 1983
5. IBID.

Rev. Michael A. Merlucci  
Director of the RCIA  
Archdiocese of Newark

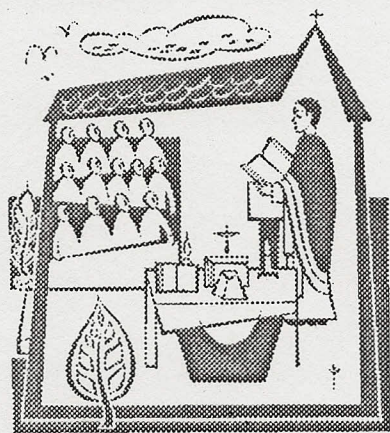
## BISHOPS' COMMITTEE ON THE LITURGY UPDATE

### Third Progress Report on the Revision of the Roman Missal

The *Third Progress Report on the Revision of the Roman Missal* was published in early April by the International Commission on English in the Liturgy (ICEL). The report treats the present work of four ICEL subcommittees, those dealing with Translations and Revisions, Original Texts, Music, and the Presentation of Texts. A copy of the report was sent to each bishop in the United States as well as to each diocesan liturgical commission or office of worship.

Similar to the first and second progress reports, published in March 1988 and November 1990 respectively, the *Third Progress Report on the Revision of the Roman Missal* deals principally with the revised translation of texts of the Order of Mass, including the eucharistic prayers and prefaces. Also included are several original texts composed for the Order of Mass, including some new prefaces and solemn blessings. A section from the pastoral introduction to the Order of Mass and a note of clarification on the translation of *pro multis* in the eucharistic prayers complete the report.

The report contains revised translations of the first greeting at Mass, the first form for the blessing of water, the conclusion to the readings, the *Orate, fratres*, the introduction to the memorial acclamations, and the invitation to communion. Revised translations of texts used in common with other English-speaking Churches are also included. These texts have been prepared by the English Language Liturgical Consultation (ELLC), the successor body to the International



Consultation on Common Texts (ICET), which was responsible for preparing the versions of the Gloria, Creed, Sanctus, etc., presently in use. Slight revisions have been made in the Nicene Creed, the preface dialogue, and the ecumenical version of the Lord's Prayer.

The section on prefaces includes the revised translation of several preface openings, 15 complete preface texts (two of them with music), and an explanation of the preface musical formulary tone and how the translation had to take into consideration the fact that the preface is, of its nature, a sung text.

The four Roman eucharistic prayers, the Eucharistic Prayer for Masses of Reconciliation I, and the Eucharistic Prayer for Masses with Children I are given in their revised translation. And the texts of 7 solemn blessings are provided to demonstrate the new translation which, by rhythm and cadence, more easily invites the liturgical assembly's response.

The revised Missal will be presented to the English-speaking conferences of bishops in two volumes in June 1994.

### Update on the Revised Lectionary for Mass

The Bishop's Committee on the Liturgy will present the first volume of the revised edition of the *Lectionary for Mass*, containing the *New American Bible* translation of Scripture, at the June 1992 meeting of the National Conference of Catholic Bishops at the University of Notre Dame. Volume I includes all readings assigned for Mass on Sundays, solemnities, and feasts of the Lord.

Work on the revised lectionary began in 1983, when the NCCB Committee on the Liturgy established a Lectionary Subcommittee under the chairmanship of Des Moines Bishop William H. Bullock, then Auxiliary Bishop of Saint Paul and Minneapolis, to implement the changes which were contained in the second Latin edition of the *Ordo Lectionum Missae*, published by the Congregation for the Sacraments and Divine Worship on January 21, 1981. The first meeting of the subcommittee, composed of biblical, liturgical, and patristic scholars, was held on December 3, 1983.

The subcommittee began its task by first making a thorough study of the 1983

revised Order of Readings for Mass as well as the variation of that order of readings prepared in 1982 by the ecumenical North American Consultation on Common Texts (CCT). (In November 1982 the members of the National Conference of Catholic Bishops had approved a controlled experimental use of the CCT Order of Readings, but that action failed to receive the required confirmation of the Apostolic See.)

In 1985 the late Archbishop John F. Whealon of Hartford was appointed chairman of the Lectionary Subcommittee. Several issues relating to the ultimate completion of the lectionary were then underway within the NCCB. Archbishop Whealon himself was involved in reviewing the translation of the revised New Testament of the *New American Bible*. Several other bishops from the Committees on Doctrine and on the Liturgy were studying the issue of inclusive language in Scripture translations. Archbishop Whealon directed the Lectionary Subcommittee to begin preparing the text of the revised lectionary even while these other concerns were still unresolved.

The various components of the lectionary were approved by the NCCB as they were completed. In 1986 the NCCB Administrative Committee approved the revised New Testament of the *New American Bible*. In November 1990 the full body of bishops approved the principles for preparing the pericopes from the *New American Bible* which would be contained in the lectionary. They also approved *Criteria for the Evaluation of Inclusive Language Translations of Scriptural Texts Proposed for Liturgical Use*, a document formulated by a Joint Committee of the Liturgy and Doctrine Committees to provide guidance to the bishops when they were asked to approve any new inclusive-language Scriptural translations proposed for use in the liturgy.

In November 1991 the NCCB approved a new translation of the Book of Psalms for the *New American Bible* and a slightly revised translation of "*Verbum Domini*," which concludes every reading in the lectionary. Vatican confirmation is still awaited for the new psalter translation.

All the components of the revised lectionary have now been approved by the NCCB, and the Sunday readings have been prepared. Proofreading of the entire

text by individual members of the Liturgy, Doctrine, and Pastoral Practices Committees is now underway. Every page of the manuscript is being reviewed by three persons. The Sunday volume of readings will be presented for the approval of the NCCB in June. Volume II, containing all weekday readings, ritual Masses, etc., is expected to be presented for approval in November.

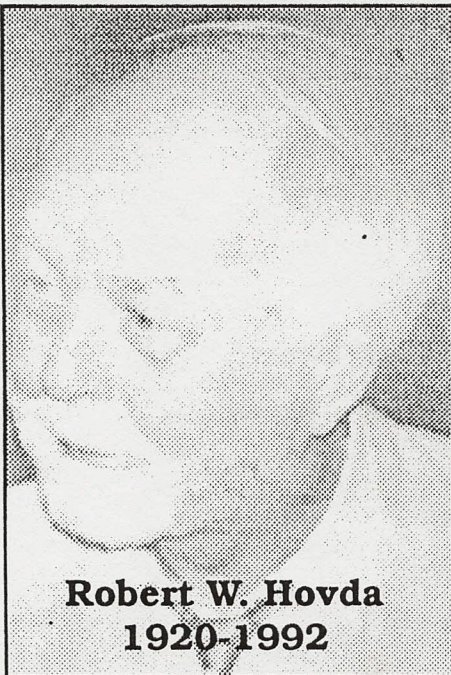
#### Revised Translation of *Verbum Domini* Confirmed

On March 27, 1992, the Most Reverend Daniel E. Pilarczyk, Archbishop of Cincinnati and President of the National Conference of Catholic Bishops, notified the members of the NCCB that the Congregation for Divine Worship and the Discipline of the Sacraments had confirmed the Conference's action approving a slightly revised translation of "*Verbum Domini*" when used in the liturgy. The revised text is "*The word of the Lord.*" (after a first or second reading) and "*The gospel of the Lord.*" (after a reading from one of the four gospels). Approval of this change of translation was given by the Latin rite members of the NCCB at their November 1991 plenary meeting and in the subsequent mail-in balloting of members who were absent during the voting at the plenary meeting.

The new translation is being incorporated into the manuscript of the revised *Lectionary for Mass*. It will also be used in the *Collection of Masses of the Blessed Virgin Mary, Vol. II: Lectionary*, which is soon to be published by The Catholic Book Publishing Company and by The Liturgical Press, and the lectionary sections of the several books contained in the *Roman Ritual*, whenever any of these need to be reprinted by publishers.

A decree issued by Archbishop Pilarczyk on March 25 states that the new translation is to be incorporated into all approved liturgical books, whenever they are published or republished in the future. The translation is also to be incorporated into missalettes and other popular participation aids, beginning with the issues containing the liturgy for the First Sunday of Lent in 1993, and it will become *mandatory* in the dioceses of the United States on that date. However, it may be used in celebrations of the Eucharist prior to that date once the appropriate instruction has been given. ✠

## •REMEMBERING•



I have been asked to write a few words about Fr. Robert Hovda, a pioneer of the liturgical movement who died on February 3rd, 1992. It is not difficult to remember Bob Hovda, because he is one inspiring Christian I shall never forget. I first got to know him in the early 70's when the liturgical revision was in full swing and he was serving as an editor with The Liturgical Conference. During his occasional trips to Washington, DC., I would stop by to visit him at his office to seek out his wisdom. Always gracious, even without prior appointment he would simply put aside whatever he was doing in order to be present to me. On my first big outing as a fledgling liturgist, we found ourselves on the same plane en route to the Notre Dame Conference on Pastoral Liturgy. I showed him my prepared manuscript on anointing of the sick and was heartened by his encouraging comments. Some years later I was honored by his invitation to write two issues of his monthly letter, *Living Worship*.

One could only be impressed by his personal integrity. His journey of faith took him from Methodism to Episcopalianism to the Roman Catholic priesthood. "Priest of Fargo" (North Dakota) was the title inscribed on his calling card. Already at the time of the Second World War he was a conscientious objector who was nearly sent to prison. His passion for good worship was matched by his passion for social justice: they were for Bob Hovda two sides of the same coin called Church. His candid

struggle as a recovering alcoholic gave him a spiritual depth which he shared with those who sought his counsel.

Fr. Hovda was a gifted writer. His book on liturgical presidency, *Strong, Loving, and Wise* (Liturgical Press) has gone through several printings and is acknowledged as the best primer on the subject. He was a sought-after lecturer who spoke in the Archdiocese of Newark on numerous occasions at workshops and liturgical conventions in the 1970's and 80's. One quickly forgot his raspy voice and concentrated on the person and what he had to say.

He put his liturgical theory into practice as a parochial vicar at St. Joseph's parish in New York City, his last position before he retired in 1983. From his place of retirement in Manhattan, Bob continued to write a popular column in *Worship* entitled "The Amen Corner."

He continued to keep up with his many friends, especially through his thoughtful home-made Christmas cards. The last one I will ever receive from him contained a personal note: "Hope the pastor is thriving!", which prompted me to phone him and ask when he was finally coming to visit me at Cedar Grove. He replied that when spring came and the weather was warmer he would take a bus out to visit me. As we spoke, he was very hopeful about the future of the Church, having just returned from being a principal speaker at the Southwest Liturgical Conference. Bob Hovda died two weeks later in his sleep of a heart attack at the age of 71. I will never forget this inspiring leader of the liturgical movement, nor the message on his Christ card for 1991:

*Evanescant wings  
loft heavy consciences  
to value the other as oneself,  
free us hostages  
for a pilgrim journey toward  
Jerusalem.*

Rev. Charles W. Gusmer

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# Word on Worship

Newsletter

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- Rating Parish Lectors
- Hymnal Evaluations
- BCL Update

## *Future Issues*

- Copyright-What's Right?
- Sacristy Checklist
- BCL Update
- The Word of the Lord



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