

Celebrating as One

A Guide to Liturgy in the Schools
in the Sandhurst Diocese



Catholic Education Sandhurst



© Catholic Education Sandhurst
PO Box 120
BENDIGO CENTRAL VIC 3552
Printed by Espress Printers Bendigo

Contents

Introduction (Very Rev. Brian Boyle EV).....	3
Today's Context.....	4
Principles of Catholic Liturgy.....	6
Recontextualising Liturgy.....	7
The Liturgy - Its Role and Function	8
Student Engagement With The Liturgy.....	10
Some Key Points for Student Eucharistic Celebrations	11
Liturgical Seasons and Colours.....	13
The Parts of the Mass.....	17
The Introductory Rites	17
The Liturgy of the Word	19
The Liturgy of the Eucharist.....	20
The Concluding Rite	21
Music and The Arts in The Liturgy.....	22
At a Glance - Musical Elements of the Liturgy.....	25
Liturgies That Sit Outside of Eucharistic Celebrations.....	26
Copyright.....	27
Key Resources & Links to assist in Liturgy Planning.....	28
Key Liturgical Church Documents	29
Glossary	30
References	35

Introduction

Christ is the basis of all we do in our Sandhurst Catholic schools. We aim to make Christ known and loved, to make disciples of Christ in all our school communities.

Our schools are a privileged means of evangelisation, of bringing the good news of the Gospel to all people.

One way of doing this is through the public celebration of our Catholic faith, what we call the Liturgy. The Liturgy is simply the public worship or ritual of the Church at prayer. We pray with Christ and in Christ, to the Father, in the Spirit. Liturgy finds expression in many different forms: words, silence, music, gestures, story, art, interiority.

Liturgy in the Catholic Church has undergone significant renewal in the years since the Second Vatican Council in the 1960s. The key document on the Liturgy, Constitution on the Sacred Liturgy (Sacrosanctum Concilium) was one of the first documents to be issued (1963) by that Council. This guide reflects many of the key emphases and principles of renewal of that Council document.

We are Australian Catholics. This means that we celebrate our faith in ways which express our culture and our history in Australia and always in dialogue with the culture in which we live. The Liturgy and ritual we use in our worship of God needs to speak to and be relevant to Australians today. Our Religious Education program in our schools is based on Enhancing Catholic School Identity (ECSI). Liturgy needs also to be understood as recontextualisation.

This guide ***“Celebrating as One”*** has been produced by Catholic Education Sandhurst (CES) as a guide for liturgical practice in our Diocese. It contains valuable and practical information and guidelines on such key areas of the Church’s Liturgy as the Liturgical Year, the parts of the Mass, and the use of music and arts in the Liturgy. There is also a very helpful glossary of terms, for those who are familiar and perhaps less familiar with these terms and what they mean and signify in public ritual.

Full, active participation in the Liturgy, in mind, in heart, and in spirit, is the aim of this guide. I thank all those responsible for the production of this guide and I warmly commend it to our Sandhurst Catholic education communities.

Very Rev. Dr Brian Boyle, EV,
Episcopal Vicar for Education



Today's Context

Today, Sandhurst Catholic schools find themselves in a world of increasing secularisation and pluralisation (O'Loughlin, 2012). Personal identity and meaning making is now informed by several sources that often sit outside the institutional Church. Christianity no longer dominates the Australian social and religious landscape. In searching for meaning through the everyday, individuals choose how best to nourish and enrich their own spirituality in a complex, beautiful and changing world.

As all Catholic schools are an integral element of the Catholic Church, they are particularly committed to celebrate the Catholic faith in dialogue with contemporary culture (Pollefeyt, 2018). At the heart of this faith is our belief in Christ, whose life, death and resurrection provides us with the ultimate reflection of what it means to be human. We are invited to participate in Jesus' story through our lived experience today. It is through this authentic faith experience that individuals can nurture their personal relationship with Christ.



'The Church evangelises and is herself evangelised through the beauty of the liturgy.'

(EG, 24) Pope Francis

All Catholic schools are engaging spaces of learning that open students to spiritual and intellectual possibility. Our schools are hermeneutical by nature. This means that they offer varied opportunities for the community to inquire and make meaning of life's ordinary moments (Pollefeyt, 2018). Liturgy helps us achieve this aim. Vatican II stressed that liturgy needs to be personally meaningful and should aim to build a sense of community. The document on the liturgy (10) affirms this belief clearly when it says, 'the liturgy is the summit towards which the activity of the Church is directed, at the same time it is the fount from which all the Church's power flows.'

Central to this goal is Catholic ritual which engages the heart, mind and body. Catholic ritual orients the whole community towards the Sacred through symbol, music, silence, story and art. Such mediations provide Catholicism with a rich expression that makes up its tradition and history (Sharkey, 2015). A core aim of Catholic ritual is to give thanks to God and be spiritually nourished alongside others (*Sacrosanctum Concilium*, 48). This experience, that recognises God in the past, present and future, aims to honour Jesus' story through all of creation (Edwards, 2012).



'The practical preparation for each liturgical celebration should be done in a spirit of cooperation...'

(MS, 5)

Principles of Catholic Liturgy

Liturgy in Sandhurst Catholic Schools:

Is an explicit expression of our Catholic faith.

Is reverent, reflective and sacred.

Builds one's personal relationship with Christ.

Provides a formational experience in Catholicism.

Scripture is well proclaimed.

Incorporates music and song that is founded in Scripture.

Encourages the integration of faith and life.

Encourages music and song where possible.

Celebrates the lives of all individuals in the assembly.

Is explicitly Christological and ecclesially sound.

Leads to an experience of discipleship and outreach.

Aims to build our Catholic identity into the future.

Respectfully incorporates Aboriginal Australia.

Reverent Reflective Transformative

Recontextualising Liturgy

Text in Context	Alongside Scripture, prayer, life experience and the arts liturgy holds a prominent place in the Catholic tradition. Today, we are invited to experience liturgy in its contemporary context. Where the old meets the new, a significant shift in meaning occurs. This takes place individually and as a faith community.
Celebrating Catholic Heritage	Through liturgy, Catholic communities celebrate our rich Catholic tradition. At the core of liturgy is our belief in a Trinitarian God of love who is the heartbeat of all creation. Important elements of this experience are the Christ story, symbols, gestures and ritual. Without these explicit elements, liturgy falls outside of its original Catholic context and weakens in this regard.
Celebrating Contemporary Culture	To be meaningful and relevant it is vital that liturgical experience reflects an authentic dialogue with current culture and our global reality. Without this fusion of two realities liturgy remains in an isolated bubble that has little connection to people's lives, the Australian landscape or the future God calls us towards.
Dialogue Between Contexts	Seeking spirituality in our contemporary world involves risk taking and a willingness to open ourselves to new understandings. A mature spirituality grows out of challenge and dialogue that encourages authentic questioning and reflection on life experience. When liturgy recognises our Catholic heritage in context, authentic meaning arises.
Leading to Transformation	Liturgy aims to bring about ongoing personal and communal transformation. Ultimately, liturgy leads to a change of heart and a deepening sense of self in relation to others and our magnificent world. Meaningful liturgy evokes a conversion and reimagining of one's attitude, actions and relationship with the Sacred today.

The Liturgy

Its Role and Function

The liturgy holds a central role in the Catholic faith as it celebrates the life, death and resurrection of Christ (Catechism of the Catholic Church, 1066 & SC, 5). Jesus is truly present through significant liturgical moments. Liturgy becomes a sacred, prayerful action that celebrates the Trinitarian nature of Christian faith (CCC, 1070). Fundamentally, this celebration aims to foster, strengthen and express faith in a God of hospitality and compassion in our world (*General Instruction of the Roman Missal*, 5).

All present at the liturgy hold significant roles as they are baptised in Jesus' name. All are called to full participation in the liturgy, spiritual transformation and renewed commitment to living the Gospel in the world (CCC, 1067). Liturgy offers the faithful an experience of spiritual interiority in union with the Church. It is from this that a spiritual power and energy flows (CCC, 1073). Liturgy comes to its fullness when understood as a communal experience that nourishes those present so they can then serve all of creation in Jesus' name.

The seminal church document on the liturgy is ***Sacrosanctum Concilium (SC)***. ***Lumen Gentium (LG)***, another key church document from Vatican II, names Eucharist as 'the source and summit of Christian faith' (LG, 14). The liturgy is the principle rite of the Catholic Church (SC, vi). Sunday is the prominent day of liturgical celebration in the Catholic Church. In Greek, liturgy (*leitourgia*) means the work of the people (CCC, 1069).



'The liturgy is of the present but points to the future.'

(Searle, 1981)

The liturgy gradually took form during the early Church where it was celebrated originally in people's homes (Doherty, 2010). Throughout history, the liturgy has developed and responded to changing context. Vatican II (1965-1968) led to very significant changes that made the liturgy more accessible and meaningful for individuals. These changes included Latin being replaced by the local language (vernacular), priests now facing the congregation and the host being placed in an individual's hand. Today, the liturgy is referred to by the following titles: Eucharistic Celebration, The Mass, Holy Mass, Eucharist and Holy Communion. Catholic belief holds that Christ is truly present in the bread, wine, Word, ministers and gathered assembly (SC, 7).

The liturgy finds its origins in the story of the Last Supper (Matt 26: 17-30, Mk 14: 12-26, Lk 22: 7-38 & Jn 13: 18-38). This story recalls Jesus' final meal prior to his death on the cross. In this way, the liturgy provides us with a spiritual experience that helps recall Jesus' story and celebrate his presence in all of creation today (Edwards, 2012). The liturgy is not an end in itself. The whole experience is designed to deepen one's faith and strengthen one's call to discipleship in the world as community (SC, 10). Liturgy is not a private affair but an experience involving the whole Church (SC, 26). The liturgy calls us to action through the spirit of Christ. It should move us out of our comfort zone towards compassion, love and justice in creation.

The Priest (the presider or celebrant) and the congregation all hold significant roles and ministries during a Eucharistic celebration (SC, 7). Together, they contribute to the spiritual celebration as the 'body of Christ'. Vatican II stressed the important need for Eucharistic celebrations to invite 'full, conscious and active participation' for all (SC, 14). Such participation includes actions, bodily gestures, moments of silence and an internal presence (SC, 48-50). This is a key goal we strive to achieve in our Catholic schools as ecclesial communities today.

'The faithful fulfil their liturgical role by making their full, conscious and active participation which is demanded by the nature of the liturgy.'

(MS, 15)

Student Engagement With The Liturgy

Currently, students and staff have a stronger connection to liturgy through school than parish. Therefore, the Catholic school plays a critical role in providing formation around the Mass (*DMC*, 8 & *NCEC*, 2017). In this way, the Mass functions as a vehicle towards evangelisation and catechesis (*DMC*, 12 & *MCW*, 23). Formation contributes to building a strong foundation of religious literacy for liturgy. 'Full, conscious and active participation' (*SC*, 14) is vital for our students in particular, whose spirits hunger deeply for something beyond the facile, consumer driven culture of today's rational world (Crawford & Rossiter, 2006).

Vatican II recognised the need for flexibility around various groups including children (Hoffman, 1991). It also recognised the need to adapt the Mass to suit the needs of our times (*SC*, 9 & *DMC*, 27). This may include the omission of certain liturgical elements (*DMC*, 5). Any space (internal or external) that lends itself to excellent liturgy should be used (*DMC*, 25) and as many students as possible may be given parts in the celebration (*DMC*, 22).

Catholic school liturgies should engage students' spiritual imagination through ritual, symbol, Word and action. When done well, this can lead to an authentic, imaginative experience of the Sacred that is depthed and beyond words (*MCW*, 24). The ultimate aim is to build all students' relationship with our God of hospitality and compassion. It is vital that students are also introduced to various images and names that describe God throughout a Eucharistic celebration (Hoffman, 1991).



'Whoever eats this bread will live forever.'

John 6:51

Some Key Points for Student Eucharistic Celebrations

- the readings of the day do not always have to be used and can be altered where necessary, except during Lent, Easter and Advent (*DMC*, 43).
- unsuitable parts of scripture readings can be omitted, with caution (*DMC*, 43).
- the homily may be replaced by a reflection on the Word that can be delivered by someone other than the priest (*DMC*, 24).
- the homily/reflection on the Word can be delivered in the form of a dialogue with the students, with the intent to lead to greater engagement and spiritual curiosity.
- it cannot be underestimated how critical music and song is for student liturgical experience (*DMC*, 30).
- it is a priority to sing all acclamations rather than read them.
- music must be within the capability of students attending a celebration (*MCW*, 34).
- the inclusion of instrumental/background music is appropriate at certain points in the celebration (*MCW*, 37).
- recorded music may be used as a last resort (*DMC*, 32).
- the directory also asserts the critical nature of silence throughout the celebration (*DMC*, 37).

Staff have responsibility to model reverent liturgical practices and strive to provide the most meaningful rituals possible for our students and families. In order to achieve this, it is critical to develop role clarity and practise all participants beforehand. It is also necessary to educate our school communities about the sacred nature of liturgy and the importance of reverence during these significant spiritual experiences. Whilst the liturgy is not a performance or concert, leaders of liturgy need to provide specific instruction to the congregation about appropriate behaviour. In all Catholic schools, adults attending students' liturgies need to be informed about these expectations. *(This includes: general photography, drinking, socializing and use of mobile phones for calls, texting and videoing).*

The liturgy needs to be planned beforehand and set up well ahead of time to ensure the congregation receives this spiritual experience at its very best. As presider of the liturgy, consultation with your parish priest is most important before the liturgy is celebrated. It is always best to send the priest a copy of the Mass about a week beforehand and be available for consultation.



Liturgical Seasons and Colours

As we celebrate important events in our lives, so to the Church celebrates the mysteries of Christ's life in a cyclical pattern. Each liturgical season has its distinctive colour that emerges from nature, celebration days, themes and symbols. Within the cycle of a year the Church remembers and celebrates Christ's birth, death, resurrection and the sending of the Holy Spirit at Pentecost. The Easter Triduum, with its highest point being the Easter Vigil, is the culmination of the Liturgical Year (GNLYC, 18 - 19).

The liturgical cycle covers a three-year period:

Year A - Matthew's Gospel,

Year B - Mark's Gospel,

Year C - Luke's Gospel.

John's Gospel is interspersed throughout the liturgical year and especially at Easter.



'The liturgy draws on all elements of our lives... the things we use to enhance and sustain our lives.'

(Searle, 1981)

SEASON	COLOUR	THEME & MEANING	SYMBOLS & RELATED TRADITIONS
ADVENT	PURPLE	<p>Purple symbolises repentance. <i>advenio</i> - to come to (Latin)</p> <p>Advent is a 4 week liturgical season that marks the beginning of the Church year.</p> <p>There are 4 Sundays in Advent. The 3rd Sunday is known as Gaudete Sunday (rejoice). Advent signifies the joyful anticipation of Jesus' coming into the world. It is a time of waiting, prayer, simplicity and inner spiritual conversion.</p>	<p>The Advent Wreath:</p> <p>The Advent wreath consists of 4 candles (three purple and one rose) that are set in a wreath of evergreen foliage. On each Sunday a new candle is lit until all four candles are burning by the fourth week. The increasing light represents our increasing joy as the day of Jesus' birth approaches. Jesus is the light of the world.</p>
CHRISTMAS	WHITE	<p>White symbolises new life, joy & purity.</p> <p>The Season of Christmas celebrates Christ's birth. The Christmas season extends from 25th December until the Epiphany.</p> <p>Christmas signifies God's desire for life, light and promise to fill our lives and all of creation every day. It also signifies Jesus' ongoing presence in all of creation and his desire to be in relationship with us.</p>	<p>Nativity Scene:</p> <p>Nativity stems from the Latin <i>nativus</i> - arisen by birth. This tradition, initiated by St Francis of Assisi in 1223, brings together the Gospel accounts of Jesus' birth from Luke and Matthew.</p> <p>Jesse Tree</p> <p>The imagery of the Jesse Tree (Is 11:1) refers to a shoot coming from the stock of Jesse. The Jesse tree represents Jesus' family tree. The ornaments on the Jesse tree tell of Jesus' ancestors, and of the events leading to Jesus' birth.</p>
ORDINARY TIME	GREEN	<p>Green symbolises the fecundity of nature, life and continuous new growth in all of creation.</p> <p><i>Ordinalis</i> - counted weeks (Latin).</p> <p>Ordinary time is a 33-34 week period that falls into 2 blocks. It begins after Easter and goes until Advent. The 2nd block begins after Christmas and goes until Lent. During Ordinary Time we celebrate our faith from day to day as we change and grow in our love for Christ.</p>	

'The liturgy is an expression of our faith and love.'

(Searle, 1981)

SEASON	COLOUR	THEME & MEANING	SYMBOLS & RELATED TRADITIONS
LENT	PURPLE	<p>Purple symbolises repentance, simplicity and austerity.</p> <p>Lent is a 40 day period of spiritual preparation that culminates at Easter. It begins on Ash Wednesday and finishes on the evening of Holy Thursday. On Ash Wednesday, the faithful receive ashes on their forehead to symbolize their commitment to Christ.</p> <p>As we journey towards the Cross with Christ we take time to reflect on our lives, to refocus on God's abundant love for us and God's call to love and serve others. In Lent (during the Gospel procession) the 'Alleluia' is not spoken or sung until the Easter Vigil. During Lent it is traditional to focus on fasting, prayer and almsgiving.</p>	<p>Shrove Tuesday:</p> <p>Shrove Tuesday precedes Ash Wednesday. It derives from the ringing of the Shroving Bell to summons people to Church to be "shriven", that is to confess their sins at the beginning of Lent.</p> <p>Ashes:</p> <p>The ashes may be prepared by burning palm leaves from the previous year's Palm Sunday palms. Being marked by ash reminds the faithful of their call to be with Christ and the poor during Lent. It is also a reminder that we are at one with all of creation in our vulnerability and need for God (Gen 3: 19).</p> <p>Palms:</p> <p>Palms are used during the Palm Sunday liturgy to signify Jesus' triumphant arrival into Jerusalem on his journey towards the cross.</p>
PASCHAL TRIDUUM	VIOLET	<p>Violet symbolises repentance, simplicity and austerity.</p> <p>The Paschal Triduum falls during Holy Week. This 3 day observance begins on the evening of Holy Thursday and closes on Easter Sunday.</p> <p>Holy Thursday</p> <p>The central observance of Holy Thursday is The Last Supper, the final meal Jesus shared with his disciples. At this Passover meal, Jesus washed the feet of his disciples. This solemn event is re-enacted on Holy Thursday. The institution of the Eucharist is commemorated during this important ritual.</p> <p>Good Friday</p> <p>Good Friday commemorates the death of Jesus. This day calls the faithful to pray for those who suffer in all of creation. Good Friday invites the faithful to see the face of Christ in human vulnerability and injustice. They are called to be with Jesus in his final moments of suffering and death.</p> <p>Easter Saturday</p> <p>During the Easter Vigil the faithful are invited to keep watch as the whole Church awaits Christ's Resurrection. During this liturgy darkness turns to light as candles are lit from the new Paschal candle.</p>	<p>Water</p> <p>Water is essential for life. In Catholic ritual water symbolises cleansing, renewal, new life and our belief in a Creator God. Poured water symbolises Jesus' invitation for us to serve all of creation as he did.</p> <p>Stations of the Cross</p> <p>The Stations of the Cross is a Catholic devotion that focus on Jesus' passion. The stations are commonly used in rituals on Good Friday.</p>

SEASON	COLOUR	THEME & MEANING	SYMBOLS & RELATED TRADITIONS
--------	--------	-----------------	------------------------------

EASTER

WHITE

White symbolises Christ's resurrection, joy, hope and new life. This is a time of thanksgiving and joy as the Church celebrates, not just the past event of the Resurrection but the presence of the Risen Christ in our lives today. The significant day of this season is Easter Sunday. The Alleluia is reintroduced during this celebration.

The joyful celebration of Easter continues for 50 days until Pentecost Sunday. At Pentecost, the Church celebrates the coming of the Holy Spirit and her outpouring into all of creation. Pentecost marks the beginning of the Church's mission to all nations and peoples.

Light: Light is essential to find our way, to see the beauty of creation and provide us with warmth. In Catholic ritual, light symbolises Jesus' resurrection and our commitment to bring about hope, healing and spiritual transformation in our world.



The Parts of the Mass

The Introductory Rites

During the opening phase of a Mass the congregation gathers as a spiritual community in Jesus' name to give thanks for God's loving presence in all of creation. As they come in faith, to this place of worship and prayer, the congregation honours their relationship with the Sacred. To this place of community, the congregation also brings their personal story, life experience and hopes for the future. This part of the Mass signifies an individual's desire to celebrate faith through sign, symbol, gesture and action.



*'Liturgy is never perfect. It will never be adequate
to the mystery it contains.'*

(Searle, 1981)

The Introductory Rites fall at the beginning of the Mass. The celebration begins with an entrance procession that includes all ministers and the priest. The congregation is expected to stand as a gesture of respect, acknowledging that an important ritual has begun. Important symbols related to the theme of the celebration may be carried up at this point including the processional cross. The priest may venerate the altar with incense at this point (*GIRM*, 27). An opening hymn usually accompanies this part of the Mass. The sign of the Cross, the Penitential Rite, the Kyrie Eleison, the Gloria and the opening prayer are the key components comprising this part of the Mass.

For more information see the following link:

<http://www.togetheratonealtar.catholic.edu.au/>



The Liturgy of the Word

This section of the Eucharistic celebration is a significant time when the congregation opens themselves to God's Word. Scripture is proclaimed, listened to and received by those present. Listening to the Word provides individuals with an opportunity to receive Christ in a way that affirms and challenges their life experience. There is a significant focus on the integration of the ancient Scriptures into the life story of those present.

The liturgy of the Word follows the Introductory Rites. The Lectionary contains all of the readings in a set format for the 3 year liturgical cycle (A, B & C). During high points of the liturgical year such as Lent, Easter and Advent it is expected that these readings will be used. On other occasions, more appropriate readings can be chosen.

This part of the Mass is comprised of various readings from the Old Testament and the New Testament. These two collections of historical books, Psalms, wisdom writings, letters and Gospels are also referred to as Scripture. On Sunday, it is usual to have a 1st and 2nd reading, a Psalm and a Gospel reading. During week day liturgies the 2nd reading is omitted. It is preferential that the Psalm is sung rather than read. The essential aim of this part of the Mass is to promote a living love of Scripture for the gathered assembly (SC, 14).

It is an expectation that the Alleluia is sung as the Gospel is being processed towards the altar. During Lent, the Alleluia is omitted as a recognition of the spirit of this liturgical season. It is also an expectation that the Aboriginal message stick is held as the Gospel is being read by the priest. The congregation is expected to stand whilst the Gospel is being read as a sign of reverence. This is followed by the delivery of a homily by the priest (*GIRM*, 42). It is desirable that a moment of silence follows the homily (*GIRM*, 23). The concluding element of this section includes the prayers of intercession and the Profession of Faith (only on Sundays). Prayers of intercession address the following: Church needs, public leadership, the poor and oppressed and local community needs (*GIRM*, 46).

For more information see the following link:

<http://www.togetheratonealtar.catholic.edu.au/>

The Liturgy of the Eucharist

The liturgy of the Eucharist is the high point of the Mass where Christ is present through the consecrated bread and wine. These are gifts from creation, made and lovingly given by God. The Last Supper is re-enacted, remembered and received by the congregation when the bread and wine becomes the body and blood of Christ (consecration). All present at the Mass are invited to be nourished from the one source that is taken, broken, blessed and given. As the bread is broken, we acknowledge human vulnerability and need for God. As the wine is poured, we acknowledge Jesus' invitation to give abundantly to those in need. This spiritual moment is an opportunity to give thanks and be strengthened in one's commitment to live in Jesus' name (CCC, 1328).

Following the Liturgy of the Word is the Liturgy of the Eucharist. Bread and wine are brought to the altar by members of the congregation. During the Eucharistic Prayer (1,2 or 3), they are consecrated into the body and blood of Jesus Christ by the priest. A central belief of the Catholic faith is that this becomes the 'real presence' of Christ, not simply a symbolic representation (*GIRM*, 2). A bell is rung just before the consecration and as the bread and wine are raised in reverence (*GIRM*, 54). A very strong connection to Jesus' last supper is evident through this experience.

After the sign of peace, special ministers approach the altar to receive and distribute the body and blood of Christ. The number of ministers will depend on the size of the congregation. Special ministers must be trained when they volunteer for this important liturgical role. Unconsumed bread and wine needs to be consumed after communion by the special ministers or placed in the Tabernacle (host only). A communion hymn is usually sung whilst communion is being given out. This is an opportune time for the congregation to enter into personal prayer and contemplation.

For more information see the following link:

<http://www.togetheratonealtar.catholic.edu.au/>

'Liturgy is service... We come together to serve one another and God.'

(Searle, 1981)

The Concluding Rite

As the Eucharistic celebration comes to a close, the congregation is sent forth into the world, transformed and invited to live the Gospel in the everyday. This point in the liturgy signifies individuals' spiritual commitment to the Christian faith.

The congregation is invited to stand. The priest recites the final prayer and makes the sign of the cross. The congregation receives a blessing and exhortation by the priest after which they are sent forth into the world to proclaim the Good News. The priest then processes out of the Church via the central aisle accompanied by special ministers and altar servers. The congregation leave the Church once the priest has departed. A recessional hymn is normally sung at this point.

For more information see the following link:

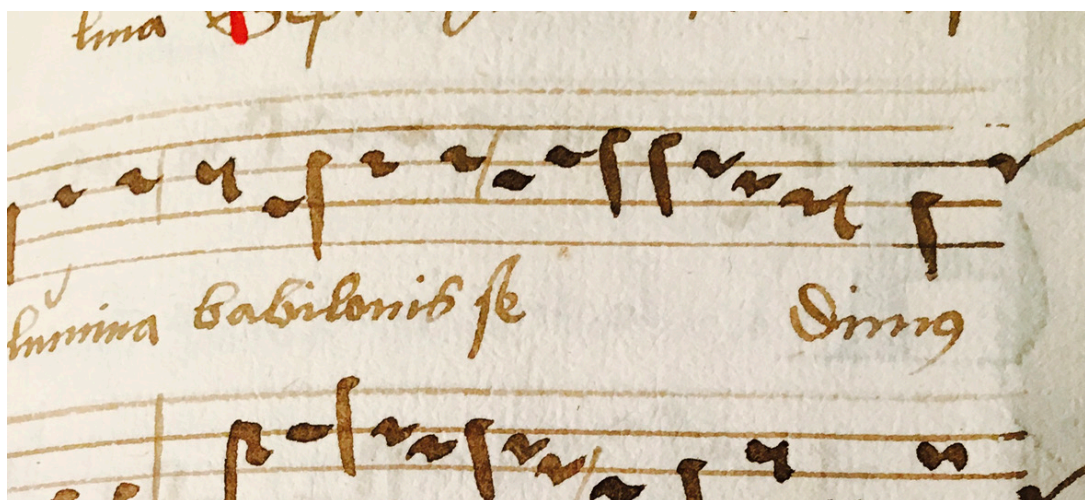
<http://www.togetheratonealtar.catholic.edu.au/>



Music and The Arts in The Liturgy

Music holds a very important function in a Eucharistic celebration (SC, 112) as it fosters an openness of spirit (SC, 113) and aids in expressing and shaping faith (MCW, 6). Throughout the centuries, music has been developed to accompany the various parts of a Eucharistic celebration. Music is a form of human expression that can speak of the heart when the spoken word cannot. Music reflects both the beauty and sacred aspect of this ritual. Sacred music has a unique capacity to build a spiritual environment where God is truly present and celebrated. *Musicam Sacram* (MS) and *Music in Catholic Worship* (MCW) are the leading Church documents regarding sacred music.

In Catholic liturgy, there is a certain style of music that is appropriate to the occasion. If possible, a sung liturgy is always preferable (GIRM, 19). Sung acclamations are designed to suit particular parts of The Mass setting (see accompanying chart). For example, the Alleluia, the Great Amen and the Holy, Holy are only sung at particular points in the liturgy. Musical texts must be consistent with Catholic teaching and drawn from scriptural foundations (SC, 14). Liturgical music should enhance the liturgy and facilitate the participation of the congregation.



*'There is the music of heaven in all things and we have forgotten
how to hear until we sing.'*

Hildegard of Bingen, 1098-1179

On the whole, popular music is not well suited to the liturgy as it is often not composed for this purpose and can lead to an experience without a strong connection to the Catholic faith (MCW, 26). An avoidance of such repertoire would be advisable as it often jars against the spiritual integrity of this important religious ritual. It can be used at other times such as student retreats or religious education lessons. To choose the most appropriate music for your Eucharistic celebration you can ask the following questions:

1. Is the music liturgically sound and an appropriate match for the part of the liturgy being celebrated?
2. Is the music culturally and pastorally life giving and spiritually uplifting?
3. Is the music technically accessible and able to draw out the beauty and mystery of the liturgy?
4. Does the music support the theme/message of the prayers and Scripture in the liturgy?
5. Is the music accessible to the congregation present at a liturgy?



Since the time of the early Church the Arts have played a key role in Eucharistic celebrations. The Church has always been a friend of the fine arts (SC, 122) as it believes that the arts can enhance the spirit of the liturgy. Throughout the centuries art has been used as a way of recontextualising Scripture. Within the liturgy itself, art can be implemented to bring about deeper meaning and spiritual understanding for the congregation. A great way of achieving this would be to add an artistic image of the Gospel text being read during the liturgy of the Word. A short but powerful reflection or meditation on this image could be led by the priest or the commentator.

All architectural space, including sacred spaces and educational venues, have their strengths and limitations. When it comes to the liturgy, try and be as creative as you can with the physical space to construct the most meaningful spiritual experience for the congregation. Liturgical space enhances the liturgy and helps us experience God's revelation of God's self. When creativity is utilised so much more is possible. Consider where and how the processions will take place, how you will use and place flowing material, where the main altar and lectern are positioned and from which position communion will be distributed. The generation of beauty is a core element of successful liturgy.



At a Glance

Musical Elements of the Liturgy

Ritual Element	Description
Entrance Hymn	Fosters unity and a sense of beginning (<i>GIRM</i> , 47-49)
Kyrie/Penitential Rite	This prayer acknowledges God's grace. Allow some time for silence before the sung invocation (<i>GIRM</i> , 51-52) https://www.youtube.com/watch?v=WbAHSLrbloc
Gloria	To be sung on Sundays and major feast days except in Advent and Lent. It is an ancient hymn of praise (<i>GIRM</i> , 53) https://www.youtube.com/watch?v=3rdebhdQ0tA
Responsorial Psalm	Historically psalms were sung. They are found in the Old Testament. It relates directly to the other readings for the day (<i>GIRM</i> , 61)
Gospel Acclamation Alleluia	This is a musical highpoint of the liturgy. It is sung when the Gospel book is in procession toward the altar (<i>GIRM</i> , 62-64)
Offertory Procession	As the bread and wine come forward to the altar instrumental music can be played (<i>GIRM</i> , 74-76)
Holy Holy	This is a song of praise to God (<i>GRIM</i> , 78-79) https://www.youtube.com/watch?v=Dj-9IMIsOAK
Eucharistic Acclamations	An acclamation of Christ's death, resurrection and return (<i>GIRM</i> , 78-79) https://www.youtube.com/watch?v=7vNv7AOEd3Y
The Great Amen	Gives assent to the whole Eucharistic prayer (<i>GIRM</i> , 78-79)
The Lord's Prayer	A prayer to God in Jesus' words as found in scripture (<i>GIRM</i> , 81). Usually this is not sung.
Lamb of God	Begins when the priest breaks bread. It recognises Jesus as the lamb of God (<i>GIRM</i> , 83)
Communion Hymn	This accompanies the distribution of communion in a spirit of joy and spiritual hospitality (<i>GIRM</i> , 86-87)
Recessional Hymn	Expresses our call to mission and discipleship in the world (<i>MS</i> , 36, <i>GIRM</i> 90)

Liturgies That Sit Outside of Eucharistic Celebrations

Sometimes it is more appropriate to celebrate a liturgy of the Word than a Mass (DMC, 27). Examples of these include Father's Day, Grandparents Day, World Day of Prayer For Creation and St Mary of the Cross Mackillop's Feast day. The significant section that is not present in these liturgies is the liturgy of the Eucharist. Anyone who is confident in leading liturgy can lead one of these rituals. Student leadership is most encouraged for these rituals in Catholic schools. A priest is not required for this leadership role but is most welcome.



*'Bread is a gift of the Creator, a sign of God's
constant care and presence.'*

(Edwards, 2012)

Copyright

In regards to Catholic liturgy, copyright is an extremely important consideration. When using composers' music, it needs to be acknowledged so they receive a just compensation for their work (*LMT*, 71). In doing so, you are demonstrating respect for composers' creativity and effort. There are certain rules and legal requirements regarding this aspect of worship. If not followed correctly, you could face serious legal ramifications. Copyright involves legal and moral implications (*LMT*, 71). Education regarding copyright is essential in our schools. Budgets need to be arranged to sufficiently cover the copyright needs of a school (*LMT*, 72).



'In bringing bread and wine to the altar we symbolically bring the whole of creation to the table of God.'

(Edwards, 2012)

Key Resources & Links to assist in Liturgy Planning

1. **The Ordo** – readings of the day according to the liturgical calendar
2. **Universalis app** – online daily readings
<http://universalis.com>
3. **Together at One Altar**
<http://www.togetheratonealtar.catholic.edu.au>
4. **The Roman Missal**
5. <https://www.cam.org.au/evangelisation/Liturgy>
6. **Catholic Diocese of Wollongong Liturgy Office**
<http://www.liturgydow.org.au>

Key Liturgical Church Documents

The Catholic Church. (2000) **Catechism of the Catholic Church**. Strathfield, St Paul's Publications.

Congregation For Divine Worship. (1973). **Directory For Masses With Children**.

Congregation for Divine Worship. (1969). **General Norms for the Liturgical Year and the Calendar**.

Vat II. (1963). **Sacrosanctum Concilium**. Constitution on the Sacred Liturgy.

Vatican II. (1969). **General Instruction of the Roman Missal**.

Sacred Congregation for the Sacraments and Divine Worship. (1969). **Introduction to the Lectionary for Mass**.

Vat II. (1964). **Lumen Gentium**. Dogmatic Constitution on the Church.

Sacred Congregation of Rites. (1963). **Musicam Sacram**. Instruction on Music in the Liturgy.

United States Bishops' Committee. (1972). **Music in Catholic Worship**.

United States Bishops' Committee. (1981). **Liturgical Music Today**.

'The one who we encounter in the Eucharist is the Risen Christ, the promise and beginning of transformation of the whole world.'

(Edwards, 2012)

Glossary

ALTAR	<p>The altar is the table at which the church's sacred meal is celebrated. This action and space makes present Jesus' sacrifice and memory. Christian communities gather around the altar to recall Jesus' last supper and God's desire for us to become people of love in all of creation.</p> <p>In ancient Judaism, people built altars and offered sacrifices to symbolize their love for God. The Temple became the chief altar in Judaism. It is out of this tradition that the altar now symbolizes sacrifice in the Catholic tradition. The altar, normally made of stone or wood, is centrally raised on an elevated plane in the sanctuary of a Catholic Church. It needs to be accessible to all the faithful. The congregation come to the altar to receive communion.</p>
AMBO (<i>ambon</i> - raised place)	<p>An ambo is the stand from which the Scripture are read during Mass. Today it is referred to as the Lectern.</p>
CHALICE (<i>calix</i> - cup)	<p>A Chalice is the cup-shaped vessel or goblet used at Mass that contains the wine which is brought up during the offertory procession. For centuries, it was made of precious material; if it was not of gold, the interior of the cup was gold-plated. Since Vatican II, chalices have been made from other materials. A chalice is consecrated with holy chrism by a bishop.</p>
CHURCH DOCUMENTS	<p>Church documents are official documents promulgated by a Pope and addressed to the Catholic Church. They include exhortations, encyclicals and Apostolic letters. Not all carry the same weight. Encyclicals are the most important documents that a Pope delivers to the Church. They usually contain Church teaching.</p>
CIBORIUM (<i>kiborion</i> - cup)	<p>A covered container used to hold the consecrated small hosts. It is similar to a chalice but covered and larger. It is used for small Communion hosts of the faithful. It is made of various precious metals, and the interior is commonly gold or gold-plated.</p>
CONGREGATION	<p>A Congregation is the collection of individuals who gather to celebrate The Liturgy. This group of people is also known as the assembly.</p>
CONSECRATION (<i>consecrare</i> - to make something holy)	<p>The Consecration is a very important action that takes place during the Eucharistic prayer at Mass. The bread and wine are transformed into the body and blood of Christ.</p>
EUCCHARIST (<i>eucharistia</i> - thanksgiving)	<p>This term, meaning thanksgiving, first appeared in Christian writings during the 1st century. It emerges from the Lord's Supper as noted in the New Testament. It also refers to the actual bread and wine which becomes the body and blood of Christ during the consecration at Mass.</p>

GENUFLECTION
(*genuflection* - slow kneeling)

Genuflection is the act of bending on one knee to the ground during Christian rituals and prayer. From early times, it was a gesture denoting deep respect for a superior. Today, the gesture is common in Christian tradition.

HERMENEUTICS

Hermeneutics is the methodology of interpretation, especially the interpretation of biblical texts, wisdom literature, and philosophical texts. Biblical hermeneutics recognizes the historical, social and religious context of the text. This promotes a movement from a literalist to a symbolic reading of biblical texts. Readers of Scripture are therefore encouraged to seek the deeper meaning of the text which lies beyond its surface. Scripture is not a collection of historical or scientific facts and is not meant to be read as such. All Scripture texts were written from a faith perspective.

HOMILY

The Homily is the reflection given by a priest after the Gospel is read during Mass.

JESUS CHRIST
(*yeshua* - *Yahweh* is salvation)

Jesus is the central figure of Christianity. His life, death and resurrection is called the Paschal mystery. Jesus' life story is remembered in four Gospels: Matthew, Mark, Luke and John. These are found in the New Testament. The term Christ (anointed one) was a title added to Jesus' name by members of the early church after his resurrection.

Essential to our current understanding of Jesus Christ is his humanity and divinity. Around 2000 years ago, a person named Jesus took on the human condition in its fullness. He became the full expression of God's dynamic love in the world through choosing compassion, encounter and human dignity over greed, individualism and power. Part of God took shape in Jesus as he restored people to their full humanity. Jesus acted in communion with God for the sake of God's love. His vision for creation was God's vision for creation. Essentially, matter and spirit become one in Jesus. This is known as the Incarnation.

Through the mystery of Jesus' resurrection, he becomes larger than one historical moment. He is now understood as the Cosmic Christ, a reality of love that is universal and unbounded by time or space. The Christ event stems back to 14.6 billion years ago when God the Creator revealed God's self to the universe. All of creation, including human beings, can now participate in and know Christ. The body of Christ encapsulates all of creation, not simply human beings. Therefore, Jesus Christ exists for all eternity – past, present and future. What is true in Jesus is now true everywhere.

INCENSE

Incense is an aromatic gum that is burnt at certain points during some Masses. Frankincense is the main gum used in Catholic ritual. It gives off a sweet, smelling odour and smoke that arises from a thurible. Burning incense symbolises our desire for purification, cleansing and giving reverence to God during Catholic ritual. It is also a symbol of prayer and worship during liturgical celebrations.

LECTIONARY <i>(lectionarium</i> - a book of readings)	The Lectionary is the compilation of Scripture readings used during the liturgy. It contains the 3 year cycle of readings.
LITURGICAL CALENDAR	The liturgical year, also known as the church year, consists of the cycle of liturgical seasons in Christian churches that determines when feast days, including celebrations of saints, are to be observed, and which portions of Scripture are to be read either in an annual cycle or in a cycle of several years. Distinct liturgical colours appear in connection with the different seasons of the liturgical year. The dates of the festivals vary somewhat between the different churches, though the sequence and logic is largely the same.
MESSAGE STICK	A message stick is a form of communication traditionally used by Aboriginal Australians. It is usually a solid piece of wood, around 20-30cm in length, etched with angular lines and dots. Traditionally, message sticks were passed between different clans and language groups to establish information and transmit messages. During Catholic ritual in the Sandhurst diocese, the message stick is held with reverence whilst the Gospel is being read.
PATEN <i>(paterna - dish)</i>	A dish shaped like a saucer that holds the host at Mass. It is placed on top of the chalice.
PLURALISATION	Pluralisation refers to the many ways individuals can explore personal identity and meaning in their lives. Historically, Christianity was the unquestionable, dominant avenue for meaning making. Today, there is a multiplicity of options available to individuals that exist outside of the Christian faith.
PRAYERS OF INTERCESSION <i>(Prayers of the Faithful)</i>	<p>These specific prayers give the congregation an opportunity to respond during a Eucharistic celebration. Prayers of intercession are read by readers after the profession of faith. The prayers fall into the following categories:</p> <ul style="list-style-type: none"> • Church needs • Public leadership • The poor and oppressed • Local community needs
PRESIDENTIAL CHAIR	This is the chair that the priest sits in at various times throughout the Mass.
PRESIDER <i>(priest)</i>	In the Catholic Church, a parish priest is a male appointed by the bishop to represent him in the local parish. Catholic priests are either diocesan priests or religious order priests, whose affiliation is with a particular religious order. The typical parish priest is usually a diocesan priest. He makes a promise of obedience to the local bishop and a promise of celibacy. Priests are ordained to preach the Word, preside over the liturgy and celebrate the sacraments and care for the Christian community.
RECONTEXTUALISATION	A recontextualising Catholic school is deliberately engaged in a common search for being Catholic today. In recognising plurality, recontextualisation aims to interpret and promote the Christian faith in a contemporary world through dialogue with surrounding cultures and voices. The Christian paradigm is promoted whilst recognising 'the other' in various contexts.

ROMAN MISSAL	The Roman Missal is the liturgical book that contains the texts and rubrics for the celebration of the Mass in the Roman Rite of the Catholic Church.
SACRAMENTARY	This is another name for the <i>Roman Missal</i> . It is a book used by the priest during Mass. It contains prayers to be used in Mass and different kinds of Masses that can be celebrated.
SECULARISATION	<p>Secularisation is the transformation of a society from a close affiliation with religious values and institutions towards nonreligious values and institutions. In a secularising society religion loses its authority in all aspects of social life and governance.</p> <p>In a Catholic context, Catholic signs and symbols gradually disappear, rituals no longer take place, and references to religion vanish from everyday discourse. A preferential option for the Catholic faith is replaced by a preference for relativism without any reference to God. Gradually, this trend takes over at an institutional/ school level.</p>
SCRIPTURE	Scripture contains Sacred writings made up of the Hebrew texts and the New Testament. Each of these collections contains several individual books. The Old Testament celebrates the life of the Israelites and the New Testament celebrates the life of Christ. This collection was finalised into The Canon during the 4th century. These texts are inspired by God who worked through human authors.
SIGN OF THE CROSS	The sign of the cross (Latin: <i>signum crucis</i>), or blessing oneself, is a ritual carried out by Christians. This blessing is made by tracing an upright cross across one's upper body with the right hand. This is accompanied by a recitation of the Trinitarian formula: " <i>In the name of the Father, and of the Son, and of the Holy Spirit. Amen.</i> " This spiritual and physical action echoes the traditional shape of the cross upon which Jesus died. This takes place at the beginning and end of all Eucharistic celebrations and prayer rituals.
TABERNACLE (<i>tabernaculum</i> - little hut or booth)	The Tabernacle is a sacred, solid space in a Catholic Church where the blessed sacrament (consecrated host) is kept. Once placed inside, the door is shut and locked for safe keeping. Tabernacles hold an important place in Judaism as a portable place of worship.

VATICAN II

The Second Vatican Council, also known as Vatican II, addressed relations between the Catholic Church and the modern world. It was the twenty-first and most recent ecumenical council of the Catholic Church and the second to be held in St Peter's Basilica in the Vatican. The Council, through the Holy See, formally opened under the pontificate of Pope John XXIII on 11 October 1962 and closed under Pope Paul VI on the Feast of the Immaculate Conception on 8 December 1965.

Significant changes resulted from the council, including the renewal of consecrated life with a revised charism, ecumenical efforts towards dialogue with other religions, and the universal call to holiness, which according to Pope Paul VI was "the most characteristic and ultimate purpose of the teachings of the Council".

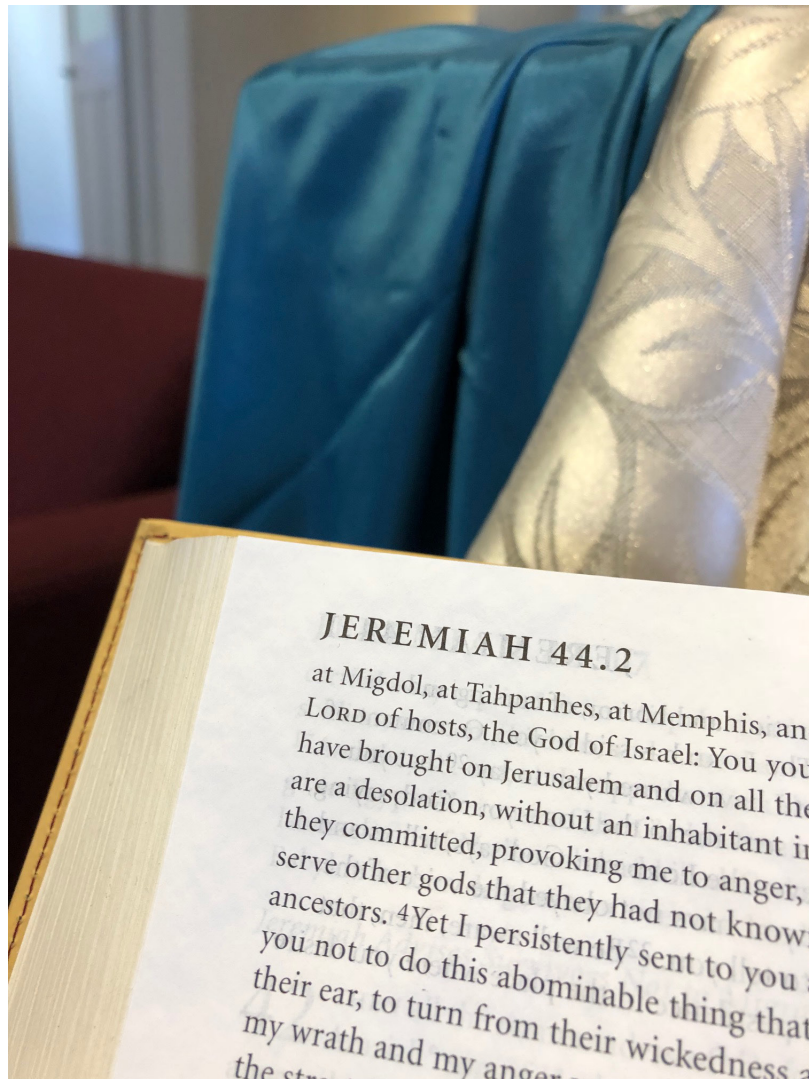
VERNACULAR (*vernaculus* - native)

The vernacular, is the language of a particular people or place. Vatican II recommended that the liturgy be delivered in the vernacular across the world. Before Vatican II, the Mass was said in Latin in every country and nation of the world.



References

Crawford, M. & Rossiter, G	2006	<i>Reasons for Living: education and young people's search for meaning, identity and spirituality: a handbook</i>	Camberwell, ACER.
Doherty, T.	2010	<i>A friendly guide to the Mass</i>	Mulgrave: John Garrett Publishing
Edwards, D.	2012	<i>Jesus in the natural world: Exploring a Christian approach to ecology</i>	Mulgrave: John Garratt Publishing
Hoffman, E. ed.	1991	<i>The liturgy documents: volume one</i>	Chicago: Liturgy Training Publications
O'Loughlin, F.	2012	<i>This time of the Church</i>	Victoria: Garratt Publishing
Pollefeyt, D.	2018	CECV Lecture via videolink to the Victorian Dioceses	
Searle, M.	1981	<i>Liturgy made simple</i>	Minnesota: The Liturgical Press
Sharkey, P.	2015	<i>Educator's guide to Catholic identity</i>	Mulgrave: Vaughan Publishing



Written by Kylie Smith, the Catholic Identity Team and
the Catholic Identity Spirituality and Faith Formation Committee
(February 2019)

