

WERE OUR HEARTS NOT BURNING?

**Daily Eucharistic celebration becoming
an Emmaus experience**



ST. AUGUSTINE INSTITUTE

For National Priestly Ongoing Formation

Lit 45/12

Course 41, Module on Sacred Liturn

Simon P.M. Kyambadde

15th May 2014

Auto-test: Evaluation of Today's Eucharist on

The following Yes/No questionnaire is entirely for personal consumption. No one is required to submit it after it is answered, nor to share about answers to any specific question. It is intended to help us gauge ourselves on what place we give Christ in our life through our daily celebration of the Eucharist. It is a prelude to discussion about the wonderful gift by God, of himself to us in the Eucharist.

1. Did you say any prayers ahead of Mass today in preparation? Yes No
2. Did you go through the readings before Mass? Yes No
3. Do you feel you needed confession before going to today's Mass? Yes No
4. When you paused at the prayer "I confess" did you feel, think, say anything to God? Yes No
5. Do you recall any of the words of the gospel of today? Yes No
6. Can you recall anything of the first reading? Yes No
7. Do you remember any words from the Responsorial Psalm? Yes No
8. Can you recall anything of what the preacher said? Yes No
9. Did you specifically say an intention to God during this Mass? Yes No
10. Is there anything good you have done/intends to do, as a result of today's Mass? Yes No

11. Were you conscious of receiving Christ when you took communion? Yes No
12. Did you celebrate/do you intend to celebrate, the Office of Readings of today? Yes No
13. Did you wish your brother peace from your heart when you exchanged the sign of peace? Yes No
14. Did you reflect on the words “Lord, I am not worthy to receive you, but only say a word and my soul shall be healed” as you said them? Yes No
15. Did you ask anything in particular from God during this Mass? Yes No
16. Were you at any time during Mass aware of Christ’s presence? Yes No
17. Did you reflect on any of the words of the *Eucharistic Prayer* as you said it? Yes No
18. Did you thank God for anything during Mass? Yes No
19. Did you intercede for any specific person or people during Mass today? Yes No
20. Did you say any prayer in thanksgiving after Mass? Yes No
21. Has today’s Mass affected your life in anyway you are aware of? Yes No
22. Are you satisfied with the way you celebrated Mass today? Yes No
23. If you were to rate yourself at the scale of 1-10, regarding the effect of the Eucharist in your life what mark would you give yourself?

The likelihood is that when we have answered these questions sincerely, we discover that we are still deficient in many ways. Some might then decide to take the courageous and laudable decision to give the Eucharist more time and attention in their lives.

It is important to point out however, that even if we could work on our failures and get full marks as far as this questionnaire is concerned, we would not by that fact pride ourselves that now the Eucharist has an effect in our lives. If we did that, all we would have done is to dispose ourselves for the reception of God's gift. The transforming power remains a gift from God who dispenses of it at his own will and good discretion. Without that gift our "successes" may turn into pride, which only hinders the work of God's Spirit in our lives.

DISCUSSION

What are the benefits to you of daily celebration of Mass? In what ways is your celebration beneficial to others?

INPUT

The Eucharist provides answers to life's fundamental questions

The celebration of the Eucharist gives meaning to our lives, for in it we remember one who has lived life in its truest form, has died and risen, and invites us to do what he has done so that we too may come where he is. This is enunciated very well by the bishops at the conclusion of The Year of the Eucharist during their 11th Ordinary General Assembly:

Each person questions the meaning of life: What is the meaning of my life? What is freedom? Why does suffering and death exist? Is there anything beyond the grave? In a word, does life have meaning or not? This questioning continues even though people often delude themselves into thinking that they are self-sufficient or fall victim to fear and uncertainty... The Eucharist “reveals the Christian meaning of life” and provides a response to the perennial question of life’s meaning by proclaiming the resurrection and the full and lasting Real Presence of Christ, the pledge of future glory.¹

How does the Eucharist give meaning to me as a priest?

¹Synod of Bishops XI (Rome 2005), *Instrumentum Laboris* no. 9.

The Word of God gives guidance to our daily life

The word of God celebrated in the Eucharist gives guidance to our lives. It gives us food for thought daily. It comforts us in times of trouble, challenges our selfish behaviour, calls us to repentance when we have gone astray and gives us hope when we despair. True, it does not give direct answers to the specific questions we encounter daily, but one who habitually reflects on it and who takes it seriously can always find a ray of hope, in accordance to Jesus' promise, that whoever follows me does not walk in darkness; but has the light of life (John 8:12).

| |
|--|
| Reread the day's gospel and share on how we can draw meaning from it for our daily life. |
|--|

The Eucharist is a source of communion

We live in a world that is divided. There are natural divisions of continental blocks. Without choice we are grouped according to our continents of origin, for better or for worse. You are an African or American or Asian or Australian or European. Continents are divided into countries and we are identified by our nationality. Within, and sometimes across countries, there are cultures. We are further divisible on the basis of religion, political affiliation, vocations, careers, status, interests, temperament, integrity or lack of it. Over and above these differences is the fact that we are human beings, children of the same God, who live here on earth for a relatively short period marked with joy and sorrow, pleasure and pain, aspirations and disappointments, good and evil, and eventually die. We are all destined to eternal happiness. While in the day-to-day life the aspects that divide us often seem to loom larger than those that unite us, in actual fact they are of relatively minor importance in comparison. We do well to constantly promote that which unites us. Christ prayed that his followers may be one as he and the Father are one (John 17:12-23), a union that does not mean uniformity but unity in

variety. The Eucharist is both a symbol and a source of this communion. It is a symbol in as far as we share in the one bread and one cup signifying that we are one body; the body of Christ. It is a source of communion to the extent that it challenges us to promote unity: in it we seek to do the will of God and not ours, and his will is for us to be united; we are to forgive those who hurt us, we strive to exercise charity, and we pray for those who need our prayers.

How is the Eucharist an instrument of unity of the college of priests?

The Eucharist is a source of peace

There are many factors that take away our peace. Some of these we are not responsible for. Some are beyond our control. Natural calamity, the illness and death of a loved one, the needs of our relatives and all people who come to us for help, genuinely or not, the lack of appreciation from people we have helped or from our superiors and coworkers, war; all these disturb our peace of mind, and often we are not in position to do much to change the situation. But sometimes we are responsible for our lack of peace through our actions or omissions or both. Remorse and guilt are normally the result of the wrong we have done or the good we have failed to do, and they remove peace of mind. Christ promised us peace that the world cannot give. He did not promise to remove war or persecution or physical sickness or natural calamity. He does not remove from our lives the inevitable problems of life. In fact he predicted that those who followed him faithfully would have their share of suffering. He himself was not spared sorrow and pain. But in spite of them he had peace in his heart, and this is the peace that he grants. It is peace which prevails even amid suffering. It is the peace that transforms suffering into victory. The only destroyer of Christ's inner peace is sin. But the Eucharist is an antidote to sin. When

we prepare appropriately for it by confessing grave sin – and other sins as well – we get rid of sin. Besides, the penitential aspects of the Eucharist rid us of venial sins. It fortifies us against sin, and challenges to cease from doing evil and learning to do good.

How do we as priests find peace of heart in the Eucharist in spite of all the challenges that we meet?

The Eucharist has effects that are beyond our perception

We offer intercessions after the readings or the homily; we also have intercessions during the Eucharistic Prayer. Usually the priest has a specific Mass intention for a particular person or people. We believe on the basis of Christ's promise, that whatever we ask of the Father in his name we obtain, that those we pray for receive divine favors even without us being aware of it. Of course we know that God answers our prayer in his own time and in the manner that ensures our highest good, but answer he does. We ourselves obtain graces without realizing it, perhaps through the intercessions of many others. We probably would be much worse off than we are without these prayers. It is also important to remember that the Eucharist is in the first place a prayer of Christ to the Father.² The Church unites her voice to that of her spouse who is always heard by the Father.

How seriously do you celebrate Mass intentions and how do seriously do you take those who ask for your prayers?

² *Sacrosanctum Concilium*, no. 7.

It is a source of love

The Eucharist is the source of actions of love and charity in the world. The same Jesus who gives himself to us in the form of bread and wine is the one who identifies himself with those in need in the words: “...*in so far as you did this to one of the least of these brothers of mine, you did it to me*” (Matthew 25:40). If his salvific mission was inseparable from the concern for the material needs of those he preached to, we who hear his word and eat and drink his body and blood cannot delude ourselves that we benefit from this celebration if we ignore all need around us. We have also to remember the words addressed to those on his left: “*go away you accursed... in so far as you neglected to do this to one of the least of these, you neglected to do it to me*” (Matthew 25:45). Authentic celebration of the Eucharist results into charity to the needy. As he inaugurated the Year of the Eucharist (2005), Pope John Paul the Second intended it to be a year in which the Church, inspired by the Eucharist, would commit herself to the social needs in the world today, and this would be the measure of success of the year of the Eucharist:

In response to this hunger of the human heart, Pope John Paul II made an earnest appeal to the Church’s members to use the Year of the Eucharist as an occasion to make a serious commitment to fight the tragedy of hunger, the affliction of illness, the loneliness of the elderly, the hardships of the unemployed and the struggles of immigrants. The actions in response to this appeal will be the measure for judging the authenticity of our Eucharistic celebrations.³

After the end of the Year of the Eucharist all these evils had not been eradicated from the world. Nonetheless, the Eucharist

³ *Synod of Bishops XI, Instrumentum Laboris*, no. 3.

remains a perennial challenge of engagement in social action, and charity remains the measure of authentic celebration of the Eucharist.

It is a Source of Consolation

The Eucharist is a source of support in time of trials and of suffering. Suffering is unavoidable in the life of every human being. But in the Eucharist we find support in Christ's suffering. For the Eucharist is in fact a celebration of Christ's sacrificial suffering. As we recall Christ's words: "this is my body which will be given up for you..." we are also invited to offer the inescapable sufferings in our own lives, so that, together with the much greater suffering of Christ, they may be transformed into merit for us and for others.

Factors that hinder the fruitfulness of the Eucharist

Position of the Eucharist in my scale of values

The saying that you reap where you sow is very true also with regard to the Eucharist. We gain from it to the extent that we invest in it. We do not gain heavenly graces simply by a frequent repetition of a ritual. Our hearts, our faith, our concentration, our reverence, our time; all these must come into play. The story of the woman who washed the feet of Jesus with her tears of gratitude can serve as an illustration. Simon the Pharisee invited Jesus to his house. He served him a meal. But he remained as he was before. The woman who had been forgiven and who wept at Jesus' feet went back totally transformed.

I give time and effort to things that are important in my life. I dedicate less time and effort to things I consider of less importance. Within the many activities including pastoral administration, attending of meetings, personal projects, relatives, etc. the Eucharist might assume a secondary place.

State of our soul

Our faults, however small and insignificant, when unchecked weaken us by degrees and erode our resolutions. They are like a tiny leakage on a water tank. You can see a tank full of water with a very small leakage. It looks insignificant compared to the large volume. But when left to go on, it widens the opening as the rust eats into the metal, and it eventually becomes a major problem. We can grow weary of sacred things. We can lose fervor and get too used to the sacred.

Bigger faults create within us a correspondingly greater sense of guilt. To celebrate Mass with mortal sin replaces love for God with fear and remorse. Because remorse and fear are unpleasant, we either get rid of them correctly through the sacrament of reconciliation or we try to repress them. When we do the latter our fervor may die out all together. We soon slide into laziness with regard to holy things. This laziness also invades our other activities and duties.

Diminution of my faith also erodes my capacity to gain spiritually from the celebration of the daily Eucharist. If I do not believe strongly in the Real Presence of Jesus in the Eucharist, if I consider as legends and myths the biblical stories I read – even though I lack the courage to say that out loud – if do not believe that my prayers are actually answered, then the whole celebration of the Eucharist can become nothing less than a farce.

Inadequate Preparation

I gain from the Eucharist to the extent that I prepare for it. Preparation includes personal prayer, the divine office, going through the readings, reading through the different rites and understanding them, setting up a worthy liturgical environment, furnishing myself with the relevant liturgical books, training the

ministers involved in the liturgy, going to confession when I need it, etc.

We are more inclined to dedicate time to those activities that we find more interesting, unless we consciously exert our will in opposition to our desires. It may be more interesting for me to watch television, or to read newspapers or to sleep or to engage in conversation, than to prepare for the Mass of the next day. All these activities have a place in my life, and I would myself a great disservice if I ignored them. But they have their place, and must not be allowed to supplant my duty and right to nourish my soul. The key issue is that of how I manage my time.

Failure to live by what we know to be right

Those who have ever tried to learn to play a musical instrument know that the ability to play depends almost entirely on practicing. It does not help to accumulate theory, without the rigorous drills. The Lord said that not those who call him Lord, Lord will enter into his kingdom, even when they have eaten with him or performed miracles in his name. He will say that he has never known them. Jesus recognizes us as his own when we do what he commands us, and what we hear daily in the liturgy of the word. We also recognize him in the same way, for he said that the sheep that belong to me listen to my voice. Hearing without doing we are like the person who looks at his image in the mirror and then walks away. It cannot experience the fruits of the Eucharist.

How to Benefit from Daily Celebration of Mass

Prepare the Rite

Consult the *Ordo* on the ceremony to be celebrated. Spare yourself the awkward situation in which you discover within the

celebration of the liturgy that you prepared for the wrong day, or that you ignored a major feast. On this I talk from experience. I have known a number of occasions when I goofed, having prepared the wrong readings. After several such occasions I have learnt always to acquire my own personal *Ordo* at the beginning of the liturgical year, and to make it a point to consult it every time I am going to give a reflection about readings. But even then I am caught every now and then. Find your own way of avoiding preparing the wrong readings.

Prepare the homily

The Reverend Louis J. Cameli wrote a humorous but insightful article in *Church* (Spring 1990) entitled “Six Ways to Preach a Truly Bad Homily.” He begins by saying: “It takes effort to preach a truly bad homily. Poor delivery – mumbling, shouting, monotoning, stammering – can enhance the badness of a homily. But the precious essence of a truly bad homily is content, and composition is the task.” Then he goes on to expound the “six ways” which consist in summary of: 1) moralizing (telling people what to do), 2) saying something nice to offer cheap comfort, 3) getting people “to sign up” or urging them to get involved in some parish activity, 4) telling a tale that has nothing to do with the message and whose purpose is for the preacher to sound interesting, 5) sharing about personal struggles which instead of consoling the congregation only scandalize or stir up pity and 6) repetition of dogmas without explaining or applying them.

All of us by now have our ways of preparing a homily. We do not need to be given a homiletic lesson again. The important thing to emphasize is not how we prepare, but that we prepare.

The people we minister to constantly observe us. They evaluate how we teach, how we relate to other fellow priests, how we relate to the faithful themselves, the kind of visitors we have, our attitude to prayer, to material things, etc. Above all they evaluate

us when we preach. The person who has not prepared well constantly worries about this evaluation. This person worries about how he is performing. But the person who is well prepared is beyond this kind of worry. The only concern is that he has given to others the word of God; the word of life.

Concentrate on what you say

Focus on the words as you speak them. Let them make sense to you. If you are addressing God the Father, be aware that you are speaking to God the Father. If you are speaking to the Son, be attentive to the fact that you are addressing the Son. If you are speaking to the congregation bear that in mind. It is only recently that I realized that most of the time in the Mass we are speaking to God the Father. The only moment we speak to Jesus is at the prayer for peace. This was when I make more concerted effort to pay attention to whom I was speaking with during the liturgy. None of us like to be addressed by someone who has something else altogether on their minds. Do not do that to God or to the congregation.

People who just read a text without paying attention to what it says are often betrayed when they make a glaring mistake and go on without being aware of what they have said. Do not allow such a thing to happen to you. Make use of moments of silence. Pause when necessary, but avoid dragging the liturgy. Do not impose your piety.

Confess

Go to confession whenever you need it and at the earliest possible opportunity. There is joy in being forgiven; a feeling of lightness of a clear conscience which those who receive the sacrament of Reconciliation understand very well. On the other hand, a regular penitent experiences a sensation of being weighed down and burdened; a feeling that something is not right when

he or she goes to communion without prior sacramental confession of serious sins. If this person insists and goes to communion repeatedly against of this voice of conscience while it is possible for the person to receive confession first, the feeling diminishes by degrees. This is unfortunate, for it is the process of killing conscience. Correspondingly, the effects of the Eucharist in the person's life diminish.

The Eucharist is union with Christ who is holy. This union is not possible if we at the same time are united with some sin which we are not willing to give up. We read in the first letter of John 1:8-9: *‘If we say we have no sin in us, we are deceiving ourselves and refusing to admit the truth; but if we acknowledge our sins, then God who is faithful and just will forgive our sins and purify us from everything that is wrong...’*

The Church teaches us to liberate our consciences before participating in the Lord's Supper. We are instructed that:

Anyone who is conscious of grave sin may not celebrate Mass or receive the Body of the Lord without previously having been to sacramental confession, unless there is a grave reason and there is no opportunity to confess; in this case the person is to remember the obligation to make an act of perfect contrition, which includes the resolve to go to confession as soon as possible⁴

Even in this stern requirement, the Church is conscious of pastoral situations in which it may be difficult for a communicant to receive confession of grave sin before celebrating the Eucharist, even if the person may have wanted to. Therefore, there is a qualification to the quoted canon: "...unless there is a grave reason and there is no opportunity to confess..."

⁴ Canon 916

Meditate

Meditation is not easy. There may be some here who find it easy, even a joy; something to look forward to. But it is quite possible that the majority of us do not find it easy. Yet all of us have heard over and over again how important it is to have a regular space for the prayer of meditation and contemplation right from our seminary days. Some may find difficulties simply because they have never had any substantial training in this form of prayer, apart from class information. Some may have tried with little success and given up the practice in preference to other forms of prayer. Some may find the rationalization that meditation and contemplation are for people who lead a less active life; that I am too much involved in pastoral ministry and doing humanitarian work that I have no time to spend on meditation and contemplation. Yet if we are sincere with ourselves we know this is just an excuse. Even Our Lord whose life was so busy he often had no time even to have a meal found time to be alone in silent prayer.

Before we go any further let us share for a while on the question: what is your experience of the prayer of meditation and contemplation...

If I may share my own experience of the prayer of meditation and contemplation, I can tell you that it has been a continuous struggle and it still is. All the seminary training regarding the prayer of meditation and contemplation, all the personal reading, all the retreats and recollection did not really give me a concrete way how to profit by this form of prayer. Or maybe all these together prepared me to appreciate the prayer of meditation. It was one old priest during a summer course in the year 2000 who gave me what I use even today, and what I have come to appreciate very much, even though I lament the times I break off

for long spells before I pick it up again. I think the major difference between the approach of this priest and all those who had persuaded me about the prayer of meditation and contemplation is that while others gave me theoretical knowledge, this priest actually taught his students contemplation by doing it with them.

At this point it is good to make a simple distinction between meditation and contemplation as I understand the two terms. We meditate on something; some subject. It may be a scriptural text, an episode from the gospels, a virtue, etc. With contemplation we do not take any particular subject. We contemplate reality as it comes to us.⁵

It is outside the scope of this module to explain the different forms of the prayer of meditation and contemplation. Many people may have their own favorite form. The point here is to emphasize that however busy we may be in our ministry, however unfruitful this form of prayer has been for us in the past and still is, we need to become convinced of its presence in our life and to create space for it. Time spent in prayer is never time wasted. Contemplation increases our awareness of the world within and around us. It increases our capacity to listen and to love. these are qualities we cannot do without in ministry.

Pray before and after Mass

It is not uncommon to see priests habitually coming into the sacristy at the last minute, breathless and wiping perspiration, with no time for reflection. It is a good habit to set one's time for entry into the church for Mass earlier than the actual time for starting in order to allow for private preparation. "A priest is not to omit dutifully to prepare himself by prayer before the

⁵ Examples of the two forms of prayer can be found in my book *In God's Own Image* Second Edition, 2007 pages 177-184, first edition 2005 pages 139-149.

celebration of the Eucharist, nor afterwards to omit to make thanksgiving to God.”⁶ It is helpful to focus on what one is about to do, to recall the great mysteries one is about to approach. This evokes an attitude of humility and a sense of gratitude towards them. The same effort should be made through the celebration to focus attention on what one is doing, so that the words do not simply flow through the lips as it were. This focus of attention is made more real if the priest recalls that he is required to imitate what he celebrates and to model his life on it.⁷

The practice of spending time in a church before the celebration of Mass is not only beneficial to the celebrant, but also enlightening to the congregation. Obviously it must not be done for the purpose of edifying the on-lookers. It must also be said that in the case of concelebrated Masses concelebrants need this preparation in the same way as the main celebrant does. It is not uncommon on big celebration to see a priest ‘sneaking’ or ‘sliding’ into Mass that has already begun. This is forbidden. “No one is ever to enter into a concelebration or to be admitted as a concelebrant once the Mass has already begun.”⁸

Celebrate The Liturgy of the Hours

As we read in the *General Instruction to the Liturgy of the Hours*, “the Liturgy of the Hours extends the Eucharist to the various hours of the day.”⁹ At the same time it is an excellent preparation for Mass. Already one finds much in it in reference to what is about to be celebrated in the Mass. Moreover the two forms of prayer

⁶ Canon 909.

⁷ *Rite of Ordination of a Priest*, no. 14, 26: “know what you are doing and imitate the mystery you celebrate, make every effort to die to sin and to walk in the new life of Christ...imitate the mystery you celebrate: model your life on the mystery of the Lord’s cross.”

⁸ *General Instruction 2002*, no. 206.

⁹ No. 12. Cf. *Redemptionis Sacramentum*, no. 41.

follow the same liturgical calendar, for instance in the celebration of the liturgical seasons, celebration of the calendar of saints, offices of the dead, etc. Again the scriptural readings are selected in such a way that they complement.¹⁰

In order that the Liturgy of the Hours serve as preparation for Mass it is necessary that one celebrates it before the Eucharist. Thus Lauds precede morning Mass while Vespers precede Mass when celebrated in the evening.

Let go of “the Sin that clings so easily”

In the letter to the Hebrews 12:1 we read: *“With so many witnesses in a great cloud on every side of us, we too, then, should throw off everything that hinders us, especially the sin that clings so easily, and keep running steadily in the race we have started. Let us not lose sight of Jesus, who leads us in our faith and brings it to perfection...”*

We all have gifts and talents; things we do so well and so easily and that others admire us for. But we also have weaknesses that are peculiar to us, flaws we have tried so hard in the past to overcome without success. Sometimes these flaws are imagined, and what we really need is to learn to be patient with ourselves and to accept our limitations. Such flaws can be a channel of grace towards humility. But it can also be that our weaknesses are actual sinful habits that are a stumbling block to God’s grace in our life given through the Eucharist. In such a case what we need is the courage to choose to overcome them no matter what it costs.

¹⁰ “The arrangement for the reading of sacred scripture in the Office of Readings has taken account of both the sacred seasons during which certain books are traditionally read, and the sequence of readings at Mass. The reading of scripture in the Liturgy of the Hours is linked with and completes the reading at Mass; in this way the history of salvation is viewed as a whole. *General Instruction to the Liturgy of the Hours*, 143.

There is a Luganda song that goes: “*Bingi by’olemedde Sitaani kw’ayima akuswaze, mweyambule omusuule wuuno anakuyamba waali.*” There are weaknesses you have refused to part with. These give Satan a grip upon which he gets into your life to disgrace you.

I once heard Msgr. Mbweega preach about the parable of the Ten Bridesmaids. He said that suppose a bridesmaid stocked her lamb with extra oil. But if the container had a very tiny leakage, taking out the oil, the girl would also be foolish if she did not take trouble to stop the leakage. With time the oil would all flow out. Our little faults which we know very well about, but which we are reluctant to overcome are like small holes on our container of oil. With time they drain our treasure away. Moreover, when not checked they can only grow bigger; they can’t diminish or disappear.

Weakness that we have had for years are not easy to get rid of; for habits are “second nature.” But in the verse quoted above the writer gives us a very good tip: not to lose sight of Jesus who leads us in our faith. It is like following a guide in a crowd or maze where the guide alone knows the way. You cannot afford to lose sight of the guide, for then you lose our way. We keep Jesus in sight as long as we never cut the lifeline of prayer.

SOME PRACTICAL GUIDELINES REGARDING MASS

1. In general procession dances, like all other components of the liturgy, should help people to pray. The directive given in the *Directory on Popular Piety and the Liturgy* applies also to procession dance:
2. ...among some peoples, song is instinctively linked with handclapping, rhythmic corporeal movements and even dance. Such are external forms of interior sentiment and are part of popular traditions, especially on occasions such as patronal feasts.

Clearly, such should be genuine expressions of communal prayer and not merely theatrical spectacles. The fact of their prevalence in one area, however, should not be regarded as a reason for their promotion in other areas, especially where they would not be spontaneous.¹¹

3. Where it is customary to have procession dances they can be located at different moments in the liturgy: during the entrance rite, presentation of gifts, post communion and at the end of Mass. However, one needn't have all three procession dances within the same Mass. Generally, one procession dance is sufficient.

4. After the greeting the introduction of the Mass follows. The introduction provides the main celebrant with the opportunity to make the congregation aware of what they are about to celebrate. This he normally does in his own words. Several things can be woven into the introduction. The one who makes the introduction does not have to use them all, but has to choose whichever are more appropriate according to the occasion. They include a commentary on the readings, explanation of the mystery celebrated, intention of the Mass, life of a saint of the day, use of an illustrative story and link between the liturgy of the Word and that of the Eucharist.

5. The introduction of the Mass is not meant to be a mini homily. Nor should it be a full explanation of the readings, which the congregation has not yet heard at this stage. The introduction should be brief; a help to comprehend the message of the readings yet to be heard, or of the Mass celebrated.¹²

¹¹ Congregation for Divine Worship and the Discipline of Sacraments, *Directory on Popular Piety and the Liturgy: Principles and Guidelines*, Catholic Truth Society, 2002, no. 17.

¹² *General Instruction*, no. 31.

6. The penitential act placed at the beginning of Mass has the purpose of preparing all to be ready to celebrate the sacred mysteries. It also serves, together with other penitential parts of the Eucharist, as an antidote, by which we are freed from daily faults and preserved from mortal sin. Even so, it lacks the efficacy of the Sacrament of Penance, and cannot be regarded as a substitute for the Sacrament of Penance in remission of graver sins.¹³

7. Like all prayer, the effectiveness of the penitential act depends on the extent to which it comes from the heart. The short period of silence made before the penitential act is a call to focusing, to concentration of thought, to contemplation of the immensity of the mystery we are about to approach and our own unworthiness aggravated by our sinfulness.

8. The period of silence should not be too prolonged as if to allow room for a full examination of conscience, which is properly made during the sacrament of reconciliation. Rather it is a call to recognition of our unworthiness, and the mercy of God that offers himself to us in spite of that unworthiness. At the same time it should not be too brief as to be pre-empted of its meaning.

9. The rite of sprinkling with holy water can serve as a replacement of the penitential rite. The emphasis in this form of prayer is not on our sinfulness and plea for forgiveness. Rather, it is on recalling our original dignity and vocation. In the waters of baptism all sin was cleansed from us, whether the original sin or personal sins if we had any. We were then claimed as children of God destined to share his everlasting life. And we were adopted in the community of believers. We are now about to be

¹³ Cf. *Redemptionis Sacramentum*, no. 80. See Mark Searle, *Liturgy Made Simple*, 20. See also Daniel P. Grigassy, "Penitential Rite at Mass", in *New Dictionary of Sacramental Theology*, pp. 944-945.

enlightened by the word of life that guides us to that destiny and to be fed with the bread of everlasting life. We are therefore challenged to recall the purity we acquired on the day of our baptism, to shake off whatever holds us back, and in loving gratitude assume the responsibilities imposed on us by Love.

10. Before the Opening Prayer the priest invites the people to pray. All, together with the priest, observe a brief silence so that they may be conscious of the fact that they are in God's presence and may formulate their petitions mentally.

11. Only one opening prayer is to be said at each Mass. Formally provision was granted to add before the single conclusion another prayer from the Mass of profession of men or women religious, prayer for anniversaries of pope and bishop, and for the anniversary of the priest's own ordination, when the rubrics allow this.¹⁴

12. Readings may neither be omitted nor shortened. Nor may they be substituted by non-biblical readings.¹⁵ There are occasions, however, when rubrics permit the omission of a reading, or give option to choose a shorter version of the same reading. At the Easter Vigil or during ritual Masses, for instance, it is permissible to omit some readings. Always such choices are governed by the pastoral good of the people and not personal convenience.

13. Increasingly, the procession of the word is located before the entire Liturgy of the Word (i.e. immediately after the Collect and before the first reading) instead of before the gospel reading

¹⁴ *General Instruction 2002*, no. 54: "There is always only one collect used in a Mass." Cf. *Tres abhinc annos*, no. 4.

¹⁵ "It is ...illicit to omit or to substitute the prescribed biblical readings on one's own initiative, and especially 'to substitute other, non-biblical texts for the readings and Responsorial Psalm, which contain the word of God'" *Redemptionis Sacramentum*, 62. Cf. *General Instruction 2002*, no. 57.

alone, signifying the fact that all the readings, and not just the gospel, are the word of God and are meant for our edification.

14. Once there has been a procession before the Liturgy of the Word, i.e. before the first reading, a second procession before the reading of the gospel seems superfluous. However, this does not mean that the gospel reading may not be welcomed in the customary way e.g. of singing the gospel acclamation.

15. Since the responsorial psalm is a carefully selected biblical text that provides a response to the first reading, it should not be arbitrarily and habitually replaced with a song. When it is replaced, the song should be such as can play the substitutive role of providing a response to the first reading. Pay attention to the instruction:

16. A good lector has to seek to gain the techniques of good reading and not assume that these come to him or her naturally. These skills include volume of voice, speed of reading, confidence, tone of voice, articulation and pronunciation, phrasing and eye contact. They also include adequate preparation, knowledge of the use of public address systems as well as gait and posture. Each of these skills is expounded below.

17. The reader should be loud enough to be heard by the entire congregation. His projection should be made in particular towards those that are furthest from the lectern and those that may have difficulty in hearing. It is very easy to assume that one is loud enough if one does not check one's loudness with listeners at the back pews.

18. Even the soft-spoken must make an effort to be heard. If in spite of effort made one's voice does not carry enough, this is an indication that a person is not fit to read to this particular congregation, and ought to be replaced. For the proclaimed word of God is meant to be heard.

19. At the same time one's volume should not be too loud to be irritating to the listeners. This is particularly the case in very small communities. A person should regulate the voice according to the size of the church or the congregation if it does not fill the church.

20. Reading can be fast or slow. Nearly always the tendency is to be too fast. Fast reading, even when understood, is always unsatisfactory. Words, phrases and sentences are not given the chance to sink any depth into people's hearts. However, it is also possible to exaggerate the slowness of reading. Particularly when one has a long reading to go through the speed should be moderate, not so boringly slow.

21. The reader must seek to pronounce every word clearly, putting the stresses in the proper place. A well-articulated word is the result of a deliberate effort to produce a clear sound of the vowels and consonants. We must move our tongue and our lips to shape the sounds as clearly as possible. People should not be left guessing at what is the precise word we read. It is better to exaggerate a little with articulation than to under-articulate in public reading.

22. Words in any particular language can have a different meaning, depending on how they are pronounced. For this reason it is always helpful to go through the reading ahead of time and understand the meaning of every phrase. This enables the reader to put the appropriate pronunciation to each phrase read.

23. Even a good reader could be hampered by the improper use of a microphone. The best way to check one's use of the system is to practice before hand with someone or some people listening from different places in the church and giving feedback on the performance.

24. Other things to consider is the regulation of the voice to march the public address system. Sometimes people may trust too much to the microphone and lower their voice to the extent that even with it they are not clearly heard. On the other hand shouting in the microphone may be irritating to the people who hear you. Talking too close into the microphone may give "Ps" an explosive sound, while keeping the microphone too far may reduce its effectiveness.

25. Before using the microphone one should avoid the irritating habit of tapping on it or blowing in it to "test" even when this is not called for. Again moving the microphone about can create a lot of unwanted noise. Where possible first switch the microphone off before transferring or adjusting it.

26. Although it is not forbidden, it may not be necessary to announce chapter and verse, in Catholic reading. Usually the congregation is not prepared to note these down as they are read out, so it is unnecessary to read them. Announce the source of the biblical text only when you know that the congregation, or at least part of it, benefits from this knowledge. Otherwise, go straight to the reading.

27. Since by tradition the reading of scripture during the liturgy is a ministerial rather than a presidential function, it is proper that as a rule a deacon or, in his absence, a priest other than the one presiding reads the gospel.¹⁶ However, in the absence of a deacon and other priest concelebrants the main celebrant reads the gospel himself.

28. Effective pastors know how to exploit every suitable occasion (conferences, catechesis meetings, workshops, Small Christian Communities, retreats and recollections, support groups, lay Christian associations, RCIA, etc) by inviting lay ministers who

¹⁶ *General Introduction to the Lectionary for Mass* 49: *General Instruction* 2002, no. 59.

are experts in one field or another to talk to the Christian community about their field of expertise that has some bearing to the life of the Christian community. Often it is better that such experts or experienced lay members address the community than that the priest does, even when he too is knowledgeable in the field.

29. On big occasions with many dignitaries attending, it does not seem appropriate to begin the proclamation with an observation of lengthy and comprehensive protocol. The homily needs to be distinguished from a formal speech, for before God we are all brothers and sisters.

30. Five possible moments of silence are indicated in the course of the Liturgy of the Word: 1) before the readings are taken, 2) after the first reading,¹⁷ 3) after the second reading,¹⁸ 4) after the gospel reading, if there is no homily or reflection, and 5) after the homily, as a help to reflection and assimilation of the message expounded.¹⁹

31. The Creed is one of those parts that are to be taken by the whole congregation and that foster active participation. It is to be sung or said by the priest together with the people on Sundays and Solemnities. It may be said also at particular celebrations of a more solemn character.

32. Because it is a profession of faith, the Credo is best sung by all or else sung in a manner that allows the congregation's proper participation. This may be for instance when the people alternate with the choir.²⁰

¹⁷ *General Instruction 2002*, no. 128.

¹⁸ *General Instruction 2002*, no. 130.

¹⁹ *General Instruction 2002*, no. 66.

²⁰ *Musica Sacram*, no. 34. Cf. *General Instruction 2002*, no. 68.

33. Although in some places the recitation of the Creed is the exception rather than the rule, “it is usually preferable that the Creed be spoken in a declamatory fashion rather than sung. If it is sung it might more effectively take the form of a simple music declamation rather than an extensive and involved musical structure.”²¹

34. When the Creed is recited or sung the text should indeed be a profession of faith, not some pious text close to the Creed. The song “I believe in God the Father, I believe in God the Son...” found in *We Pray and Sing to the Lord* is a beautiful hymn that contains elements of the profession of faith and that can be used with profit in the liturgy. However, its content shows that it is not just an artistic rearrangement of the Creed, but a totally different song that is better not used as a substitute of the Creed.

35. In the Prayer of the faithful we ask God *for something*, we ask *for the whole world and for ourselves*, and we ask *as the whole assembly*. In other words, we should not confuse the prayers of the faithful with thanksgiving prayer for instance; we should not make them to focus too much on our needs at the exclusion of the needs of the wider Church or the other way round; and we should as much as possible avoid formulations that are too individualistic as if we were praying alone and not in community.

36. It is for the priest celebrant to direct this prayer from the chair. He himself begins it with a brief introduction, by which he invites the faithful to pray, and likewise he concludes it with a prayer.

37. The words of the introduction given by the principle celebrant are addressed to the people and not to God. They are an invitation to prayer, not a prayer itself. They should be brief. They may refer to the liturgical season, or feast or mystery

²¹ *Music in Catholic Worship*, 37-38.

celebrated, and connect this with the prayers that follow. In fact for a good reason the introductory words may be omitted all together.²²

38. Unlike the introduction which is addressed to the people, the conclusion is addressed to God – normally God the Father through Christ the Lord. The prayer should be in the form of a conclusion, and not another intention offered by the main celebrant.

39. In some areas it is customary to invoke the intercession of Our Lady at the end of the General Intercessions. But it does not seem appropriate that the Hail Mary serves as a substitute of the concluding prayer. Mary's intercession is very powerful but it does not substitute Christ as the Mediator between God and humanity.

40. A deacon, a reader, a cantor or one of the lay faithful may present the General Intercessions.²³ At Masses with Confirmation or First Holy Communion the neophytes who have been raised to the dignity of the royal priesthood should be given a chance to present the General Intercessions.²⁴ At Masses for children the children should be encouraged to present the intentions,²⁵ even though the preparation of the intention may be made by an adult.

41. Whoever presents the intentions should strive to be loud and clear so that the rest of the congregation may hear them.

42. Furthermore, prayers of the faithful should be reasonably short, in order to give the opportunity to as many people as possible to present theirs.

²² *General Intercessions* 7, DOL 239, no. 1897.

²³ *General Instruction* 2002, no. 71.

²⁴ *Rite of Christian Initiation of Adults*, no. 36.

²⁵ *Directory for Masses with Children*, no. 22.

43. The one who resents the intention does just that: presents the intention, and not pray on behalf of the assembly. Then he or she invites the congregation to prayer after they have heard the intention for which they are going to pray.

44. The members of the congregation listen to the intention, adapt it as their own, place themselves mentally in the presence of the loving God, and, at the invitation of the one who introduced the intention, together present it to God. The real moment of prayers in the response of the community, and not in the presentation of the intention by the individual.

45. It is strongly favored that the people receive particles consecrated at the Mass in which they participate. Moreover, care should be taken to renew the particles in the tabernacle at least every two weeks, preferably more frequently.

46. The wine used for the Eucharist is natural grape wine.²⁶ Only wine authorized by the competent authority should be used. Usually this wine is labeled as “altar wine.” However, sometimes even labels can be deceptive, for they are easy to duplicate. Some commercial wines may not be made out of grape fruit, or may be mixed with some other substances.

47. The First Eucharistic Prayer may be used on any occasion. However, it is more appropriate for some occasions more than for others. For instance it is suited on feasts of apostles since their names are mentioned in it. The same applies to the celebration of the memorial of the saints of the early Church whose names are mentioned in this prayer e.g. (Agatha, Lucy, Perpetual, Cecilia, Anastanzia, Kosmas and Damian). This prayer also has insertions for Christmas, Easter Octave, Epiphany, Easter octave, Ascension, and Pentecost.

²⁶ Cf. *Redemptionis Sacramentum*, no. 50. Regarding the gravity of substituting the wine with some other drink cf. *Redemptionis Sacramentum* no. 173.

48. The Second Eucharistic Prayer²⁷ is the shortest of the four traditional prayers. It has a preface of its own, but it may nevertheless be used with other prefaces. Pastors should avoid the indolence of forgetting about all other Eucharistic Prayers and of using the second prayer almost exclusively.

49. The Third Eucharistic Prayer, like the first one, has no preface of its own and can be used with any preface. It is most suitable on Sundays or Feast Days because of its medium length. This prayer also has a special formula for a dead person, to be inserted in the place indicated by the rubrics.

50. The Fourth Eucharistic Prayer is inseparable from its preface because it gives a conspectus of the whole history of salvation. To this effect the *Consilium* added a note:

51. In our view it is very important pastorally that the faithful from time to time hear this kind of orderly and complete summary of the history of salvation; it can serve as a general framework within which they can later locate the many details of this history as they hear them on other occasions.²⁸

52. The two Eucharistic Prayers having prefaces of their own (second and fourth) may retain their prefaces even when the Mass would otherwise have the seasonal preface. This is time of Advent or Lent for instance. One has to make a distinction here between a “proper” and “seasonal” preface.

53. At the end of the Eucharistic Prayer, the priest takes the paten with the host and the chalice and elevates them both while alone singing or saying the doxology, *Through him*. At the end the people make the acclamation, *Amen*.²⁹

²⁷ Inspired by the Anaphora of St. Hippolytus (from the beginning of the 3rd century). Anton Hänggi and Irmgard Pahl, *Præx Eucharistica*,: p. 80-81.

²⁸ *Au cours des derniers mois*, DOL 244, no. 1957b.

²⁹ *General Instruction 2002*, no. 151.

54. When the Our Father is sung, the singing should be such that it does not muffle or distort it so as to make it unrecognizable as the Lord's Prayer.

55. "The concelebrants who are nearer the principle celebrant receive the sign of peace from him before the deacon does."³⁰

56. It is appropriate that each one gives the sign of peace only to those who are nearest and in a sober manner. The priest may give the sign of peace to the ministers but always remains within the sanctuary, so as not to disturb the celebration. He does likewise if for a just reason he wishes to extend the sign of peace to some few of the faithful...³¹

57. "Commingling" designates the gesture of breaking a piece of the consecrated host by the main celebrant, and dropping it into the consecrated wine, while saying the words "may this mingling of the body and blood of Jesus Christ bring eternal life to us who receive it".

58. "The priest breaks the Bread and puts a piece of the host into the chalice to signify the unity of Body and Blood of the Lord in the work of salvation, namely, of the living and glorious Body of Jesus Christ..."³²

59. It is not required for the main celebrant to make a sign of the cross over the chalice as he does this.

60. A priest must communicate at the altar at the moment laid down by the Missal each time he celebrates Holy Mass, and the concelebrants must communicate before they proceed with the distribution of Holy Communion. The priest celebrant or a

³⁰ *General Instruction 2002*, no. 239.

³¹ *Redemptionis Sacramentum*, 72.

³² *General Instruction 2002*, no. 83.

concelebrant is never to wait until the people's communion is concluded before receiving communion himself.³³

61. It is charitable and a sign of good manners to wipe the chalice at the spot from which one has communicated, for the convenience of the next communicant. The purificator should not then be used to wipe one's mouth like a personal handkerchief, especially when other concelebrants follow.

62. It is to be noted that if the priest or deacon hands the sacred host or chalice to the concelebrants, he says nothing; that is to say, he does not pronounce the words 'The Body of Christ' or 'The Blood of Christ'.³⁴

63. The more complete form of participation in the Mass by which the faithful, after the priest's communion, receive the Lord's body from the same sacrifice, is strongly endorsed.³⁵

64. It is desirable that the presider has the first prerogative in giving out communion, in his capacity of representing Christ who took bread and gave it to his disciples.³⁶ Therefore, he should avoid entirely delegating the task of giving communion to others such as concelebrants, deacons, acolytes, Eucharistic ministers or catechists, unless there is a good reason such as ill health, or a severe cold. However, he can be assisted by any of these.

65. Unconsecrated hosts may not be distributed by dipping them into consecrated wine, even with the explanation that the faithful take the blood of Christ. Such a practice carries with it the danger

³³ *Redemptionis Sacramentum*, no. 97.

³⁴ *Redemptionis Sacramentum*, no. 98.

³⁵ *Sacrosanctum Concilium*, no. 55.

³⁶ *Eucharisticum Mysterium*, 31; *Redemptionis Sacramentum*, no. 88. Cf. Diocese of Jinja, *Parish Pastoral Policies and Guideline*, no. 4.2.3.f.

of causing confusion among Christ's faithful concerning the Eucharistic doctrine of the Church.³⁷

66. Catholic ministers may lawfully administer the sacraments only to catholic members of Christ's faithful, who equally may lawfully receive them only from catholic ministers... (Canon 844 paragraph 1).

67. It is permissible for the faithful to receive communion in the hands or on the mouth, kneeling or standing, according to what they prefer. The minister may refrain from giving communion in the hands only when he judges that there is a risk of profanation.³⁸

68. "A lay member of Christ's faithful who has already received the Most Holy Eucharist may receive it again on the same day only within a Eucharistic celebration in which he or she is participating, with due regard for the prescription of can. 921 par. 2."³⁹

69. It is not required that the main celebrant, or whoever else reposes the Blessed Sacrament into the tabernacle, genuflects at the altar before taking it in his hands, as many in fact do. At the launching of the reform of the Second Vatican Council six genuflections by the main celebrant were prescribed, and all other

³⁷ Cf. *Redemptionis Sacramentum*, no. 96. "...the word of the Lord was addressed to the prophet Haggai as follows, "The Lord Sabaoth says this: Ask the priests for a decision on this question, "If a man carries consecrated meat in the fold of his gown and with this fold touches bread, broth, wine, or food of any kind, does such food become holy?" The priests answered, 'No, it does not...' (Haggai 2:12).

³⁸ Cf. *Redemptionis Sacramentum*, no. 90-92

³⁹ *Redemptionis Sacramentum*, no. 95. Cf. Can 917. (It is not quite clear in this directive and in the canon quoted, what "participation" means; whether it means attendance of Mass in which case a lay member who attends two Masses may receive communion in both, or whether it means taking an active part, say conducting, serving or taking a reading).

genuflections were to be omitted. These were: a) on going to or leaving the altar if there is a tabernacle containing the Blessed Sacrament (two); b) after elevating the host and the chalice (two); c) after the doxology at the end of the canon;⁴⁰ d) at communion, before the words ‘this is the Lamb of God...’; e) after the communion of the faithful, when he [the main celebrant] has placed the remaining hosts in the tabernacle.⁴¹

70. “When the distribution of Communion is finished, as circumstances suggest, the priest and faithful spend some time praying privately. If desired, a psalm or other canticle of praise or a hymn may also be sung by the entire congregation.”⁴²

71. The concluding rite which follows below is omitted if a liturgical ceremony such as Eucharistic Benediction is to follow immediately after, or during a funeral Mass where the Final Commendation follows the Eucharistic celebration.

72. If there are announcements they are placed after the prayer after communion and before the final blessing. The use of a parish bulletin, where affordable, helps reduce the number of announcements to be made. It also has the advantage of reminding those who cannot retain all the announcements in the head, particularly those that include dates and figures.

73. Ideally the announcements should be after the Concluding Prayer since they are not part of the act of worship.

74. Preferably the announcements should not be made at the ambo, as this is reserved for the proclamation of the Word. There could be a smaller lectern for this purpose. But again audibility must not be sacrificed for liturgical correctness. If the

⁴⁰ Although this has come into disuse over time.

⁴¹ *Tres abhinc annos*, no. 7.

⁴² *General Instruction 2002*, no. 88.

only available microphone is to be found at the lectern, announcements might have to be made there.

75. Speeches should as much as possible be minimized at liturgical function. But if they must be made, it is better to give them at the time of announcements, either before or after. As far as possible the one in charge must avoid making the celebration of the Eucharist a forum for political propaganda.

76. Care must be taken specially to pay attention to the feelings of members of the congregation who do not espouse the political inclination of the speaker.

77. The pastor has always to remember that, he guides God's people – all God's people – also in political matters by pointing to the basic values of the gospel which should guide the conduct of society; but that he does not publicly take one political stand against another, to the alienation of part of the flock.

78. For a just pastoral need, priests may celebrate twice or even three times a day, especially on Sundays and Holy Days of obligation. However, priests who say more than one Mass a day may accept or retain only one Mass offering or stipend except on Christmas day.⁴³

79. The parish priest makes a formal request to the bishop for the person to receive this faculty and the bishop at an appropriate occasion installs the extra-ordinary minister of the Eucharist.

80. It is only the parish priest who can request that this faculty is given and he can also revoke it when need be and will inform the bishop accordingly.

81. Before requesting the bishop to grant this faculty the parish priest must ensure that the aspiring minister has received the

⁴³ *Guidelines for Priests (Draft) in Jinja Diocese, p. 7.*

appropriate training according to the preparation approved by the diocese.

82. The competent minister of the sacrament of penance is a priest who has the faculty to absolve in accordance with canon law.⁴⁴ All priests, however, even though not approved to hear confession, absolve validly and licitly all penitents who are in danger of death, and in the absence of a priest with the faculty.

83. Priests should always be willing and ready and make themselves available for those of the faithful who make a reasonable request to give them the sacrament of penance. Parish priests should let people know the times when priests will be available for confession.⁴⁵

84. The duties of the pastors in the ministry of reconciliation also include availing confessors, as well as regular time for the sacrament of reconciliation,⁴⁶ informing people of the obligation to confess mortal sins before communion,⁴⁷ organisation and

⁴⁴ This faculty must be received from his bishop, for “Only the local Ordinary is competent to give to any priests whomsoever the faculty to hear the confessions of any whomsoever of the faithful...” Can. 969 §1.

⁴⁵ *Cf. Presbyterorum Ordinis*, 13: [Priests] are united with the intention and charity of Christ when they administer the sacraments. They do this in a special way when they show themselves to be always available to administer the sacrament of Penance whenever it is reasonably requested by the faithful.”

⁴⁶ “Local Ordinaries and priests, to the extent that it applies to them, have a serious obligation in conscience to make sure that there is not a scarcity of confessors because some priests neglect this important ministry, involving themselves rather in secular concerns or in less important ministries, especially when these could be provided by deacons or qualified lay people. DOL, p. 950 no. IV

⁴⁷ “Priests are to instruct the faithful that they are forbidden, if they are burdened with mortal sin and there are sufficient confessors available, to put off by design or neglect fulfilling the obligation of individual confession in expectation of an occasion when a general absolution will be given. DOL, p. 950 no. VIII

celebration of penitential services⁴⁸ and not restricting confession to grave sins only.⁴⁹

85. The season of Lent is most appropriate for celebrating the sacrament of penance. Already on Ash Wednesday the people of God has heard the solemn invitation ‘Turn away from sin and believe the good news’. It is therefore fitting to have several penitential celebrations during Lent.

86. General absolution is allowed only in the cases stipulated in canon 961.⁵⁰ Beyond that priests ought to follow the directives of the particular Ordinary or inform him of situations that demanded extra-ordinary decisions.

⁴⁸ “The faithful should receive thorough instruction that liturgical celebrations and communal penitential services are extremely useful as a preparation for a more beneficial confession and for amending their life. But care must be taken against confusing such celebrations or services with sacramental confession and absolution.” DOL, p. 950 no. X

⁴⁹ “On the subject of frequent, “devotional” confession, priests are not to dare to discourage the faithful from this practice. On the contrary, they are to extol its great benefits for the Christian life, and to make it clear that they are always ready to hear such confessions whenever the faithful reasonably request. What must be absolutely avoided is the restriction of individual confession to mortal sin alone. That would deprive the faithful of an important effect of confession and would injure the good name of those who receive the sacrament individually. DOL, p. 950 no. XII

⁵⁰ “General absolution, without prior individual confession, cannot be given to a number of penitents together, unless: 1) danger of death threatens and there is not time for the priest or priests to hear the confessions of the individual penitents; 2) there exists a grave necessity, that is, given the number of penitents, there are not enough confessors available properly to hear the individual confessions within an appropriate time, so that without fault of their own the penitents are deprived of the sacramental grace or of holy communion for a lengthy period of time. Sufficient necessity is not, however, considered to exist when confessors cannot be available merely because of a great gathering of penitents, such as can occur on some major feast day or pilgrimage.”

87. When burial cannot be postponed beyond a day of which funeral Masses are forbidden in the *Ordo*, the minister carries out a funeral service and then arranges to have a requiem Mass on an acceptable day. Care should be taken to explain to the people the reason for this action.

88. Baptized children who have not yet reached the age of reason are entitled to a Christian funeral. However, the focus is not on praying for the child, for, being innocent, it does not require God's forgiveness. The focus is on consolation of the bereaved family and all those in sorrow.

89. As far as funeral rites are concerned, catechumens are to be reckoned among Christ's faithful.⁵¹

90. Non-baptized children of Catholic may be allowed a Christian funeral by the bishop with the appropriate prayers given in the *Order of Christian Funerals*, provided their parents had intended to have them baptized.⁵²

⁵¹ Canon 1183 par. 1.

⁵² Cf. Canon 1183, par. 2.

Résumé

Prayer

Introduction

Liturgy is a daily experience of the priest

We studied it for years in the seminary

We say Mass every day

We perform different sacraments

What more do we need to know?

Precisely due to that there is danger of routine

The purpose of the module is

To evaluate our celebration of the liturgy

To examine ways of evoking enthusiasm

To dispose self more to God's grace

To be transformed in order to transform

This explains the choice of title

Hearts set burning by the word

Recognizing Christ at fracture

Going out full of zeal to share

Of necessity we need to be selective

Focus on the Eucharist

Will include Divine Office

Also include Reconciliation

As well as personal prayer

This is the procedure

Auto-test to discover where we are

Biblical texts to reflect on the ideal

Examining factors that hinder the ideal

Selected discussions on our experience

Input on correction of common errors

Questions are welcome at every stage

Questionnaire (See above)

Discussion

What are the benefits to you of daily celebration of Mass? In what ways is your celebration beneficial to others?

What are indications that