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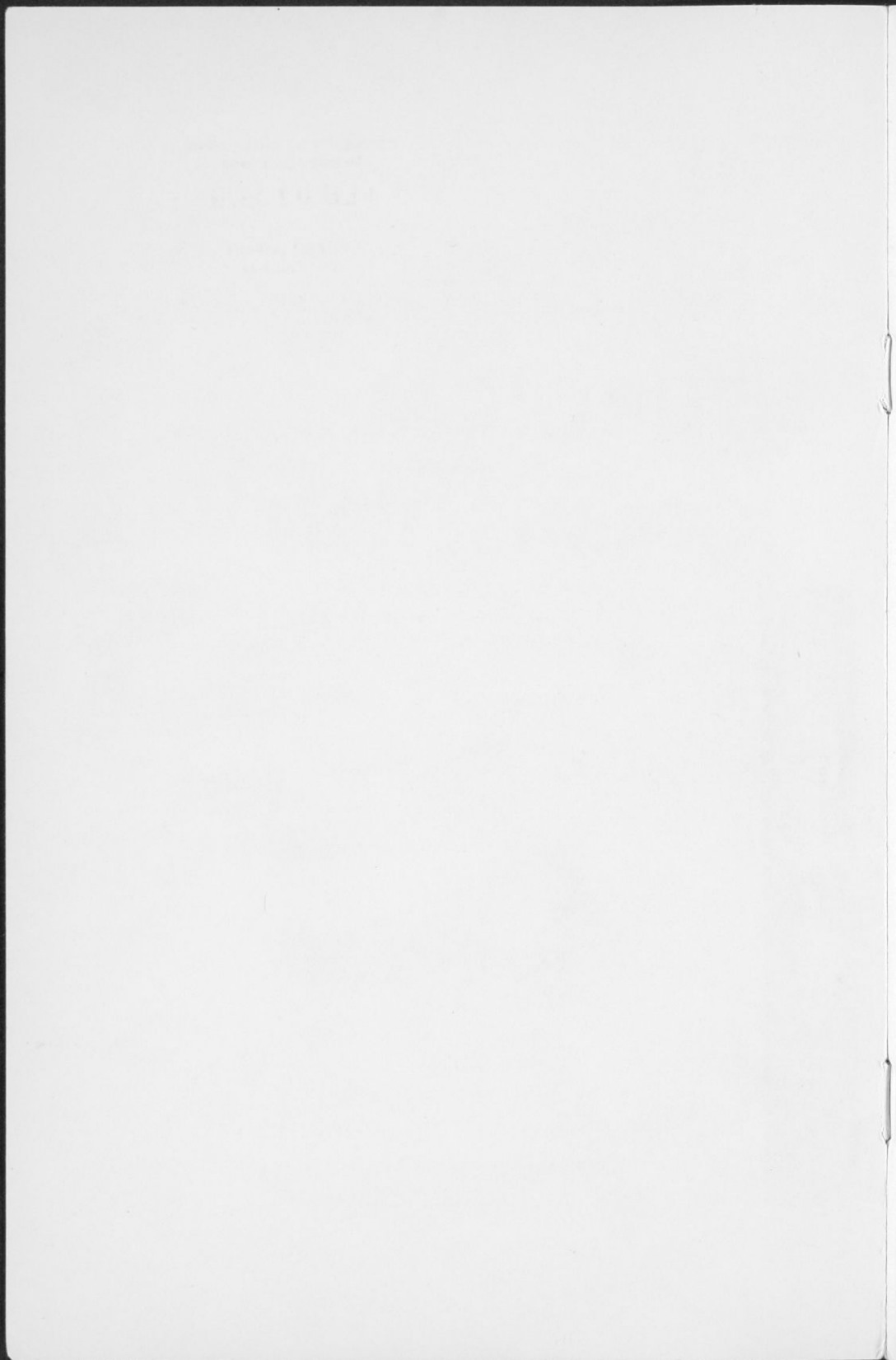
DIOCESAN

LITURGICAL

COMMISSION

Catholic Church. Liturgy and ritual







THE DIOCESAN LITURGICAL COMMISSION

DOCUMENTATION, PROPOSED GOALS, AND PRESENT
PROJECTS

Prepared for the Use of the
Bishops' Committee on the Liturgy
National Conference of Catholic Bishops
and
Diocesan Liturgical Commissions

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This booklet has been designed especially for members of diocesan liturgical commissions. It should also prove informative and useful to those many persons who work closely with that committee and are significantly affected by its deliberations, among others, priests, religious, musicians, and individuals on parish or community worship teams.

The text cites Roman documents which outline the role of a diocesan liturgical committee and describes the relationship which exists between a diocesan commission and other official liturgical bodies. Next, certain goals are proposed for the liturgy commission, together with practical steps through which these purposes can be achieved. Finally, after summarizing the results of a recent nationwide survey of diocesan liturgical commissions, the booklet reports on several successful projects undertaken in certain areas by active commissions and reproduces a set of by-laws adapted from those recently issued in a large mid western diocese.

I. Official Documents and National Liturgical Agencies

The Constitution on the Sacred Liturgy, in the concluding section of Chapter I, "The Promotion of Pastoral-Liturgical Action," treated the establishment of commissions for the liturgy on both a national and diocesan level.

43. Zeal for the promotion and restoration of the liturgy is rightly held to be a sign of the providential dispositions of God in our time, as a movement of the Holy Spirit in His Church. It is today a distinguishing mark of the Church's life, indeed of the whole tenor of contemporary religious thought and action.

So that this pastoral-liturgical action may become even more vigorous in the Church, this most sacred Council decrees:

44. It is desirable that the competent territorial ecclesiastical authority mentioned in Article 22, §2, set up a liturgical commission, to be assisted by experts in liturgical science, sacred music, art, and pastoral practice. As far as possible, the commission should be aided by some kind of Institute for Pastoral Liturgy, consisting of persons who are eminent in these matters, and including laymen, as circumstances suggest. Under the direction of the aforementioned territorial ecclesiastical authority the commission is to regulate pastoral-liturgical action throughout the territory, and to promote studies and necessary experiments whenever there is question of adaptations to be proposed to the Apostolic See.

45. Likewise, by way of advancing the liturgical apostolate, every diocese is to have a commission on the sacred liturgy under the direction of the bishop.

Sometimes it may be expedient for several dioceses to form between them one single commission which will be able to promote the liturgy by common consultation.

46. Besides the commission on the sacred liturgy, every diocese, as far as possible, should have commissions for sacred music and sacred art.

These three commissions must harmonize their activities. Indeed it will frequently be advisable to fuse the three of them into a single commission.

Later, on September 26, 1964, an "Instruction for the Proper Implementation of the Constitution on the Sacred Liturgy" spelled out in detail the duties of this national liturgical commission which the com-

petent territorial ecclesiastical authority was invited to establish, if it did not already exist.

44. The liturgical commission, which it is desirable that the territorial authority establish, shall be chosen from among the bishops themselves, as far as possible. At least it shall consist of one or other bishop, with the addition of some priests expert in liturgical and pastoral matters, who are designated by name for this office.

It is desirable that the members of this commission be convened several times a year with the consultors of the commission that they may deal with questions together.

45. The territorial authority may, as circumstances suggest, entrust the following to this commission:

(a) studies and experiments to be promoted in accordance with the norm of Article 40, 1 and 2 of the Constitution;

(b) practical initiatives to be undertaken for the entire territory, by which the liturgy and the application of the Constitution on the Liturgy may be encouraged;

(c) studies and the preparation of aids which become necessary in virtue of the decrees of the plenary body of bishops;

(d) the office of regulating the pastoral-liturgical action in the entire nation, supervising the application of the decrees of the plenary body, and reporting concerning all these matters to the body;

(e) consultations to be undertaken frequently and common initiatives to be promoted with associations in the same region which are concerned with scripture, catechetics, pastoral care, music, sacred art, and with every kind of religious association of the laity.

46. The members of the institute of pastoral liturgy as well as individual experts who are called to assist the liturgical commission shall also freely offer their assistance to individual bishops for the more effective promotion of pastoral-liturgical action in their territory.

On May 8, 1969, Pope Paul VI divided the Sacred Congregation of Rites into two distinct congregations, the first for divine worship, the second for the causes of saints. The first of these incorporated the Consilium for the Implementation of the Constitution on the Sacred Liturgy, established in 1964 for the revision of the Roman liturgical books.

This new *Congregation for Divine Worship* has three offices:

The first office is concerned with liturgical cult from both ritual and pastoral aspects, including such matters as liturgical texts, calendars, the interpretation of rubrics, the cult of relics, etc.

The second office is concerned with relations with the episcopal conferences and the confirmation of the liturgical decrees of the latter, the adaptations of liturgical rites referred to in Article 40 of the Constitution on the Liturgy, and extra-liturgical worship.

The third office is concerned with relations with liturgical commissions, international commissions, institutes and the like which are themselves concerned with the liturgical apostolate, music, sacred art, etc., together with matters of public relations, pastoral undertakings, associations, and meetings.

In the United States, the National Conference of Catholic Bishops (NCCB) established the Bishops' Commission on the Liturgical Apostolate (now the *Bishops' Committee on the Liturgy*) in 1958 to fulfill the functions later outlined in the conciliar decree and in the instruction of 1964. Now composed of ten bishops (seven voting members, three consultants), this Committee has a staff Secretariat in Washington to assist with the work.

The general, direct responsibilities of this Committee, with the help of its Secretariat, are, in addition to the competence referred to above in the conciliar and Roman documents:

(1) To provide informational services to the NCCB, diocesan liturgical commissions, and publishers in the liturgical fields. Specific mailings and the monthly *Newsletter* are the main vehicles for conveying this information.

(2) To serve as liaison with other major national commissions (especially Canada), diocesan commissions (individually and through the Federation), other NCCB committees and United States Catholic Conference departments and divisions, other Churches, and centers of liturgical study or research.

(3) To undertake surveys of liturgical progress for the NCCB.

(4) To prepare submissions for the NCCB.

(5) To prepare, authorize, and supervise official liturgical books.

Programs of liturgical education of priests, religious, and laity have not been a specific responsibility of this Committee and its staff office. That task has been left to diocesan commissions and to private agencies.

However, in response to serious needs and the expressed desire of diocesan liturgical commissions, the Bishops' Committee on the Liturgy approved (January 12, 1970) a limited expansion of budget and staff for this purpose of liturgical promotion and catechesis.

A large majority of diocesan liturgical commissions had urged the establishment of an Office for Christian Worship in the United States Catholic Conference, to provide "the leadership and the resources necessary to insure coordination, cooperation and assistance in the area

of the People of God at the national, regional, state, interdiocesan and as appropriate, diocesan levels." The decision of the Bishops' Committee to increase its educational and promotional concerns was a partial and provisional response to this request.

The recently formed *Federation of Diocesan Liturgical Commissions*, "a body of members from Diocesan Liturgical Commissions whose purpose is to promote the liturgy as the heart of Christian life especially in the parish community," approved (January 27, 1970) its constitution and by-laws for a period of one year.

Article II delineates the Federation's goals and purposes.

As a professional organization, the Federation is committed to assist the total American hierarchy and individual bishops in their responsibility of positive leadership in Liturgical education and development. It will be the task of this Federation:

a. To foster and coordinate the work of liturgical commissions as they affect the needs and utilize the resources of their people.

b. To gather, dispense and commission catechetical materials which will aid individual commissions in carrying out educational programs in their respective dioceses.

c. To cooperate with the Bishops' Committee on the Liturgy and its Secretariat in the sponsoring of national meetings of Diocesan Liturgical Commissions.

d. To serve, in an advisory capacity, the Bishops' Committee on the Liturgy especially on matters to be proposed to the National Conference of Catholic Bishops.

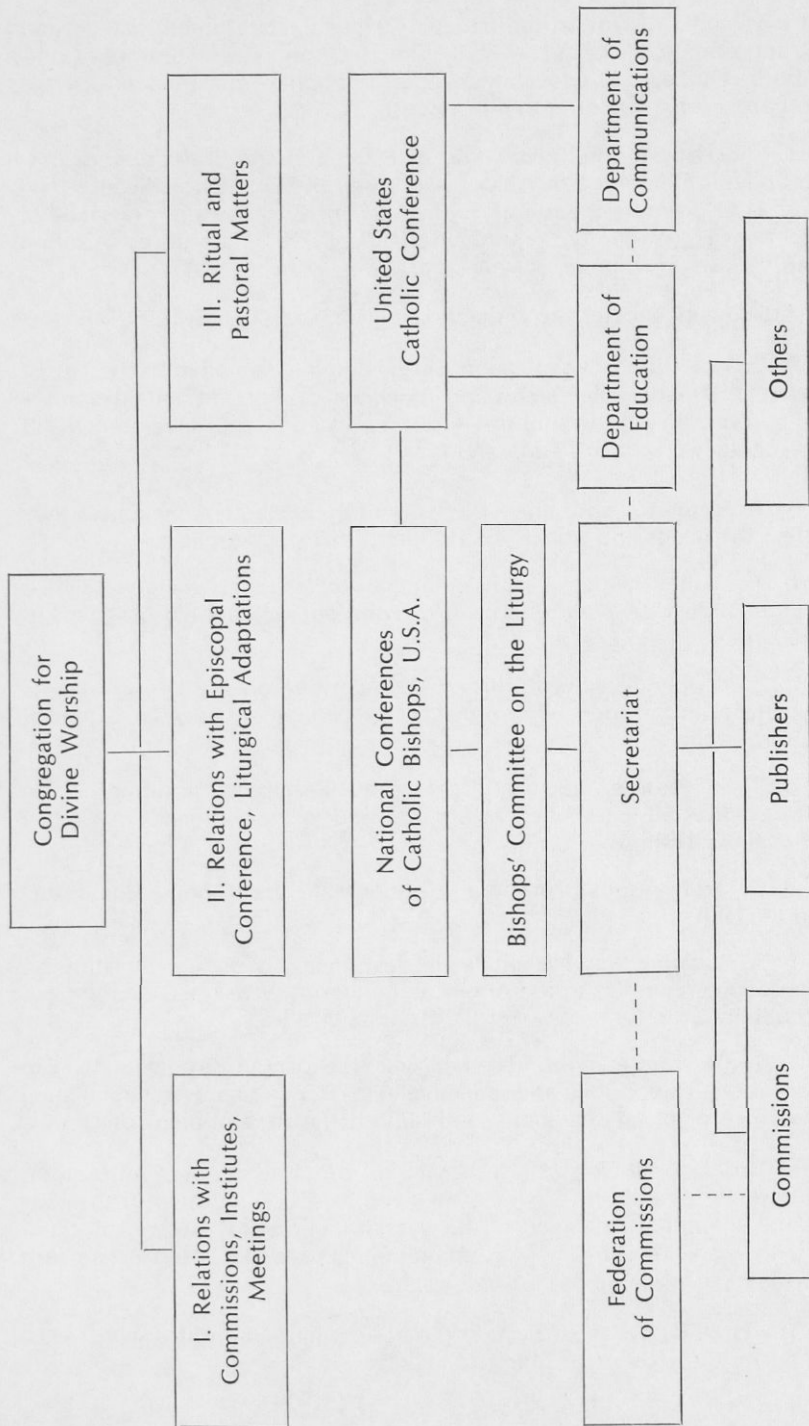
e. To bring results of pastoral experience to the Bishops' Committee on the Liturgy.

f. To encourage and facilitate the legitimate adaptation of Liturgical rites and ceremonies to the American culture as envisioned by the Constitution on the Sacred Liturgy (cf. Paragraphs 39-40).

g. To be the medium through which Diocesan Commissions can contribute responsibly and effectively in forming and in articulating the voice of priests, religious, and laity in the development of Liturgy.

In order to accomplish its goals of promoting effective pastoral liturgy the Federation recognizes its need to solicit the help of the academic community engaged in the pursuit of liturgical studies, of allied sciences, and of churches and communities separated from us; in turn it will make available its pastoral insights.

The chart below should clarify the basic interrelationships which exist between these different liturgical agencies.



II. Function of the Diocesan Liturgical Commission

The instruction of 1964 develops article 45 of the Constitution on the Sacred Liturgy. Section 47 reads:

The following duties pertain to the diocesan liturgical commission, under the direction of the bishop:

(a) to be informed about the state of pastoral-liturgical action in the diocese;

(b) to implement carefully what is proposed in liturgical matters by the competent authority, and to obtain information concerning studies and programs which are taking place elsewhere in this field;

(c) to suggest and promote practical undertakings of every kind which may help to promote the liturgy, especially those which will assist priests already working in the Lord's vineyard;

(d) in individual cases, or also for the entire diocese, to suggest opportune and progressive steps in the work of pastoral liturgy; to indicate and also to call upon suitable persons who on occasion may help priests in this matter; and to propose suitable materials and aids;

(e) to see to it that programs in the diocese to promote the liturgy progress with a harmonious spirit and with the assistance of other associations, in a way similar to that indicated for the commission established within the body of bishops (n. 45e).

These directives from the Holy See may be translated into practical terms in this way: the diocesan liturgical commission fulfills two functions, one advisory, the other educational.

A. The Advisory Role

The commission's role as an advisory body relates primarily, of course, to the local bishop who establishes it, approves its membership, and organizational procedures, and weighs the proposals it submits to him. He directs the commission, gives members a guiding mandate, and determines the extent of its responsibilities and authority.

The Second Vatican Council taught that "the bishop is to be considered the high priest of his flock. In a certain sense it is from him that the faithful who are under his care derive and maintain their life in Christ." Every bishop feels the pressure of this leadership role in

liturgy, but also recognizes the fact that "it is impossible for the bishop always and everywhere to preside over the whole flock in his Church. . . ." (Constitution on the Sacred Liturgy, articles 41-52). Because the bishop is the chief celebrant of the Eucharist and the local church, upon whom every liturgical celebration depends, the Constitution recognizes his role as moderator of the liturgy: "Regulation of the sacred liturgy depends solely on the authority of the Church, that is, on the Apostolic See and, as laws may determine, on the bishop" (article 22, §1).

A representative liturgical commission can assist the bishop immeasurably in his task as leader of worship for the diocese. That body may advise the bishop about the needs of his flock, their reactions to the latest reforms, further steps to be undertaken so all the faithful will be led to full, conscious, and active participation in the liturgy. Whether this is a matter of the development of broad diocesan liturgical programs, specific questions left to the bishop's decision, or the setting of liturgical policy, the advisory role of the diocesan liturgical commission is paramount.

The diocesan commission can also offer the bishop comments about proposals presented to the National Conference of Catholic Bishops for judgment at its general meetings. The Bishops' Committee on the Liturgy has asked the individual diocesan bishops to share with their commissions the advance agenda and documentation on liturgical matters to be considered at the next plenary session of the NCCB.

A similar policy has been followed with the "green book" (initial version of translations submitted by the International Committee on English in the Liturgy). The constructive criticisms of texts from bishops and their commissions returned to the Secretariat are collated, then forwarded to the ICEL office in Washington. These observations from the United States, combined with those of other English-speaking hierarchies, serve as a basis for later revisions and a final edition of the translation which is proposed for the formal approbation of the individual episcopal conferences.

The recently issued liturgical books, following the norms in articles 37-40 of the liturgy decree, leave many matters of adaptation to the national conferences and the local bishop. Article 325 in the General Instruction of the Roman Missal, for example, allows conferences of bishops to make further adaptations of scriptural readings for particular circumstances, articles 304-305 direct the same bodies to judge the suitability of new forms and materials for vestments, and article 288 leaves the decision concerning new elements for sacred furnishings to the episcopal conferences.

In view of the size and diversity of this country, the National Conference of Catholic Bishops has in many instances referred these judgments or decisions to the local bishop. Thus, the development of specific modes for exchanging the sign of peace is left to local usage, the judg-

ment of doubtful cases about materials for vestments, altars, and sacred furnishings to the bishop, the time and form for the observation of special "supplications" (rogation and ember days) to the local bishop upon consultation with the diocesan liturgical commission. The presumption in all these cases (made explicit in the matter of ember celebrations) is that the individual bishop will seek the advice of his liturgical commission or even leave the administration of details in its hands.

The diocesan liturgical commission, despite a primarily local orientation, may make significant and necessary advisory contributions to the liturgical needs of the national and, indeed, universal Church. The Federation of Diocesan Liturgical Commissions, though still at an infant stage of development, has already conducted several surveys of importance. Draft proposals and questionnaires were sent to commission chairmen and secretaries with the results of this study communicated to the Bishops' Committee on the Liturgy for its September 1970 meeting. Committees of the Federation have undertaken particular studies, e.g., on the state of the sacrament of penance in this country and the possibility of additional eucharistic prayers, as a preliminary basis for the preparation of future submissions to the American hierarchy.

This kind of national sampling to ascertain a consensus on specific liturgical innovations is crucial for the growth of good worship in the United States. By way of illustration, a raft of reasons may have convinced the local bishop and his commission that anticipation of Sunday on Saturday evening or the distribution of Communion by the laity would be unwise in the diocese. On the other hand, these same authorities may have come to the conclusion that permission for Communion under both kinds should be more widely extended. Such viewpoints, conveyed to the Federation, enable this nationwide organization to frame resolutions which will take into consideration those "grass-roots" opinions. In turn, the local diocesan commission may shift its approach upon learning that a particular practice has gained widespread acceptance in the country. It is simply a case of all parts in the living Body, the Church, helping one another.

The local worship unit also may offer the Bishops' Committee on the Liturgy direct assistance in certain areas. Before the establishment of the Federation, the Committee often contacted diocesan commissions for help in obtaining a preliminary sounding on specific questions or in evaluating the implementation of liturgical reforms since the Second Vatican Council. In recent months the Committee has also sought suggestions from local commissions for the revised calendar. In the future much of this may be handled by the Federation as a service to the Bishops' Committee on the Liturgy, but this in no way diminishes the value of a diocesan commission's observations. It merely recognizes the existence of an efficient method for communication, and employs it as the best way in which to reach the diocesan committee.

Through the Bishops' Committee and the NCCB suggestions and criticisms of the diocesan liturgical commission reach the Congregation for Divine Worship at Rome, when its action or intervention may be needed. Moreover, during the Consilium's restoration of liturgical books the availability of local commissions to test provisional texts (e.g., the funeral ritual and the rite for the Christian initiation of adults) proved invaluable. The final edition of the funeral service reflects observations reported from the United States as a result of the widespread use of this experimental liturgy. The future adaptations permitted, even recommended, in the directives of each reformed liturgical book will also grow out of reports from diocesan commissions as they reflect on the experience of various communities with the new rites.

The diocesan liturgical commission naturally will be able to fulfill this advisory role only if its membership includes persons who possess a sound understanding of the liturgy, keep abreast of the latest official developments in the worship field, and have sufficient pastoral experience to observe accurately the current situation in parishes and other worshipping communities. This means arriving at some method to insure across the board representation. There should be priests, men and women religious, and laity on the committee, as well as some to speak for the specialized fields of music, art, architecture, etc., even if there are distinct commissions of this sort. Particular blocks of people ought also to have a voice in the deliberations. One commission, for instance, includes a seminarian with voting privileges; committees in other dioceses add an elderly person to the body or someone from a "floating parish" or a high school student. It is important to have representation, moreover, from the fields of education and information in the diocese.

A satisfactory elective process may be conceived for the selection of members in the diocesan liturgical commission, as in the diocesan pastoral council. Especially at the outset it may prove necessary for successful working operation to rely on handpicked appointments. In doing so, those responsible for staffing the group should seek competent, representative, and reliable persons who will form an advisory body that truly understands the liturgy and yet also knows the temperament of people in the diocese. It goes without saying that the bishop needs to manifest great confidence in these individuals, listen to their suggestions, and, while mindful of his own authority and responsibilities in the area of worship, still delegate as much as possible to the liturgy commission.

B. Educational Function

In some ways the advisory role of a diocesan liturgy committee may be charted in an upward direction—toward those in decision-making posts on worship matters for the diocese, nation, or entire Church. In similar fashion, the educational function works in a downward direction—toward the priests, religious, laity who depend upon the commission to supply information and guidance which will help them plan good

liturgies on the local level. In this section we will examine various aspects of that formational task and offer practical suggestions for its successful execution.

1. *The commission needs to keep informed of the latest developments in the liturgy field.* The diocesan committee bears here a double responsibility: to be familiar with the latest official decrees and to be aware of unofficial, but equally important, developments on the pastoral level.

The official directives are documents and decisions from the Congregation for Divine Worship, the National Conference of Catholic Bishops, the Bishops' Committee on the Liturgy, and the local bishop.

Two periodicals summarize the major decrees from authoritative sources and should prove most useful for commission members. These are:

(a) *Notitiae*, the monthly commentary issued in Latin by the Congregation for Divine Worship (*Notitiae*, Libreria Editrice Vaticana, Città del Vaticano, subscription, \$5.00 per year);

(b) *Newsletter*, a monthly publication of the Bishops' Committee on the Liturgy (Secretariat, Bishops' Committee on the Liturgy, 1312 Massachusetts Avenue, N.W., Washington, D.C. 20005, subscription, \$4.00 per year, bulk prices available).

In addition, the Secretariat mails on occasion pertinent documents directly to chairmen and secretaries of diocesan committees.

The United States Catholic Conference Publications Office (also 1312 Massachusetts Avenue, N.W., Washington, D.C. 20005) stocks for resale copies of original Latin texts and publishes official English versions. It will accept standing orders for future books or pamphlets of this type.

Substantial effort is necessary to keep abreast of official liturgical decisions; to stay in contact with unofficial, practical developments on the local or national scene demands even more. Yet the diocesan liturgical commission which restricts its activities to a mere informational distribution of directives will hardly give the clergy and their parish worship committees the kind of leadership and assistance desired.

The annual National Meeting of Diocesan Liturgical Commissions (e.g. Chicago 1968, Pittsburgh 1969, Louisville 1970) deserves first consideration on any list of conferences, institutes, or seminars which members might profitably attend. At these sessions the formal presentations, specialized workshops and in-between conversations can, in a few days, acquaint participants with various ideas or approaches of possible use back home and introduce them to persons from other commissions who are very willing to share experiences and projects.

A series of memoranda from the Secretariat indicating the availability of printed and audio-visual educational materials produced by

different diocesan commissions has resulted in an exchange of these items in the past year. The local committee with limited personnel may find adaptation of publications from other dioceses to their own circumstances the best and perhaps only method for getting suitable catechetical texts on the liturgy into the hands of clergy and laity.

In this age of specialists, the liturgy commission of a diocese would do well to have one or several persons with graduate training in the liturgical field. Programs here (e.g. Notre Dame, Catholic University, Collegetown) and abroad (e.g. Trier, Paris, Rome) are available for the individual who can be freed for a year or two of such study. In lieu of that, however, summer programs (e.g. Notre Dame, Santa Fe Pastoral Institute), seminars (e.g. the yearly in-depth sessions for commissions at Notre Dame, the World Center for Liturgical Studies), and other workshops can deepen and broaden the members' grasp of the liturgy.

An increasing number of regions or provinces (e.g. Ohio, Michigan, New Jersey) have begun efforts to meet regularly and embark on joint educational ventures. The Federation's activities, based on a tentative regional division of the country, will facilitate further cooperation between the diocesan commissions of a state, province, or region.

Finally, commission members should follow the writings of liturgical and pastoral specialists as they appear in books and periodicals. *Worship* and the publications of the Liturgical Conference are perhaps the obvious ones in this connection; however, subscriptions to journals of a strictly liturgical nature issued in other countries can be obtained for a modest sum. Many Catholic magazines, for clergy and laity, published here or abroad, contain articles of worth or dedicate entire issues to liturgical matters. In addition, attention should be given to non-Catholic books and periodicals for insights into liturgical renewal among other Christians and believers.

The diocesan commission may have a member or subcommittee in charge of educational research, at least to peruse everything available, evaluate the various materials, and report on items which appear significant. This study may also serve as a good basis for an on-going, formational program within the regular meeting of the commission. Parish worship teams are encouraged to allocate a portion of each plenary session for self-growth, and the diocesan liturgy committee may do the same. For example, fifteen minutes for a book review, paper, report, filmstrip or visiting speaker hardly interferes with the formal business; yet such a regular interval for education will, over an extended period of time, bear substantial fruit in the development of the commission members.

2. *The commission should be concerned about its own spiritual self-growth.* The diocesan liturgical commission deals with sacred matters: grace, holiness, God's glorification. Liturgy is prayer, the public, common worship of our Father through Christ in the Holy Spirit. These are serious duties involving divine realities for "from the liturgy, there-

fore, and especially from the Eucharist, as from a fountain, grace is channeled into us; and the sanctification of men in Christ and the glorification of God, to which all other activities of the Church are directed as toward their goal, are most powerfully achieved" (Constitution on the Sacred Liturgy, article 10).

The concern for a commission's educational growth cited in the previous section, should, in light of the liturgy's dignity and sacred character, be accompanied by a parallel attentiveness to the committees' spiritual growth. Opening and closing prayers of a more informal or spontaneous nature offered on a rotating basis by members of the commission, a brief reading from the Bible and/or from a suitable non-biblical text, an occasional Mass for the committee are some possibilities.

In brief, the diocesan commission itself needs to grow in age, wisdom and grace, in liturgical knowledge and personal holiness if it hopes to exercise a lasting influence upon people of the diocese. Some time, accordingly, at each meeting should be set aside for these purposes.

3. *A commission must provide for the liturgical formation of the clergy.* The General Instruction of the Roman Missal summarizes in one paragraph the function of a priest as celebrant of the Eucharist.

60. A presbyter as celebrant also presides over the assembly in the person of Christ, leads it in prayer, proclaims the message of salvation, leads the people in offering sacrifice through Christ in the Spirit to the Father, and shares with them the bread of eternal life. At the eucharist he should serve God and the people with dignity and humility. By his actions and by his proclamation of the word he should impress upon the faithful the living presence of Christ.

It is vital that all members of the congregation, or at least their representatives, have a part in planning the liturgy. The role of the community will become even more important in the days ahead. However, the fact remains that public worship succeeds or fails, humanly speaking, to the extent that the priest presides well or poorly. Good celebrants foster and nourish faith; poor celebrants weaken and destroy faith.

For this reason the commission must always hold as one of its primary goals the liturgical training of the clergy. The traditional (and satisfactory) means are generally familiar—newsletters, mailings, workshops, study days, conferences at retreat. But the diocesan committee should constantly search for fresh approaches and imaginative methods which may better achieve this end. It is through the interchange of ideas at regional and national conventions cited earlier that innovative programs come into being, receive publicity, and spread throughout the country.

The Louisville commission's preparation of priests for the revised *Ordo Missae* through small, group-training techniques is a case in point. Other examples are the Brooklyn committee's production of a

film on style and presence for the celebrant and the Atlanta commission's employment of a local television studio for an all-day workshop for the clergy on communication in the liturgy.

4. *The committee should educate parish worship committees or teams.* The General Instruction establishes in its first chapter the basic principle of adapting liturgy to the local situation.

5. The celebration of the eucharist and the entire liturgy is carried out by the use of signs. By these signs faith is nourished, strengthened, and expressed. It is thus very important to select and arrange the forms and elements proposed by the Church, which, taking into account individual and local circumstances, will best foster active and full participation and promote the spiritual welfare of the faithful.

Later, this document spells out the practical consequences of that concept.

313. The pastoral effectiveness of a celebration depends in great measure on choosing readings, prayers, and songs which correspond to the needs, spiritual preparation, and attitude of the participants. This will be achieved by an intelligent use of the options which are described below.

In planning the celebration, the priest should consider the spiritual good of the assembly rather than his own desires. The choice of texts is to be made in consultation with the ministers and others who have a function in the celebration, including the faithful.

Since a variety of options is provided, it is necessary for the deacon, readers, cantors, commentator, and choir to know beforehand the texts for which they are responsible, so that nothing will upset the celebration. This careful planning will help dispose the people to take their part in the eucharist.

The procedure to be followed may be summed up in this directive from the same instruction:

73. All concerned should work together in preparing the ceremonies, pastoral arrangements, and music for each celebration. They should work under the direction of the rector and should consult the people about the parts which belong to them.

Preparation of the liturgy in this fashion presupposes some type of a parish or community worship committee. The diocesan commission unquestionably should view the establishment, organization, and formation of these teams as perhaps the major project of the 1970s.

Several diocesan commissions, notably Chicago, Baltimore, Louisville, Cincinnati, Richmond, Green Bay, Denver, Lansing, and Joliet have issued booklets on this matter for local usage. The reader will discover

considerable overlapping in these texts, but each one makes a unique contribution of its own. Commissions which have not provided parish committees with organizational manuals and wish to do so might write to these different sources, obtain copies of the publications, and select the materials most appropriate for their own dioceses.

Both the Green Bay and Lansing commissions have sponsored lectures and workshops on the diocesan level for parish liturgy team members. These presentations, on the liturgy in general and the worship committee in particular, sketched the why of a parish or community liturgy team and the how of its organization. Furthermore, the gathering of members from many parts of the diocese created an atmosphere in which individuals could exchange information and be encouraged by the large turnout of persons engaged in a common endeavor.

5. *The commission needs to organize a general liturgical catechesis for the people of the diocese.* Such a wide, varied, on-going program of education will be required both to introduce additional reforms and to achieve the full potential of rites already in existence. The following recommendations do not exhaust the possible opportunities for this general catechesis; they are meant only to give indications.

(a) *Lay readers.* The reformed lectionary and a total vernacular liturgy have confirmed the important role of lay readers. Good worship depends heavily upon the way a celebrant presides at liturgy. Good worship likewise depends upon the competence of the lectors who read during the liturgy of the word.

Parish priests must care for most of the administrative details of the lay lector program. However, they often face severe difficulties in the training and evaluation of candidates. Few churches possess the audio-visual equipment required for a proper course in oral interpretation. Nor do the clergy generally enjoy the kind of professional background and expertise necessary for a scientific preparation of men and women who can read Sacred Scripture with meaning. Most of all, however, the pastor or his associate stands in a delicate position—seeking volunteers as lectors, then informing well-intentioned but inadequate individuals that their services either will not be needed or are no longer desired.

A diocesan or regional training institute sponsored by the liturgical commission helps to resolve these problems. The institute should be concerned with developing a proper ecclesial and sacramental or liturgical understanding of the reader's role in the assembly. It should give at least a basic biblical background and orientation so that readers are deeply aware of the meaning of what they proclaim—all the more so if they are expected to give brief introductions to readings. Above all, institutes should attack the grave problems of poor technique in reading.

The diocesan committee should have little difficulty recruiting the proper personnel; it can purchase or rent suitable audio recorders and videotape machines; it may, finally, approve or reject students in a

more objective manner and without weighing those emotional ramifications which the parish clergy must consider. A nominal fee for each lector will cover the expenses entailed in the operation of these courses. Both the Syracuse and Peoria commissions have experimented with programs of this type.

(b) *Cantors and instrumentalists.* Operation of training sessions for musicians encounters, for obvious reasons, added difficulties. Nevertheless, some formational program is equally needed, especially for cantors. Effective use of the responsorial psalm, for example, will be delayed until a parish has a supply of confident, trained, and talented persons who can lead the congregation in a sung rendition of the text.

Perhaps the easiest way for a diocesan commission to achieve that goal is the sponsorship of workshops in conjunction with a college or school or with commercial music publishing firms. In this fashion the local committee secures a suitable location, publicizes the attraction and cares for the mechanical details; the academic institution or the musical firm organizes the program and supplies speakers.

The commission may, as the Cincinnati music committee has done, prepare salary guidelines, distribute literature (e.g. "The Statement on the Place of Music in Eucharistic Celebrations" from the Bishops' Committee on the Liturgy, "The New Mass—Challenge to the Creative Musician" by Rev. William Bauman), recommend appropriate hymnals for general use, and suggest specific pieces for particular celebrations.

(c) *Mass Media.* In this category all the means of communication available to a diocesan commission for its task of instructing the clergy and laity in liturgical matters are grouped together.

The *Know Your Faith* NC News Service feature with its companion filmstrip employs the diocesan paper as a vehicle for adult religious education. A column on worship in this series attempts to explain the theological reasons behind recent liturgical reforms and to describe the implementation of these changes, on a practical level, in various communities around the nation.

In an age of radio and television, the diocesan commission may discover area stations and channels anxious to offer free time for a weekly televised Mass, an occasional explanatory program, or a carefully prepared documentary on major innovations of the liturgy. The Wichita committee produced five half-hour shows on the revised Order of Mass which were shown in almost every section of Kansas. In New York City the archdiocesan commission videotaped two lengthy programs, then replayed these presentations for small groups of clergy in various locations at different times over their educational television network.

An effort is being made in conjunction with the National Catholic Office for Radio and Television (NCORT) to coordinate the introduction of future liturgical reforms with nationwide radio and television pro-

gramming. If these arrangements are completed in advance, the diocesan commission can then inform priests about local times and stations. It will be for them to communicate this information through pulpit announcements and parish bulletins, encouraging parishioners to watch or listen. Such national programs are, of course, highly desirable, but negotiations for them often run into obstacles, particularly the reluctance of network officials who may question their audience appeal. Realistically speaking, diocesan committees may, in fact, find it much easier to secure free time from area stations and produce original shows geared to the local scene.

Closely connected with the radio-television world is the medium of audio-visual educational aids. The two Klise-Peoria-Louisville filmstrips on the *Ordo Missae* enjoyed great success, if total distribution can be employed as the criterion. While some films, slide presentations, and filmstrips are available, the potential of these tools for a liturgical catechesis remains virtually untapped.

Printed materials, whether published originally, adapted from products of other commissions, or purchased from commercial firms, can be helpful in the task of educating the laity, but distribution is a problem. In general, these serve more directly the clergy who, in turn, find the Sunday pulpit as the major occasion when they can speak to all the people of a parish. The Paterson diocese has developed a monthly liturgy newsletter for bulk distribution through parochial channels (the monthly envelope mailing or the Sunday bulletin hand-out).

(d) *The example of others.* Few would question the assertion that example is still the most powerful teacher. Parishes with model liturgy programs should be encouraged and their efforts publicized. Liturgical weeks, weekends, days, or evenings in which persons of similar concerns meet, share experiences and enthusiasm, and participate in well-prepared and properly executed liturgies sketch an ideal for the laity and support them in difficult moments. These also, obviously, expose them to ideas, speakers, and literature on the liturgical renewal. Under this heading comes the exchange of parish liturgy teams or the availability of diocesan and district liturgy committees.

(e) Cooperation with other diocesan agencies (e.g. religious education, school and CCD office, Family Life Bureau, ecumenical commission) is evident. In 1970 the Savannah Department of Christian Formation formulated an integrated Lenten Adult Education Program to prepare the laity for the introduction of the revised Order of Mass. It exemplifies the type of inter-office cooperation desired and details of the project will be mentioned below.

6. *The Commission Should Give Special Consideration to the Liturgical Formation of Religious.* While a certain overlapping exists here (with programs for the clergy and laity), the diocesan committee ought to offer particular suggestions for men and women religious.

These dedicated individuals are invaluable in their role as liturgical teachers. But they need special training to fulfill that function and the strength of superior weekday celebrations (eucharistic, devotional, penitential) to sustain them in their often frustrating labors. It is of greatest importance that priests who are religious receive the same information and opportunities as diocesan priests, whether the religious are engaged in the pastoral ministry regularly or occasionally.

7. *Structure and Organizational Procedures.* It can be asked if the term "Diocesan Worship Commission" might not be preferred to "Diocesan Liturgical Commission." Liturgy properly refers to the official public worship of the Church. But, in practice, is not the committee concerned about a wider picture—the total prayer life of people in the diocese? The Denver archdiocesan commission has been so named and includes standing committees on liturgy, music, art and architecture, and devotions. A goal is the closer relation of these elements, not their distinction or division.

Provision of an adequate budget speaks in concrete terms of a bishop's confidence in his worship commission. Results of the survey reported in the next section offer an indication of the budgetary setup (adequate or inadequate, average amount received and/or needed, sources of this income) in dioceses throughout the nation. While the size of a budget will vary greatly because of diverse conditions, a professional approach in the matter, with projected goals for each year and sufficient funds to achieve those ends, is necessary.

An astute chairman and the liberal employment of subcommittees are critical elements in the successful operation of the commission. Plenary sessions should be occasions for the raising of problems, the assignment of tasks, the hearing of reports, and the disposition of proposals. Wandering discussions and fruitless debate only leave participants tired and frustrated. The chairman's role is to judge how long an issue should be on the table, when it should be remanded to a subcommittee for further study and eventual recommendations, and at what point a consensus has been reached. Every member must feel free to speak and sense his voice will be heard. At the same time, the full meetings must not bog down over trivia. Either a question has been investigated, debated and is ready for a vote or it requires further analysis and should return to its proper subcommittee. A good chairman, sensitive to the group dynamics involved, usually makes the right decision; a poor one does not. He either shuts off discussion prematurely or permits debate to continue when it no longer serves a purpose.

The commission members cannot expect their bishop to sit in on every session. But the channels of communication ought to be very open and definite answers to proposals, hopefully with reasons for negative responses, returned from the bishop to the committee soon after submission.

Specific, rotating terms of office for members and executives are highly desirable. Fresh faces, minds and voices always help committees in their work, just as familiar ones insure a certain continuity in thinking and projects. Moreover, that policy enables those who lose interest to leave easily and those who contribute little to be dropped gracefully. In addition, men and women generally work harder and volunteer more willingly when the assignment is for a determined period of time. Total membership should strike a balance—large enough to be representative and include people competent in the areas required; small enough to function smoothly as a working body.

Whenever feasible, the appointment of a full-time person with suitable training for the worship commission or office is the best assurance that decisions will be implemented. In such a case, the presence of commission members with specialized competence will still be important, in setting policy, in sharing the routine work, in subcommittee assignments. But the full-time or even part-time executive secretary or diocesan director is far better able than the commission itself to keep up the momentum of programs, communications, etc.

Since it does exert an advisory as well as an educational role, the commission, in establishing patterns of operation, ought to structure methods for receiving input from the clergy and laity of the diocese. Publication of names, addresses, perhaps telephone numbers of all members is a start. Periodic visitation of parish worship teams and the sponsorship, on a regional basis in the diocese, of educational meetings with question and answer periods will also enable members to capture some of the prevalent attitudes. Finally, surveys to sample the acceptance or rejection of introduced reforms and to seek suggestions for the future can reveal how well the diocesan commission is functioning today and what direction it should follow tomorrow.

III. Survey of Diocesan Liturgical Commissions

In preparation for the 1970 National Meeting of Diocesan Liturgical Commissions in Louisville on October 19-22, Rev. John Beno, Secretary-Treasurer of the Federation of Diocesan Liturgical Commissions, sent a brief questionnaire to liturgy chairmen and secretaries in the United States. The statistics below were compiled from that survey.

The immediate purpose of this study taken in August 1970 was to supply data for a workshop at Louisville on the nature, goals, and operation of a diocesan liturgical commission.

In addition, the survey indicates how many commissions have officers working full time or nearly full time on the liturgy, how many specially prepared members there are, how great the resources of commissions are, etc.

Response to the questionnaire was relatively high (113 out of a possible 160). The total figures secured from these reports thus enable one to grasp the present, general condition of diocesan liturgical commissions, the trend toward full-time, specially trained personnel in them, and the surface reaction of laity towards the revised rites authorized for introduction on Palm Sunday 1970. This was the wider, and ultimate goal of the survey.

Number of dioceses responding—113

1. *Full-time Liturgy Person*

- (a) Dioceses with full-time or nearly full-time person(s) working on the liturgy: 23.
- (b) Status of those persons: priests 25; religious 4; laity 1.

2. *Persons with Specialized Liturgy Training*

- (a) Dioceses with person(s) having specialized training in the liturgy: 59.
- (b) Dioceses with only one: 24; with two: 15; with three or more: 20.
- (c) Institutions represented by these persons:

Notre Dame	53	Collegeville	5	Paris	3
Rome	14	Trier	4	Alverno	3

Others 41 (Woodstock, Fordham, Santa Fe Institute, St. Mary's Baltimore, University of San Francisco, Loyola, summer workshops, etc.)

3. *Chairman's Term of Office*

(a) Years the chairman has been in office:

One year	39	Three years	12	Five years or more	28
Two years	31	Four years	3		

4. *Separate or Combined Commissions*

(a) Dioceses with separate commissions for music, liturgy, art and architecture: 49; with combined commission for all of these areas: 64.

5. *Commission Membership and Meetings*

(a) Dioceses with commissions of less than ten members: 36; of more than ten members: 77.

(b) Nature of membership: Including priests 113; including religious 85; including laity 89.

(c) Average number of priests: 9; of religious: 3; of laity: 5.

(d) Frequency of meetings: Weekly 0; Monthly 47; Regularly (4 or more times a year) 46; Seldom 20.

6. *Commission Budgets*

(a) Adequate budgets 30; Inadequate ones 14.

(b) No set budget, but some funds provided 52; no budget or funds 17.

(c) Average budget \$5,159; average budget desired \$7145.

(d) Budgetary provision for education of members through seminars, workshops, summer school, etc. 52; no such provision 42.

(e) Sources of budget: bishop only 69; bishop and publications 7; bishop and other diocesan office 1; bishop and other sources 3; publications only 3; another diocesan office 7; other sources 7.

7. *Diocesan Liturgy Newsletter*

(a) Dioceses with them 51; without them 62.

(b) Published: Monthly 16; bi-monthly 13; occasionally 22.

8. *Other Materials for a Liturgical Catechesis*

(a) Many items distributed:

Original ones only	5	From other sources only	6
Original and from other sources	39		

- (b) Few items distributed:
 Original ones only 1 From other sources only 22
 Original and from other sources 33

9. *Introductory Date of Revised Rites*

	March 22	Later Date
(a) Order of Mass and Lectionary	106	7
(b) Rite of Peace	86	27
(c) Baptism	71	42
(d) Marriage	70	43

10. *Laity's Reception of the Revised Rites*

	Very Well	Well	Indif.	Poorly
(a) <i>Ordo Missae</i> , General Instruction	41	63	7	0
(b) Lectionary	2	61	18	0
(c) Rite of Peace	3	29	45	30
(d) Baptism	34	44	10	0
(e) Marriage	40	40	8	0

IV. Projects of Certain Commissions

The following projects, most of which have been mentioned in the memoranda on materials for a liturgical catechesis, illustrate some possible programs for the diocesan commission.

A. Monthly bulletin for the laity

The Paterson commission has designed a single sheet, monthly bulletin, "Gather Round," to be ordered by parishes in bulk at minimal cost and distributed by them to the people of the diocese. It explains briefly and simply the origin, development, meaning, and application of today's liturgy.

B. Chicago packet

The Liturgy Training Program for the archdiocese of Chicago prepared a packet containing a comparison of the old and new Ordo Missae, criteria for choosing options, a summary of the revised calendar, guidelines for clergy study days, the twelve-page booklet, "Parish Liturgy Team." The last item covers the importance, goals, and structure of parish worship committees as well as giving suggestions for the on-going formation and improvement of members. Also included in the text is a bibliography of twenty-nine books and articles. Many of the commissions which later issued pamphlets on parish liturgical commissions reproduced liberal portions of this Chicago booklet in their own publications.

C. Handbook for the Reformed Roman Liturgy

The liturgical commissions of Brooklyn, New York, and Rockville Centre jointly produced a privately printed seventy-two page handbook for a catechesis of people in the metropolitan area. The thorough manual contains the ICEL text for the Order of Mass, Marriage and Baptism with accompanying pastoral catechetical commentaries on each. In addition, the text offers comments on the new funeral rite, a section on music in the Mass, and notes for a catechesis on participation in the Eucharist. Its excellence prompted other dioceses to order copies and the metropolitan cluster to make a second press run.

D. Grand Rapids program

The Grand Rapids commission used five small (50 priests), two-day, in-residence workshops at a retreat house to prepare the clergy for the then-coming changes. An outside speaker conducted the sessions, priests participated in demonstrations of each rite and Bishop Breitenbeck concluded the final day with a concelebrated Mass according to

the new Ordo Missae. Cost was \$50 per priest and included an imaginative, colorful booklet with massive background materials on the various matters under discussion. The sessions seemed remarkably well-received by the clergy.

E. Total diocesan program

The Savannah Department of Christian Formation, working with its liturgical commission, school system, and social apostolate developed the integrated Lenten Adult Education Program we cited in an earlier context. "Bringing Liturgy to Life" incorporated the Sunday sermon, pamphlets, mid-week meetings, Catholic schools and CCD classes, Lenten devotions, and special events into an overall preparation for the new liturgy on Palm Sunday 1970. For each of the first five weeks in Lent, it suggested a theological concept, a life situation from which the idea springs, and a gospel-epistle tie in.

The planners gave this philosophical explanation of the program:

It is an attempt to penetrate the major theological themes which have gone into the formation of the whole new way of prayer which the Church has introduced in the past five years. It seeks to help people understand that theology and liturgy are life, life understood and intensely lived.

The program makes no attempt to go into detail on the liturgical changes of the new rite. We feel that these must be experienced and that they can be without fear if the general explanations provided in the program are given.

The thick instruction manual contains sections (in different colors for easy reference) with sermon outlines and full sermon texts, mid-week programs for adult education including films, filmstrips, tapes, discussion groups or problem solving programs, devotional programs with bible services supplied for various occasions, children's religious educational materials and several special events to intensify further the week's theme.

Clever weekly pamphlets (\$.09 for the five, cut to fit regular envelopes) are designed to reinforce the sermon and are carefully keyed to it. "Prepared in collage fashion which educators tell us makes a deeper impression on the modern mind than blocks of print and pictures," these leaflets may be passed out as people leave Mass or mailed to them at home.

F. Statewide Cooperation

The four liturgical commissions in the state of Missouri have joined forces to produce the Missouri Catholic Hymnal and to sponsor the annual Missouri Liturgical Congress. This loose-leaf style hymnal contains 219 hymns, four Mass ordinaries, psalm settings and folk hymns.

The Congress drew 300 in Jefferson City, 500 at Springfield and expects 1,000 for Kansas City.

G. Commission by-laws

The Denver commission has prepared sample by-laws both for the diocesan worship committee and the parish worship team. Four and five pages in length, they cover the expected areas of goals, structure, membership, operation, etc.

H. Exegesis of Sunday readings

The Baltimore Committee, in addition to producing several other notable booklets, has issued "Proclamation," a pamphlet series containing an exegesis of scriptural readings from the new lectionary for a three-month period with suggested ideas for Sunday homilies. Subscriptions for booklets to cover the whole year are available.

I. Television and videotape productions

The Milwaukee commission, working with the Diocesan Instructional Television Department, produced three thirty-minute videotape programs which included slide and film presentations on the new Order of Mass and on the revised rites for Baptism and Marriage.

J. Lansing commentaries

This commission in Michigan has produced a mountain of printed materials in the past few years. One of these is a booklet, "Commentaries for Daily Mass," which includes prayers with which the priest can conclude the daily general intercessions, petitions for each day, and comments at the entrance, liturgy of the Word and Eucharist, and dismissal. Many orders from all over the United States and from other countries as well indicate the interest in such items as Lansing has produced.

K. Criteria for commentators and lectors

The Sacramento committee, with the help of professional speech consultants, developed a check-off sheet of criteria for commentators and lectors.

L. Newsletter

The survey in the previous section revealed many commissions mail to the clergy newsletters of some sort at varying intervals. The following committees issue them rather regularly and in a definite format: Baltimore, Baton Rouge, Boston, Camden, Erie, Grand Rapids, Mobile, Pittsburgh, Ogdensburg, St. Petersburg, San Francisco.

M. Evening funeral guidelines

The Harrisburg commission inaugurated in 1969 a policy permitting evening funerals when judged pastorally useful. The guidelines published included a letter to area funeral directors; committee members made personal contact with the undertakers to anticipate objections and smooth way for this innovation.

N. Provincial programs

Diocesan commissions in Ohio have pooled resources and divided responsibilities. One result of their cooperative efforts is an educational program on the liturgy for Catholic school and CCD secondary students. Designed for four basic 50-minute classes, it includes a teacher's guide with background material, ideas for presentation, suggestions for expanded treatment, teaching techniques, audio-visual materials, discussion topics and bibliography. A student's sheet also is provided to stimulate classroom discussion and offer sufficient material for further recall or study.

O. Education of children

A five-lesson-plan booklet for fifth grade children (suitable in other grades with appropriate adaptations) to instruct them in the liturgy has been prepared by the Houston commission.

P. Art and architecture guidelines

Over the past years various commissions have issued directives on art and architecture. The latest and most imaginative ones have come from Wilmington and Albany.

Q. Pastoral directories

A number of commissions, e.g. St. Louis, Allentown, Cincinnati, have issued loose-leaf notebook directories for the clergy and others immediately involved in preparation of the liturgy. As new rites are issued and commentaries produced, they can be easily inserted into these manuals.

R. Multi-media catechesis

For the catechesis on the revised *Ordo Missae* the Baltimore committee employed several media. In addition to suggested sermon ideas, commentaries for the lector, and prayers of the faithful, the commission printed a single sheet flier for enclosure in the bulletin or distribution at the door. At the bottom of the page an announcement reminded readers of the Ecumedia TV presentation at 5:00 p.m. on that Sunday which would cover the subject treated earlier by the spoken and printed word.

S. Training sessions for celebrants

The Atlanta commission has organized small (about twelve priests per session), all-day training courses for the clergy on the proper manner of celebrating. Using the local Protestant television center and trained specialists in communication, these intensive sessions have had a dramatic effect upon participants. They viewed themselves on videotape playback and listened to the criticisms of their peers. The committee feels the \$350 per day expenditure for this program represents the best investment it has made in liturgical education since the diocesan commission was founded.

V. Sample By-Laws

These by-laws for the diocesan liturgical commission have been adapted from a draft of interim norms prepared in a large midwestern diocese and are presented here as a working model for other commissions which may wish to formulate their own set of governing regulations.

A. Name and Purpose

The diocesan liturgical commission is the structure charged with ultimate responsibility under the bishop for liturgical renewal and growth of prayer life in the diocese. Through the deliberations of the commission and through the offices which it maintains the bishop will be advised of appropriate programs and measures and the same will be carried out, once approved by him.

B. Functions

To meet the expectations set for it, the Commission will have the following functions:

1. to inform itself of local conditions regarding the progress of liturgical renewal; to be informed of programs in other areas of the country;
2. to inform itself of the decision of competent authority and to determine implementation of the same in the diocese;
3. to suggest practical undertakings to promote the liturgy, especially to assist parish priests and parish liturgical commissions in their work of planning and executing liturgical celebrations and a liturgical catechesis;
4. to suggest progressive steps (in individual cases and in the whole diocese) in pastoral liturgy; to provide resource persons, materials, and aids;
5. to cooperate with local programs in scripture, catechetics, and pastoral care; to coordinate efforts and programs in art and music;
6. to coordinate planning and execution of celebrations of diocesan-wide interest, v.g. cathedral pontifical celebrations, priests' funerals, special diocesan occasions.

C. Membership

1. The membership of the commission shall be a maximum of eighteen.

2. The following groups shall be represented:

pastors	laymen	artists
associate pastors	laywomen	church musicians
religious men	seminaries	seminarians
religious women	Dept. of Religious Ed.	students
	Priests' Senate	architects

3. Since the commission must have expertise as well as be representative, some members will be automatically appointed upon designation of a subsidiary or related group; others will be appointed upon the recommendation of a special nominating committee of the commission. The chairman shall be a member of the nominating committee, except in the year when the subcommittee is making recommendations for chairman.

4. The term of membership is three years and renewable.

D. Officers

1. Upon consultation with the membership, the bishop shall designate the chairman. His term of office shall be determined by the bishop.

2. One of the other members shall be appointed executive secretary upon recommendation of the nominating committee. His term of office shall coincide with his term of membership and is renewable.

3. An associate director for the outlying deaneries shall be appointed by the bishop upon recommendation of the nominating committee.

4. The executive committee shall include the following members:

chairman	chairman, liturgical committee for the
executive secretary	diocesan council of laity
associate director	chairman, diocesan liturgical music
	committee

The executive committee shall function as an agenda committee and as a committee on committees.

E. Meetings

1. The diocesan liturgical commission shall meet monthly from September to June at a time and place to be determined by the executive committee. Normally the meeting shall last a maximum of two hours.

2. Special meetings may be called by the chairman on his own initiative or on the written request of a majority of the members.

3. The agenda shall be drawn up by the executive committee. Other members may suggest items for the agenda by submitting them to the executive committee at least a week in advance.

4. The normal quorum shall consist of a majority of the members. An emergency quorum may be declared by a unanimous vote of those

present at a meeting for which there has been given due notification to all members.

5. Any member may send an alternate who has the right to vote.

6. Non-members may attend meetings, but do not enjoy speaking or voting privileges.

F. Responsibilities of Members

1. All members shall attend all meetings of the commission. Three consecutive absences on the part of any member from meetings places a responsibility on the membership to replace said member.

2. Members shall represent the commission to subsidiary bodies and bring to the attention of the commission whatever concerns said bodies have in the field of liturgical renewal.

3. Members shall serve on committees and participate in special projects, as circumstances warrant.

G. Amendments to By-Laws

These by-laws may be amended at any regular or special meeting by a 2/3 vote of the members present and voting, provided notice, including the subject of the proposed amendment, has been given in the call for the meeting.

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