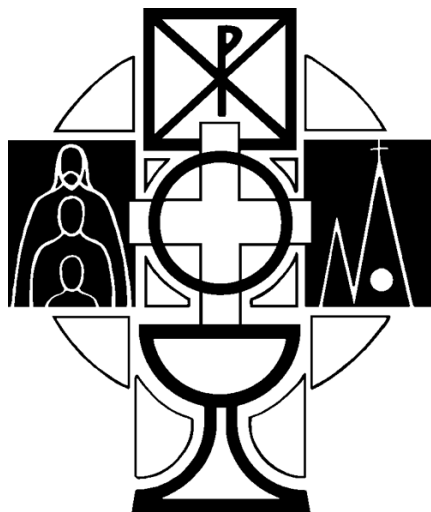


LITURGY AND CONSECRATED LIFE

Spi 52

Workshop for the Little Sisters of St. Francis
In the Scholasticate



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LITURGY IN GENERAL

QUESTIONNAIRE

What do you expect to learn from this workshop?

.....
.....
.....
.....

Have you ever had a formal course in liturgy? Yes..... No..... If yes, how long? Name the topics you studied

.....
.....
.....

What in your opinion is liturgy about? Name activities of the Church that fall under the category "liturgy

.....
.....
.....
.....

WHAT IS LITURGY?

Definition

Liturgy is the celebration of God's redeeming love in Jesus Christ by the power of the Holy Spirit taking place in the Church

Liturgy is celebration

- { An act of joy, of **salvation**, whatever the occasion
- { Even in bereavement we look to hope
- { Even in sickness we look to the cross

Liturgy is celebration of the Love of God the Father

- { God so loved the world...
- { Our acts of worship are a response to that love
- { God always initiates, human beings respond
- { So, liturgy leads us to the Father

- { The Father sent the Son for our salvation
- { The Son always obeyed the Father
- { The Son became
 - { Mediator and High priest
 - { Victim
 - { The Altar
- { Liturgical prayer usually addressed to Father
- { We add our little sacrifice to the perfect victim

Liturgy is a celebration of the Son's Paschal Mystery

- { The Son offered his life for our redemption
- { Paschal mystery = Christ's passion, death, resurrection
- { Every liturgical activity has to something to do with this
 - { Every Sunday we celebrate Paschal Mystery
 - { Easter Triduum is fulcrum of all liturgy
 - { The Eucharist is the greatest of all Christian prayer
 - { All sacraments derive from Paschal Mystery
 - { Other liturgical activities also relate to it
 - { We recall saints as triumphant in Christ
 - { Popular devotions and Sacramentals

Liturgy is made effective by the Holy Spirit

- { The Holy Spirit was there in God's creating
- { He came over Mary and she conceived
- { He was there at the baptism of Jesus
- { Christ promised the Holy Spirit as guide and helper
- { The Church was born on the day of Pentecost
- { He makes effective every liturgical act, e.g.
 - { We are baptized in the Spirit (Chrism)
 - { At Mass the Spirit transforms the gifts
 - { We receive the Spirit at confirmation
 - { At Ordination the Spirit is invoked
 - { We are forgiven in the Spirit
 - { In the Divine Office the Spirit helps us pray

These three aspects indicate that God is at the centre of liturgy

- { What this means:
 - { Authentic liturgy must focus on God
 - { Listening to God is a key element of liturgy
 - { Liturgical prayer sends worshipers to a mission
 - { In liturgy we need to concentrate and to be reverent
 - { Our life should conform to our worship
 - { *Law of prayer is the law of faith and law of life*
- { Detraction from this principal implies
 - { Familiarity and routine
 - { Nervousness
 - { Conceit and performance
 - { Professing what we do not carry out

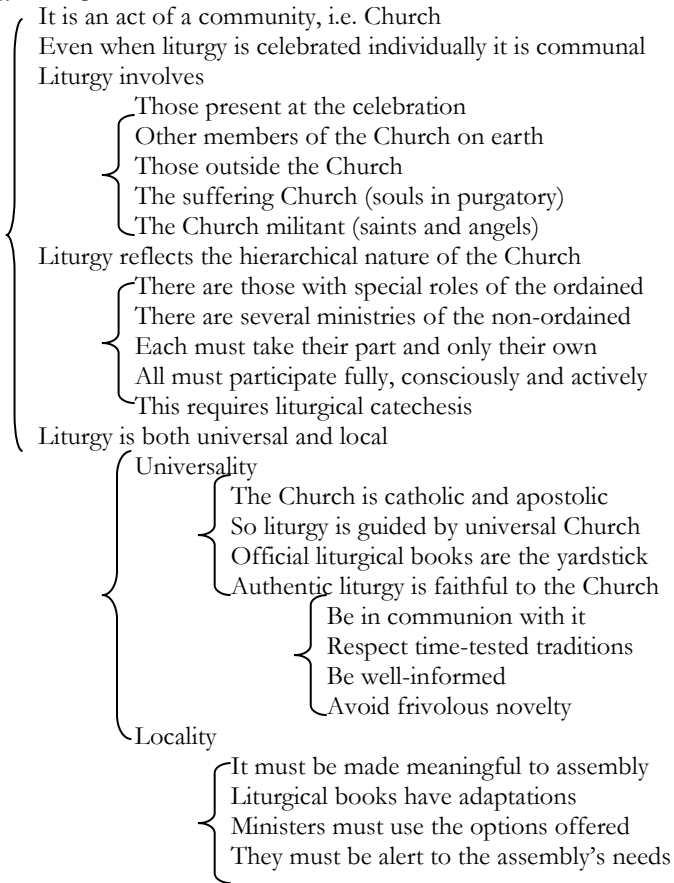
Liturgy is of a pilgrim people

- { This is because it unites us to the eternal God
- { Its ultimate purpose is that we attain our salvation
- { In it we are constantly reminded of our lasting home
 - { Liturgical year begins and ends with last things
 - { The Eucharist is the new and everlasting covenant
 - { Liturgy is a foretaste of the heavenly liturgy SC 8

Liturgy must be marked by "Noble Simplicity"

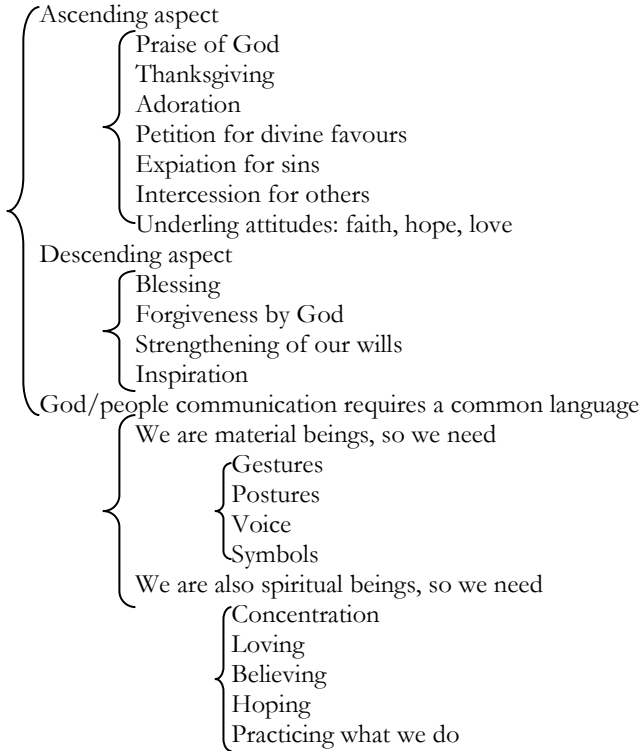
- { Whatever is used should be dignified: God deserves the best
- { But also avoid the pompous, the superfluous, God is simple

Liturgy takes place in the Church



Dimensions of Liturgy: Vertical Dimension

The vertical dimension has two aspects, ascending and descending



Horizontal Dimension

Liturgy involves the entire community of believers

- { Church militant (those on earth)
- Non-Catholics for whom we pray
- Church triumphant
 - { We invoke the saints to intercede for us
 - { We ask the angels to intercede and protect us
- { The horizontal dimension is realized in the gathered assembly
- { This dimension must also follow certain regulations
 - { Liturgical year schedules liturgical activities
 - { Liturgical books ensure communal prayer
 - { We follow certain order in our worship activities
 - { There is a hierarchy of ministries with specific tasks
 - { We sing in harmony
 - { We listen to each other during communal prayer
 - { We are guided by established regulations or rubrics

COMPONENTS OF THE LITURGY

The major components of the liturgy are

- { The Eucharist and other Sacraments
- { The Liturgy of the Hours
- { Liturgical Year
- { Liturgical music, Liturgical art and furnishings
- { Sacramentals e.g.
 - { Non-material
 - { Blessings
 - { Dedications
 - { Consecrations
 - { Installation of liturgical ministers
 - { Funerals
 - { Material
 - { Rosaries
 - { Scapulars
 - { Holy water, ashes, palms, oils, etc.
- { Some Popular devotions may be incorporated into liturgy
 - { Way of the Cross on Good Friday
 - { Adoration on Holy Thursday
 - { Benediction
 - { These must be regulated to complement liturgy

Components or “Tools of the Liturgy”:

- { The Liturgical Environment
- { Vessels and other Sacred Objects
- { Linens and Vestments
- { Liturgical Colors
- { Liturgical Books
- { Ceremonial Actions

THE LITURGICAL ENVIRONMENT

- { In general the environment in which liturgy is conducted
 - { Should help worshipers to focus attention
 - { That is, it should not distract them
 - { It should be dignified and worthy of divine worship
 - { Should have reminders of the action of worship
 - { But these should not be too many or duplicated
 - { Should cater for other human needs
 - { Breathing (should be well-aired)
 - { Seeing: there should be enough light
 - { Hearing: reduce echo, use microphones
 - { Movement: not too crowded
 - { There should be toilet facilities in the vicinity
 - { Pews should be dusted
 - { Provision for kneeling helps the act of worship
- { Some individual items
 - { The sanctuary is for those who have a leading role
 - { The ambo is for the liturgical readings and preaching
 - { It is as dignified as the altar
 - { It is not for making of announcements
 - { It should have enough light for the reader
- { There should be a crucifix in the sanctuary visible to people
- { Where a cross is placed at the altar it faces the people

The altar

The altar is the place where the sacrifice of the Lord is re-enacted

- { At best it should be dedicated, not for other profane use
- { Only essentials should be placed at the altar
 - { Chalice and ciboria
 - { Missal
- { Flowers are best put besides it, not on top of it
- { Flowers should best be natural and not artificial
- { Altar candles can also have their stands, besides the altar
- { cruet should best be on a credence table
- { Ideally microphones should be those that don't stick out

The Tabernacle

- { Should be of solid, non-transparent material
- { It should be kept clean, dry, with a corporal inside
- { Its veiling
 - { Is a sign of the presence of the Lord. Cf. Exodus
 - { may be modified to reveal embroidery
 - { Is never omitted except starting of Easter Triduum
 - { It can be sign of liturgical Colour, but not black
- { Tabernacle light
 - { Symbol of permanent presence of Christ
 - { Its location
 - { On a wall close by
 - { On a stand
 - { Hanging from the ceiling
 - { Never on top or in front of tabernacle
- { Location of the tabernacle
 - { In a dignified place of the Church
 - { It should be conspicuous
 - { It should be suitably adorned e.g. with flowers
 - { It should be conducive to prayer
 - { It is permissible to have a tabernacle chapel

The sacristy

- { It should have a cross for the celebrants to bow to
- { It may have a bell to announce entrance of celebrants
- { There should be safe custody of the tabernacle key in sacristy
- { There should be provision for washing before celebration

VESSELS AND VESTMENTS

Whatever is used should be of good quality
They should be maintained immaculately clean
Made of material that does not easily break or deteriorate
Chalices and patens are the most sacred of vessels
 { In them the wine and bread are transformed
 { They should be truly beautiful
The ciborium is used to store the Blessed Eucharist
 { It should have an air-tight lead
 { Wooden ciboria usually are not air-tight
The pyx is used to transport the Eucharist to the sick
 { It is best kept in a close bag
 { May be carried worn around the neck
The monstrance
 { Should give prominence to the sacrament
 { It should be covered when out of use
 { It should be kept well, it is an expensive thing
Oil vessels should be clearly marked to indicate different oils
Old oils are usually burnt before Chrism Mass
Cruets are best made of transparent material
 { So that the water and wine are distinguishable
 { Alternatively they are clearly marked
 { Metal cruets may corrode when in touch with wine
There should be a water container at the tabernacle
 { Next to it there should be finger towel for wiping
 { The water should be constantly changed
The thurible should not be filled with fire to the brim
 { The thurible is the vessel, thurifer is the person
 { The thurible and incense boat should be cleaned
Procession candles are not the altar candles
 { They remain burning through the Mass
 { The wax containers should be large enough
A missal stand or cushion should be provided for celebrant
Communion plates are used to give due dignity to sacrament

LINENS AND VESTMENTS

All linens should be kept clean, ironed, spotless

Old linens should be replaced

A good supply of linens should be available

The Corporal

{ Is a symbol of the shroud that covered Christ

{ It holds any fallen fragments from consecrated host

{ It can be starched for easy folding

{ It should be ironed to fold on one side alone

The pall is practical against flies falling in chalice

The finger towel

Should be of absorbent material

Sometimes it is better to use an actual small towel

The Purificator

{ Is used to wipe the chalice and to clean it afterwards

{ Best use cotton material

{ It is white, and not overly adorned

{ It should be distinguishable from a finger towel

{ Usually the finger towel is folded as a V

{ The Purificator is folded as an M

The liturgical vestments distinguish the different roles

Emphasis is to be placed on quality of material

{ Not abundance of ornamentation

{ They should also be replaced when old

The amice saves from washing albs too frequently

The alb should cover the ankle and wrists

It should also cover the ordinary clothes

When the cincture is used, the alb should be longer than usual

The embroidery is preferably one with some symbolism

The cincture

{ Is helpful where the alb is too long

{ It also helps to hold the stole in place

The chasuble is best worn over the stole

{ Insist on quality material for chasubles

{ Images and pictures should depict sacred art

{ The Humeral veil for benediction is white

LITURGICAL COLORS

Colors remind us of the mystery celebrated

They give us a sense of progression through the liturgical year

White is used for

Solemnities and feasts of our Lord and our Lady

Christmas and Easter Season

Solemnities, feasts and memorials of saints not martyrs

For benediction, regardless of current liturgical season

It can be substituted

{ With gold or silver

{ In Masses of Our Lady it can be adorned with blue

At funerals

{ It may be used in place of purple

{ In this case it symbolizes the hope of resurrection

{ But it should be simple and not festive

Red is used

{ On Pentecost, Palm Sunday and Good Friday

{ For votive Masses of the Holy Spirit and Precious Blood

{ For feasts of apostles and evangelists apart from John

{ It symbolizes blood of martyrs, fire of the Holy Spirit

Green is used during Ordinary Time of the year, symbolized growth

Violet or purple is used

{ For Lent and Advent as a symbol of penance

{ It is also used in Masses for the dead

Rose is rarely used today

{ May be used on 3rd Sunday of Advent or 4th Sunday of Lent

{ It is a reminder that the penitential seasons are joyful seasons

Choir dress can mean special color for liturgy in a congregation

When in doubt always consult the Ordo

Where there alternatives it is the main celebrant to decide

In general

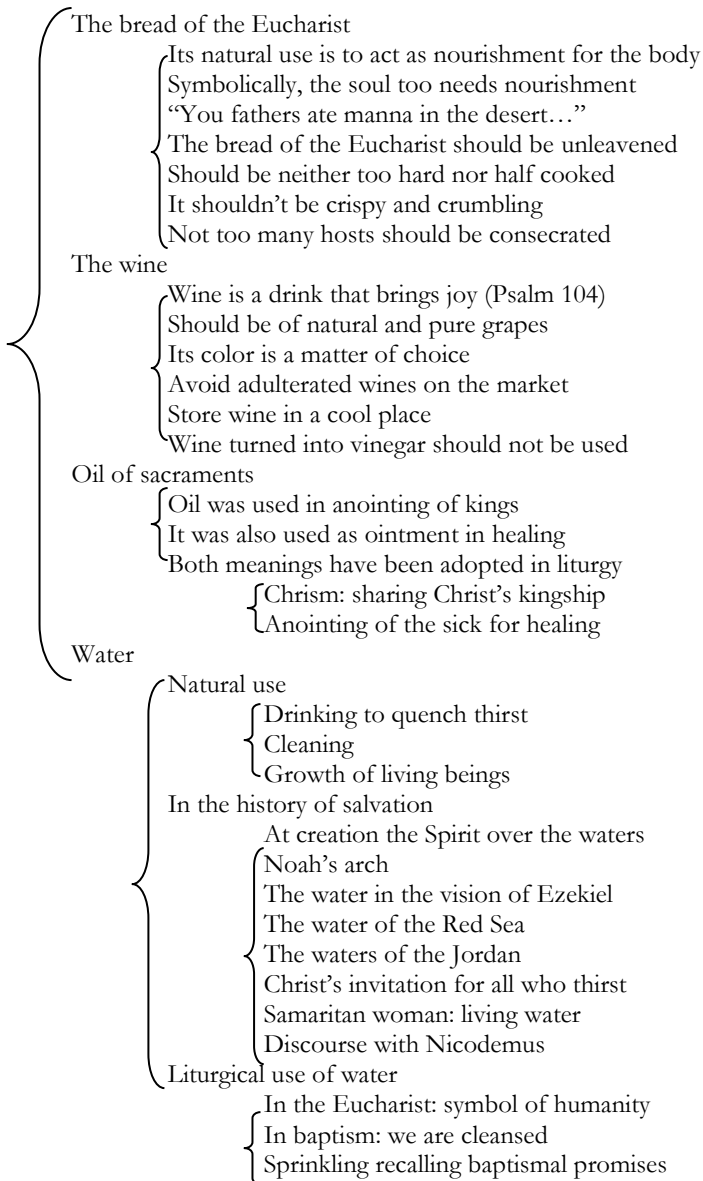
{ A different color can be used due to necessity

{ At the liturgy we should be neater than usual

{ This we have to teach to people without specific choir dress

{ They understand easily the principle of dress code

THE MATTER OF THE SACRAMENTS



LITURGICAL MINISTRIES

Like a body with different functions so are the liturgical ministries

We mention a few of them

- The congregation
- Choir
- Instrumentalists
- Readers
- Sacristan
- Master of ceremonies
- Commentators

The congregation plays a full, conscious and active participation by:

- Listening attentively to what is said and done
- Come in time and stay up to the end
- Pay attention also to announcements
- Attend regularly
- Participate actively in singing when possible
- Carry out the common postures
- Respond clearly and audibly, not to themselves
- Avoid personal pious activities during common liturgy
- Pray in unison, neither too slow nor too fast

Choir

- Help people sing, not sing for them
- Select hymns that people can sing
- However, occasionally choir can sing an elaborate piece
- Choir mistress should direct without attracting attention
- Should take into account occasion in choosing hymns
- Occasionally prepare to sing the Responsorial Psalm

Instrumentalists

- Accompany not overlay the singing
- Do not to accompany each of the hymns

Commentators

- Prepare well before the celebration
- The purpose is to make the people understand the liturgy
- Be brief and to the point

Readers

- Should pronounce the words clearly and loudly
- Should know the proper use of the microphone
- Go through the readings if possible
- Allow the message to sink in you as well

Non-liturgical personages

These are people who play a social rather than liturgical role
Photographers should avoid causing unnecessary distraction

- { They must remember that they too are praying
- { If necessary they should be restricted

Those invited to give speeches should be brief

- { In general speeches should be minimized at Mass
- { They come after closing prayer
- { Sometimes they can come after conclusion of Mass

Disturbers e.g. drunkards, epileptics, mothers with children

CEREMONIAL ACTIONS

Meaning and reasons for using gestures

- { These are all the bodily actions made at the liturgy
 - { With the limbs
 - { With the eyes
 - { With voice
- { They should reflect reverence and devotion
- { They are the outward expressions of a spiritual being
- { Extremes have to be avoided
 - { That of carelessness and lack of reverence
 - { That of sanctimony and feigned holiness
- { It is because we are both body and soul that we need them
 - { We cannot worship like pure spirits while on earth
 - { All our communication is through senses
 - { We worship God with all our hearts, soul, strength
 - { Therefore gestures should not be omitted lightly
- { The body has great importance too
 - { It is destined to a glorious resurrection
 - { It became the temple of the Holy Spirit
 - { It is fed through the Eucharist

Effective gestures should be

- { In unison
- { Made with reverence and meaning
- { Made freely, our physical condition may require otherwise

Liturgical gestures include

- Standing
- Kneeling
- Sitting
- Bowing
- Prostration

Walking in procession
Sign of the Cross
Genuflection
Shaking of hands
Liturgical dance

Standing

- Standing promotes attention
- It is a sign of respect
 - People stand before an important person
 - In court people stand at entrance of judge
 - Soldiers stand at attention before a superior
- It is the posture of a minister at the altar Sir. 50: 13
- It is also the posture of the faithful
 - At the entrance of the main celebrant
 - At the proclamation of the gospel EX 20:21 Ne8:5
- Standing should be dignified
 - Not standing on one leg
 - Avoid folded hands across the chest

Kneeling

- Is a sign of humility, a posture of prayer
- Kneeling keeps us alert
- There should be provision for kneeling in a church

Sitting

- It is a posture of those who listen
- It is the most comfortable posture
 - The feeble may sit instead of standing or kneeling
 - However, comfort should not be exaggerated
 - Avoid soft sofas for liturgy if possible
- Were facilities are not conducive to kneeling, we sit

Prostration

- Done at the reception of a definitive consecration
 - By deacons, priests and bishops
 - By those making perpetual vows
 - By abbots and abbesses
- Significance
 - It is a sign of total self-giving to God
 - It is a solemn petition
 - A posture of prayer Gen 17:3; Deut 9:18, Tob 12:16

Incensing

- ↳ Made to a deity: an act of worship
- ↳ It is a symbol of our prayers rising to God
- ↳ It is also made to honor a person or thing for its symbolism
- ↳ Different things incensed
 - ↳ The tabernacle
 - ↳ The altar
 - ↳ Gifts at the altar
 - ↳ The cross
 - ↳ Easter candle
 - ↳ Statues at special occasions
 - ↳ People
 - ↳ The main celebrant
 - ↳ Concelebrants
 - ↳ The congregation (holy priesthood)

Liturgical dance

- ↳ Dance is a sign of joy
- ↳ David danced before the Ark (2 Sam 6:1ff)
- ↳ Psalms urge us to praise God with dance
- ↳ Procession dances
 - ↳ Are a particular feature of African joy
 - ↳ Should be well prepared
 - ↳ Must not be exaggerated to become a distraction
 - ↳ Nor must they prevent the dances from praying
- ↳ The number of dances in a liturgy should be limited

THE EUCHARIST

Discussion question: suppose a non-believers asked you: "Sisters, we see you go to Mass everyday. What do you really gain from it? What difference would it make if you did not go to Mass? Discuss your answer to him.

PREPARATION FOR MASS

How do you normally prepare yourselves for Mass?

- { As a community?
- { As an individual?

Any serious undertaking requires careful preparation

- { Preparation for religious life
- { Preparation by builders

God had an elaborate plan for the salvation of mankind

- { Creation and fall
- { Call of Abraham
- { Covenants
- { Promise of an eternal covenant
- { Coming of Christ

Christ prepared for the Last Supper

- { He sent two of his disciples to prepare the Upper Room
- { I have longed to eat this meal with you

We too need to prepare well in order to benefit from the Eucharist

- { Remote Preparation
 - { Habit of going to Church in childhood
 - { Liturgical catechesis
 - { Knowledge of the scriptures
 - { This course is part of remote preparation

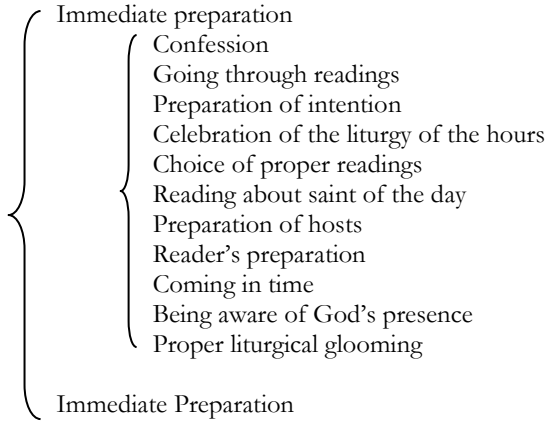
{ Proximate Preparation

Preparation of different liturgical ministries

- { Readers
- { Eucharistic ministers
- { Servers
- { Master of ceremonies

Ushers

- Formation of liturgical committees
- Preparation of liturgical environment
- Acquisition of proper vessels, linens, etc
- Devotions that enhance Eucharistic devotion
- A healthy personal prayer life



PARTS OF THE MASS

Structure of the Mass

- Basic parts
 - Liturgy of the Word
 - Liturgy of the Eucharist
- Other parts
 - Opening rites
 - Concluding rites

Entrance

Components of the Entrance Rite

- Entrance procession
- Veneration of the tabernacle and altar
- Opening hymn
- Incensing
- Sign of the cross
- Greeting
- Introduction to the Mass
- Penitential rite
- Gloria
- Opening prayer

Purpose of the introductory rite

- Binding the assembly as a worshipping community
- Raising our minds to God
- Giving us an idea of what we are about to celebrate

Comment on some of the elements of the Entrance Rite

- Opening hymn
 - It accompanies the entrance procession
 - It intensifies the unity of the gathered assembly
 - It gives an idea of the mystery to be celebrated
 - When not sang should be replaced by introit
- Sign of the cross
 - Is the official opening of liturgical activities
 - Should be made boldly
- Greeting

All greetings are conventional
e.g. English “good morning”
Luganda “how did you sleep”
Islamic Salam alekum
Israel: Shalom (peace)

So is the liturgical greeting
 e.g. the grace of our Lord... be with you
 Taken from beginnings of the epistles
 We recall Christ's words: whatever house you enter...
 Marks the liturgical action as different from others
 Secular formulas e.g. "good morning" not needed

Introduction of the Mass

{ Helps us understand what we are to celebrate
 Depends on style of the celebrant
 Possible components:
 { Commentary on the readings
 { Talk of the present season
 { Intention of the Mass
 { About the feast celebrated
 { About life of a saint celebrated
 It should be brief
 Can also be given by a commentator

Penitential Rite

We are invited to examination of conscience
 { We do not recall our sins individually
 { We recall our sinfulness before God
 { Like Isaiah before the Holy God
 { It is not a substitute to confession

Sprinkling with holy water as a substitute

{ We recall our baptismal promises
 { We are challenged to recapture our original state

Kyrie Eleison

{ A litany reminding us of the merciful Savior
 { This comes out best when it is preceded by anamnesis

Gloria

{ Recalls the song of the angels at Christmas
 { It is sang on special occasions

Opening prayer

{ It concludes the introductory rite
 { The silence before it is for us to raise our hearts to God
 { We may also recall here the intention of the Mass
 { Or we simply pay attention to the words said
 { With "Amen" we make the prayer our own

Liturgy of the Word

Components

- Scripture Readings
- Chants between readings
- Homily
- Creed
- Prayers of the faithful

Scripture Readings

- To nourish the faithful with the word of God SC 51
- They require from us
 - Prayer to be enlightened by the Holy Spirit
 - Attention to listen to what is read
 - Reflection to understand it
 - Meditation to apply them to our life
 - Effort to put them into practice
- It is a useful practice to read them before Mass

Chants between readings

Sharing: divide into groups. Each group gets a lectionary, chooses a particular day in the calendar, reads the first reading and the responsorial psalm, and explains to the rest of the group in what ways the responsorial psalm is a response to the first reading.

- Responsorial Psalm
 - Its integral to the liturgy of the word
 - It is a response to the first reading
 - Seasonal psalms can be used to ease participation
 - The psalm is best sang than recited
 - Hymns should not replace psalms habitually
 - When they do they should be a true response
- Gospel Acclamation
 - Its purpose is to dispose us to gospel message
 - There are usually two alternative verses given
 - One is in tune with the season
 - The other is in tune with the gospel
 - Pay attention to the words of the acclamation

Exercise: take the acclamations of the day or of some other day and examine how they echo the message of the season or of the gospel reading

The Homily

- { Is an integral part of the liturgy of the word
- { It is necessary for nurturing of the Christian faith
- { How to benefit from the homily
 - { Take out some point however bad the homily
 - { Pay attention, do not be biased
 - { Read the readings ahead of the homily
 - { Do not stick to your point of view, be open

Profession of faith

- { Origin
 - { In times of controversy as Creeds
 - { Participants affirmed common belief
 - { At adult baptism
 - { Candidates showed they had understood
- { Position in the liturgy
 - { We affirm what we heard in readings
 - { We profess one faith before Eucharist
- { Occasion of use
 - { On Sundays and solemnities
 - { May be said on solemn occasions
- { Manner of praying
 - { It must be sang or said by all
 - { Choose a text that is authentic
 - { Have occasions of reciting it

Prayers of the Faithful

They are also a response to the readings

We pray as Church universal and local

- Pray for the needs of the universal Church
- Pray for needs of civil society
- Pray for needs of the needy
- Pray for intentions of the local community
- Pray for the faithful departed

Manner of praying

- We pray as a community not as individuals
 - An individual introduces the intention
 - She invites the community to prayer
 - Then we raise our voice together
- We exercise our ministry as a priestly people
- Listen to others and make their prayer your own
- Be loud enough for others to hear
- Make the prayers short and to the point
- Don't make your prayers too individualistic

Liturgy of the Eucharist

Main parts

Summarized in the words of consecration

- He took bread = presentation of gifts
- Blessed it = Eucharistic Prayer
- Broke the bread = fraction of the bread
- Gave to his disciples = communion

Preparation of Gifts

Significance

- In former times people brought the bread and wine
- In time there was more bread than needed
- The community then began donating money
- The bread and wine are given as from the community
- As well as that we offer our little selves

Prayer over the gifts brings out the meaning

- It is through God's goodness that we offer
- All we can give him we received from him
- Therefore, our own offering is thanksgiving and blessing

Offertory hymn

- { It accompanies the ceremony
- { Should therefore not last much longer
- { Nor should it stop half way
- { Pay attention to the words when you choose a hymn

Eucharistic Prayer

This prayer begins with “The Lord be with you” ends with doxology

It is basically a prayer of thanksgiving

It has 8 different parts

Thanksgiving (Preface)

- { We are invited to lift our hearts to God
- { Each Preface narrates reasons for thanking God
 - { Work of creation
 - { For the work of redemption

Exercise: Examine some prefaces and explain for what we thank God in the particular preface. Choose from a variety: Lent, Easter, Christmas, Advent, some solemnity, Ordinary Time

Acclamation

- { Preface concludes with the Holy, Holy
- { Drawing inspiration from vision of Isaiah
- { Also draws from Palm Sunday
- { We must not soon after cry “Crucify Him”
- { The Sanctus should be sang more often

Epiclesis

- { This is the prayer for the Holy Spirit
- { The word means descent
- { So the Holy Spirit descends on the gifts to transform
- { It is possible that at this point Christ descends

Exercise: identify the words of the descent of the Holy Spirit in Each of the Eucharistic Prayers

Institution Narrative

- { This recalls the words at the Last Supper
- { In this the miracle is accomplished, GIRM 55d

Memorial Acclamation

- { This is the acclamation made after consecration
- { We express our faith in Christ now present
- { We recall his death and resurrection
- { We look forward to his return

Oblation

- { The minister offers Christ on behalf of the Church
- { This is the sacrifice that is pleasing to the Father
- { We too offer our little selves to God

Intercessions

- Here we see that the Mass is prayer of the Church
- These are distinct from the prayers of the faithful
- Here we do not insert personal prayers

Doxology

- { This concludes the Eucharistic prayer
- { The people answer "Amen"
- { It is a prayer of praise like Glory be to the Father

Communion Rites

Components

- { The Lord's Prayer
- { The Rite of Peace
- { The breaking of Bread
- { The commingling
- { The Lamb of God
- { This is the Lamb of God...
- { Distribution of Communion
- { Communion song
- { After Communion
- { Conclusion

The Lord's Prayer

- { The Eucharist is our spiritual daily bread
- { The Lord's prayer invites to
 - { Allow God's will to be done in us
 - { Forgive others
 - { To ask God for protection against evil

The Rite of peace

- { Wish each other peace from the heart
- { Try to look into the eyes of the one you wish peace
- { Wish peace to those nearest to you
- { This act is an invitation to forgiveness
- { The song for peace should not impeded people wishing peace
- { Nor should it be longer than the act of wishing peace

The Breaking of Bread

- { This was the name of the Eucharist in early times
- { It is a symbol of the body of Christ that was broken
- { We become one in partaking of the one bread broken
- { We could even share from one bread where practical
- { We sing Lamb of God in accompaniment

The Commingling

- { The celebrant breaks a piece of host and puts it in wine
- { Originally it signified communion with the Pope
- { It is significant of Christ's resurrected body
 - { At his death his blood was drained from the body
 - { Now it is re-united
- { His risen body is not only living but life-giving

“This is the Lamb of God...”

- { Recalling the words of John the Baptist to disciples
- { It reminds us of the price paid for our sins
- { We respond with the words of the centurion

Communion song

- { Is another song that accompanies an action
- { By it we are united in communion
- { It expresses the joy in receiving the Lord
- { The words help us meditate on the mystery received
- { If no singing the communion antiphon is recited

Post communion

- { May be with a song of thanksgiving
- { It may be further meditation on the mystery
- { It is good occasionally to have silence

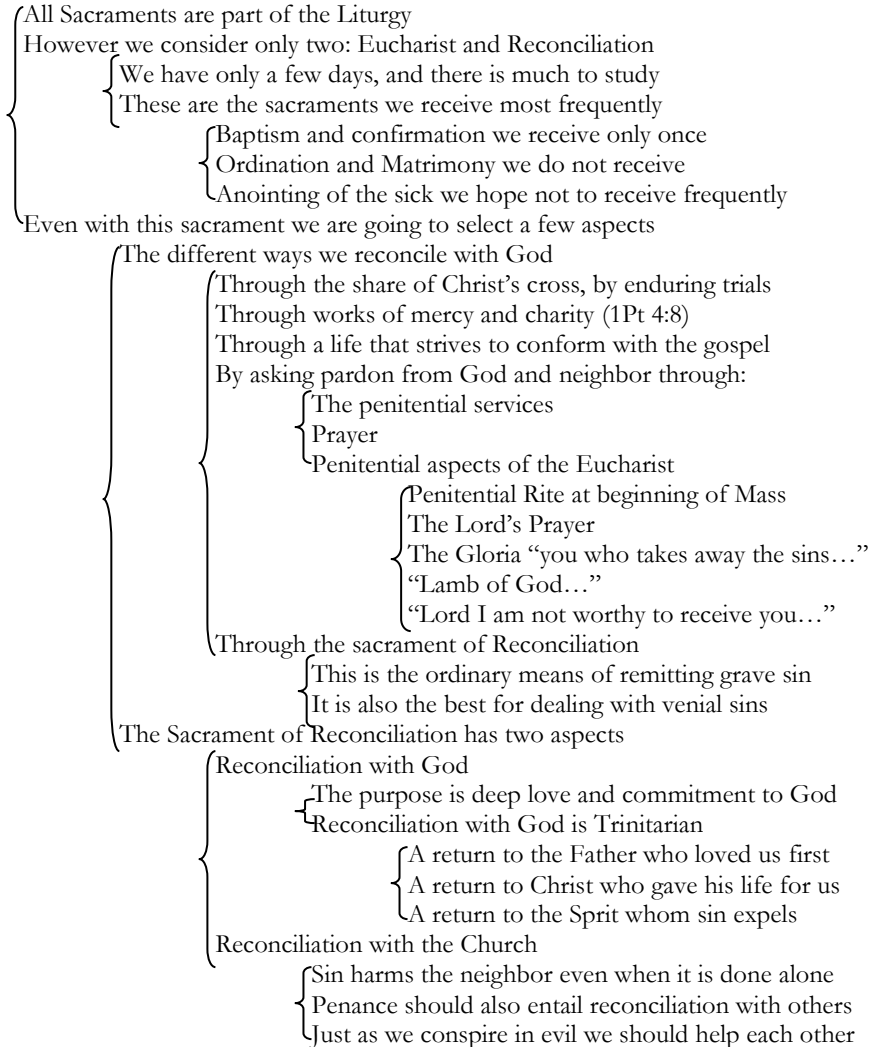
Concluding prayer

- { This concludes the liturgical action
- { Announcements should be placed only after prayer
- { People should refrain from leaving after final blessing
- { The final formula sends us to a mission

LIVING THE MASS

How does the daily celebration of Mass enhance our growth in the Christian life? What hinders it from being effective? What can we do to remove those hindrances?

THE SACRAMENT OF RECONCILIATION



Discussion: What are the difficulties you encounter when you have to go to confession? What benefits does the sacrament do to you when you make a good confession?

The pain of reconciliation

None of us finds it easy to go for reconciliation

- { It involves humiliation
- { We feel exposed

Some therefore avoid the sacrament with different excuses

- { The priest does not confess, yet he too is a sinner
- { I can talk to God directly, I do not need a mediator
- { I confess the same things, but never seem to change
- { I no longer recall how to confess
- { People will wonder what I have done
- { There are not enough priests to hear confession
- { I don't feel I have any serious sins to confess

Yet there are so many benefits from this sacrament

- { We are reconciled with God and with the Church
- { We draw strength to fight on
- { We grow in humility and self-knowledge
- { We feel peace of heart
- { We are more careful to avoid the humiliating sins
- { We gain salutary discipline of ourselves
- { The sacrament promotes growth of the community good

Our role in the ministry of Reconciliation

- { Non-priests do not have the power to absolve from sin
- { Yet they have an important role in promoting Reconciliation

- { Through gently bringing back those who go astray
- { Through prayer for sinners
- { By their own sacrifice for the reconciliation of sinners
- { Through mediation among those who have dissensions
- { By example of a virtuous life
- { Through correction and constructive criticism
- { Through avoiding slander

THE LITURGY OF THE HOURS

Discussion: What are the difficulties you encounter in the celebration of the Liturgy of the Hours? What are the benefits according to you entailed in this manner of prayer?

Not many people find the Liturgy of the Hours an easy form of prayer

- { Some who are not constrained by community give it up
- { Some follow along with the community because they can't help it
- { But some fall in love with this form of prayer and find it very helpful

Some of the difficulties involved

- { Complexity of the Divine Office
- { Not enough knowledge of the Scriptures and the Psalms
- { Our sentiments being different from those expressed in the Psalms
- { Length of the prayers
- { The fact that they are usually not translated into our mother tongues

Benefits in celebrating the Liturgy of the Hours

- { They complement the prayers of the Mass
- { Through them we acquire a certain rhythm of prayer
- { We pray with Christ and with the whole Church
 - { We contribute to his work of sanctifying the world
 - { We are united with other members of the Church
 - { We are helped to overcome our self-centeredness
 - { Even when we are not disposed prayer can still be effective

Some tips to praying the Liturgy of the Hours more effectively

- { Be regular, try not to skip them even when you can
- { Try to focus on the words you say; do not just read the prayers
- { Use the imagination to bring into presence of the people mentioned
- { Recall that my offering a sacrifice of praise you render service to Christ
- { Study more the scriptures
- { Do not neglect your own personal prayer life, it complements them
- { Try to keep in a state of grace: sin destroys the love of prayer
- { Vary the mode of praying as much as you can e.g.
 - Sign some of the psalms
 - Recite sing psalms alternating side to side

Have different people read a stanza in a particular psalm
Pray a particular psalm in silence
Share what struck you in a particular psalm
Different people can take different parts according to the speaker
 { e.g. God and Israel
 or a Psalm in which there is a refrain
make use of the moments of silence
Have a brief sharing after the reading
Use music setting for psalms if you have it

Question: Suggest other ways of varying the praying of the Psalms. How receptive is your community in accepting new innovations?

THE LITURGICAL YEAR

IN GENERAL

Importance of organizing time

- All modern activities are based on the civil year
- The year is further divided into
 - Months
 - Weeks
 - Days
 - Hours
 - Minutes, etc
- On these divisions we organize human activity
 - Academic years
 - Financial years
 - Monthly payments
 - Weekly activities
 - Daily timetables, etc
- Liturgy, as human activity also needs organizing time
 - Three year cycles
 - Liturgical years
 - Liturgical seasons
 - Weekly Psalter
 - Daily Mass
 - Liturgy of the hours
- That way
 - Every moment of life is sanctified
 - We pray as one family of God
 - There is a sense of progress

The basic mystery in the liturgical year is Christ's saving work

- Celebrated each week on the Lord's Day
- Celebrated each year on Easter
- Celebrated through the year in the seasons
 - Incarnation and childhood (Advent)
 - Evangelization (ordinary time)
 - Passion death and resurrection
 - Waiting for his return

After the Paschal Mystery Mary is given a prominent place

- She is inseparably linked with the Son's saving work
- In her the Church admires the perfect fruits of redemption
- Thus she becomes the model for the Church's aspiration
- She is venerated also for her powerful intercession

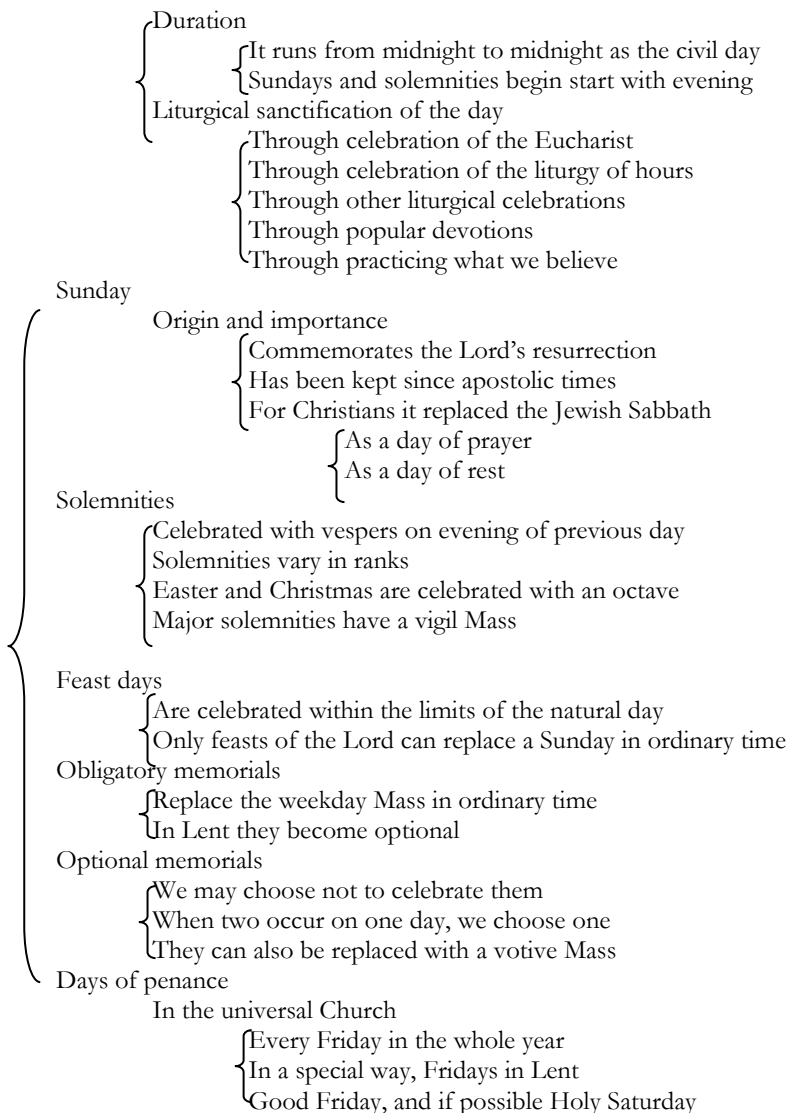
Saints are celebrated because they respond to Christ's saving work

- Their virtues proclaim the triumph of God's grace
- Their memory is the fruit of the Paschal Mystery
- In heaven they intercede for us
- They are proposed to us as examples
- However their number must be limited.

We examine individual elements

- The liturgical day
 - The Sunday
 - Solemnities, feast days, memorials
 - Weekdays
 - Days of penance
 - Days of obligation
- The liturgical season
 - Lent
 - Holy Week
 - Easter Triduum
 - Eastertide
 - Advent
 - Christmas
 - Ordinary Time

THE LITURGICAL DAY



Ash Wednesday

What to be observed on these days

- { Abstinence from meat
- { Or from some other food decided by bishops
- { Devotional prayer
- { Works of piety and charity
- { Denial of self
 - { Fasting
 - { Greater dedication to duty

Days of obligation

- { They are
 - { All Sundays of the year
 - { Nativity of the Lord (Christmas)
 - { Epiphany
 - { Ascension
 - { Feast of the Body and Blood of the Lord
 - { Mary Mother of God
 - { Immaculate Conception
 - { Assumption
 - { SS. Peter and Paul
 - { All Saints' Day
 - { (Easter and Sunday and Pentecost are Sundays)
- { Bishops' conferences may suppress or transfer them
- { The obligation consists in
 - { Attending Mass on those days
 - { Refraining from work which
 - { Empedes worship
 - { Inhibits joy that is proper to the feast
 - { Inhibits due relaxation of mind and body
- { We also carry out spiritually nourishing activities
 - { Prayer
 - { Spiritual reading
 - { Acts of mercy (as the Lord did)

LITURGICAL SEASONS

- { This celebrates Christ's work of salvation
 - { From incarnation to Pentecost
 - { What came before and after this
 - { The waiting for his first coming
 - { The waiting for his second coming
 - { The implication of the mystery in our life
- { The Easter Triduum is the central even
 - { We then work backwards to preparation for it
 - { We look ahead to his second coming
 - { For the sake of order we start with Lent
 - { We also will select what is most important due to time

The Season of Lent

Runs from Ash Wednesday to Mass of the Lord's Supper

It has a double character of renewal and initiation

As renewal it is meant for those who are already members

- { Repentance
- { Fasting
- { Almsgiving
- { A more intensive prayer life
- { Penance and sacrament of reconciliation
- { Liturgical reminders of the penitential character

{ Ashes given on Ash Wednesday

- { Turn away from sin
- { Focus on eternal realities
- { Remember you are dust

{ Alleluia left out

{ Gloria not sang

{ No use of flowers

{ Music instruments subdued

{ Devotional exercises e.g. Way of the Cross

As season of Christian initiation

{ Non-Christians converting

{ Those baptized in infancy not yet confirmed

{ Those preparing for first Holy Communion

{ For these too Lent is for purification and catechesis

What is your experience of Lent with regard to your own renewal and as a means to renew others under your care?

The First Holy Week: Jesus' Last Days on Earth

- Three accounts of Jesus' announcement of his passion
 - Matthew 16:21-23
 - Matthew 17: 22-23
 - Matthew 20: 17-19
- Jesus knew what was about to take place
 - We wonder how we would live with such knowledge
 - We all have a natural fear of death, even animals do
 - It is the knowledge of a condemned criminal
 - It is the knowledge of one with terminal illness
 - Yet all these might not compare with Jesus' situation
 - The atrocious pain
 - The ingratitude of so many
 - The hatred of enemies
 - The betray of friends
 - The humiliation
- What is amazing was his serenity
 - Resolutely going to Jerusalem
 - Making arrangements for the triumphal entry
 - Gracious acceptance of hospitality at Bethany
 - Elaborate preparations for the last supper
 - The institution of the Eucharist, washing of feet
- Very deliberately he instituted the sacramental economy
- This has been elaborated over the centuries
 - Interpreted in the Light of the Old Testament
 - Developed into an elaborate liturgy
 - Unfortunately we cannot study the history
- We look at the present celebrations of Holy Week
 - We try to remember what happened
 - We try to understand why it happened
 - We appreciate how it affects us
 - We seek to respond appropriately with our lives

Palm Sunday

- Significance
 - Usher in Holy Week
 - Recall Christ's triumphal entry: he is indeed King
 - Reflect on the nature of his kingship: passion
 - Recall that we are invited to that kingdom
 - Reflect on the nature of our membership
- Liturgical activities

- Have one communal celebration with branches
- Reading of the passion
- Explain the link between passion and triumph
- At the proclamation of the passion omit
 - Candles
 - Use of incense
 - The greeting
 - The sign of the cross
 - But a deacon asks for a blessing
- The passion is preferably proclaimed in full
- A homily is given after the passion

Tuesday to Wednesday of Holy Week

- Significance
 - Retain the mood of Holy week
 - Readings reflect intensifying opposition of Jesus
- Liturgical activities: final preparations for the Triduum
 - Singing practices
 - Penitential services
 - Making ready of oil bottles
 - Preparation of Easter Candle
 - Rehearsals for the Way of the Cross
 - Preparation of the Exultet
 - Preparation of the altar of repose

Easter Triduum

- Significance
 - Recall Christ's Passion, death and resurrection
 - Its effects on us: dying you destroyed our death
 - We move one step at a time
- Manner of celebration
 - As a single liturgical unit
 - Sub parishes may join the parish where possible
 - Small religious communities can join at the parish

Holy Thursday, Chrism Mass

- Significance
 - Celebrate the institution of the priesthood
 - Renewal of our commitment to the priesthood
 - Also renew our union with the Church
 - Consecration of our instruments of work: oils
- Liturgical celebration

- For pastoral reasons
 - Another day may be chosen
 - Priesthood is separated from the Eucharist
- Gathering around the bishop symbolizes unity
- Efforts need to be made
- Priests away from their bishops gather around any

Holy Thursday, Evening Mass

- Significance
 - Recall the institution of the Eucharist
 - Recall the giving of the new commandment of Love
- Liturgical activities
 - The community determines an appropriate time
 - Mass without congregation is prohibited
 - The washing of feet (not hands) of men is done
 - Vespers not said when you attend evening Mass
 - Gloria sung for last time until vigil
 - Procession of gifts for the poor
 - After Mass the altar is stripped without ceremony
 - Tabernacle is left empty, open and unveiled
 - Crosses and statues are veiled today in not before
- Adoration of the Eucharist
 - The altar must be closed, no use of monstrance
 - Communal adoration not to exceed midnight
 - After that we start the Passion

Good Friday

Significance

- Commemoration of the passion and death of Christ
- The salvific implication for us of the paschal lamb
- Attempt to identify with that death through liturgy

Manner of celebration

- Easter fast is observed (can also be extended to Sat)
- May celebrate office of readings with the people
- Eucharist is not celebrated today except viaticum
- No other sacraments apart from penance, anointing
- Funerals may be conducted without Mass
- Evening service substitutes vespers

Evening celebration

Begins at three (the hour of the Lord's death)

It is divided in four main parts

Prostration chief of ministers

- Symbol of deep veneration
- Others kneel

Liturgy of the word

- Two readings and passion
- Intercessions for the world

Veneration of the cross

- Symbol of Christ's victory
- Shown to people three times
- Veneration in pairs

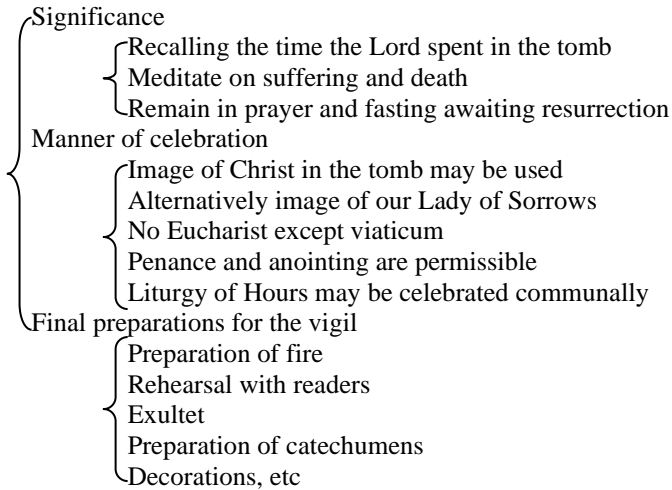
Liturgy of the Eucharist

- Sacramental communion with Xt
- Altar laid with cloth
- Altar brought in silence
- After liturgy all depart in silence

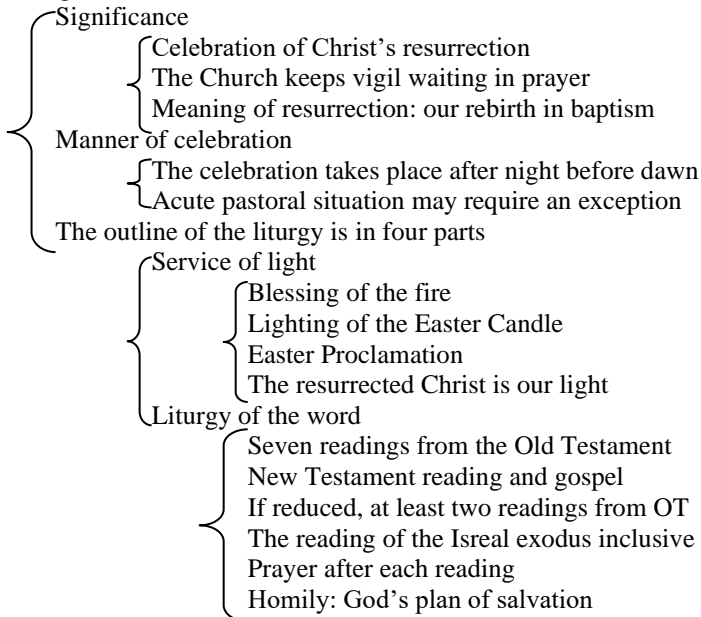
Popular devotions

- Way of the cross in the morning
- After evening liturgy: sorrows of Mary
- Any devotion must be in harmony with the day

Holy Saturday



Easter Vigil



Liturgy of baptism

When there is baptism

Calling of candidates

Litany of saints

Blessing of water

Baptism of the candidates

Confirmation of adults if permitted

Where there is no baptism but there is a font

Litany of saints

Blessing of water

Renewal of baptismal promises

Where there is no baptism and no font

Blessing of water

Renewal of baptismal font

Liturgy of the Eucharist (as usual)

Requirements for a fruitful celebration of Holy Week

Reception of the sacrament of Reconciliation

Availing it to others as much as possible

Adequate preparation

Careful attention to the readings and liturgical texts

Generosity with your time

Those in parishes to accept an intense pastoral plan

Those in institutions to help out

Respond to the challenge of the Word