

E X T R A C T S

THE CONCLUSIONS of the Congress of the *Centre de Pastorale Liturgique*, held at Lyons last September to consider Sunday in Catholic life, have now been published. We print a summary.

1. Sunday is the weekly celebration of Easter: it is at once the commemoration of the Passion of Jesus Christ, the joyous remembrance of his Resurrection, the consciousness of his presence in the mystery of the Mass, and the expectation of his glorious coming again.

2. The day of rest is that on which man turns to God to acknowledge him as Master; it is a day of liberty, of joy, of truth and of beauty. (Romano Guardini.)

3. The day of rest is not merely natural to man, but sacred also. There can be no deproletarianisation without Sunday, no Sunday without religion, no religion without the Mass. (Canon Cardijn.)

4. Apart from the Mass, there is no standard expression of Sunday in social life. It will vary according to districts, times of the year, etc. (Abbé Michonneau.)

5. Before insisting on Sunday obligations, we must give expression to the splendour of the Day of the Lord; its mystery should be a principal element in Christian education.

6. The essential act of the celebration of Sunday is the Mass, which should be a communal gathering of the faithful, met together to honour our Lord. The ideal is a parochial sung mass at which all go to Holy Communion.

7. If circumstances make a morning gathering too difficult, Ordinaries should be entreated to petition the Holy See for permission for the celebration of evening Mass with communion.

8. The times of evening services should be adjusted to suit the needs of the most zealous members of the community.

9. Even though economic circumstances prevent Sunday being a day of rest or render impossible attendance at Mass, yet the obligation remains to celebrate and to sanctify the Day of the Lord.

10. Presence at Mass does not satisfy the full accomplishment of the Sunday precept: evening services, reading of the Bible and family prayers have their place. Even apostolic activity does not dispense from this contemplative element.

11. Before trying out innovations at evening services, parish priests should do their best to make traditional forms work. The bishops are the sole judges of what is best.

12. Christian prayer should be principally inspired by the Bible. Hence the need for liturgical catechesis.

13. The priest's sanctification of his Sunday is the standard

for his flock—both of prayer and of joy. He, however, will rest at another time!

14. Sunday should become again a family feast. Groups, confraternities, etc. should see that none of their activities interferes with this family bond.

15. The joy of Resurrection, celebrated at Mass, should be extended throughout the day and should have its external expression—in clothes, meals, recreation.

16. This inspiration of a communal joy is the work of the laity. 'There can be no Sunday without the laity'. (Père Congar).

17. As to 'servile works' we feel that the moralists should as far as possible take into account living custom, and that they should seriously consider the realities of working-class life. As a counsel, and not as a precept, we consider that professional work (regarded as intellectual) should also be avoided on Sunday.

18. An economic order in which man is so enslaved that Sunday has no reality, or is only a day of animal rest, should be transformed. The Christian has therefore the urgent duty of working for the necessary reforms to bring about such a transformation.

PRAEGUSTATOR