

# Spirit of the Season

# Summer 2001

Ordinary Time

[www.liturgy.demon.co.uk/sos.html](http://www.liturgy.demon.co.uk/sos.html)

Before we head for the summer vacation and a well deserved rest there is the slight matter of the end of term and the dreaded nightmare. What do we do with...

## The Football & the Skipping Rope...



### GETTING IN TOUCH

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## ...IN THE END OF TERM MASS

Logging through the term it is difficult to stop and reflect on how the liturgies have gone. A gentle evaluation can do no harm and noted, might be of great benefit for next term. Adapted from *'Recognising Progress'* the DfEE document, here are some simple pointers aimed at improving the pupil's understanding and growth.

- How are the class liturgies?
- How do they compare with those throughout the school?
- What more should be done to improve them?
- How can I make this happen?
- When can I begin these improvements and notice the difference?

# Celebrating our time at school

## End of Year — The Leavers — Graduation

Faced with the end of term and the mad dash to 'sort the classroom' remember the final liturgical gathering of the year — you just might need one or two things! While you might have remembered to leave out a football and a skipping rope, did you ever wonder why you have them and what they are supposed to 'do' in the liturgy? These are difficult issues as they tend to go unchallenged! Spirit of the Season would like to propose a model.

*So just what do we do with the football and the skipping rope?*

### The issue of the Environment

When the students walk into the space where the celebration or Mass is to take place they should know by what they see — what they are about to celebrate.

This might be achieved by for example:

- Displaying class achievements
- Showing a range of certificates
- Collecting together any awards
- displayed work

Why not have at its heart the School Mission Statement?

**BRIGHT IDEA!**



How about using brightly coloured cord to connect items from the above list with words and phrases used in the Mission Statement?

### The issue of the Procession of the Gifts

Here is some current thinking that may clarify things: The procession with the gifts is a powerful expression of the assembly's participation in the eucharist... The procession with the gifts expresses also our eager willingness to enter into the "holy exchange" with God: "accept the offerings you

have given us, that we in turn may receive the gift of yourself."

- The elements of bread and wine are carried in the procession in vessels that can be seen by all the assembly. So far as is possible, the bread and wine should each be contained in a single vessel, so that priest and people may be seen to be sharing the same food and drink in the sacrament of unity.
- The gifts of bread, wine, and money are carried forward by members of the congregation. It is more expressive of the assembly's identification with the gifts if the procession passes right through the assembly.
- Besides money, gifts in kind and other real gifts for the poor are appropriate, but not token items that will be retrieved and returned to ordinary use after the celebration.



**BRIGHT IDEA!**

The easiest way to remember the contents of the procession of gifts is to keep it beautifully clear: Bread and Wine. If you still feel you need to 'use children' to 'do jobs' then you could always look at the possibility of preparing the altar: placing the cloths, candles, book (Missal/Sacramentary). This is something you will want to discuss with the one who will celebrate Mass with you.

## The issue of What to do with the Prayers of Thanksgiving

We know that these prayers do not belong to the Bidding Prayers. For example we would not want to pray: "Dear Jesus we thank you for a good year at school — Lord hear us." at this point as it is not a bidding prayer, it is a thank you prayer. So where do they go?

What about at the point each of us gives thanks personally — after we have received holy communion? Here we could give thanks for the many blessings that have been part of the school year.



### BRIGHT IDEA!

Remember the school football team who want to make a thank you prayer? They could at this point and another member of the team could be stood nearby with a football!

## The issue of What to do about Those who are Leaving

It is possible there may be a member of staff leaving as well as the Leavers. If there are tokens to be presented the easiest place might be after the concluding prayer and before the blessing.



### BRIGHT IDEA!

The Leavers could process out with the ministers and celebrant. A genuine 'leaving' action.

## A PRAYER OF BLESSING

**L**ord God,  
this class (school) has shared many things this year.  
We were linked by common tasks  
and time together.

Those ties are broken now.

We say good-bye and end our year.

Lord, bless each of us,

teachers, students and friends,

especially those we will not see again.

Keep each of us in your care

during the coming summer

and throughout our lives.

Guide our steps and strengthen our hearts

until we gather once again in your kingdom.

We ask this through Christ our Lord.

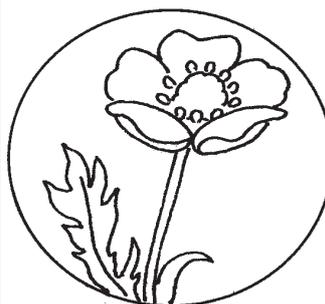
Amen

## THE CLASSROOM IN SUMMER ORDINARY TIME...

When this arrives in schools the season will be underway — noticeably later than usual. At the most there may be only four weeks after the feast of SS Peter and Paul.

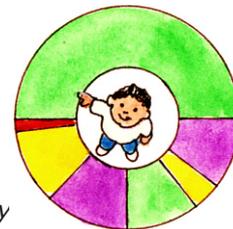
Stay with the shades of green that tell of growth just as the dark greens tell of the approach of autumn.

Can you catch a sense of nature about and place it in the classroom? A simple display of greens will allow you to display the appropriate material for your key stage.



Think of the flowers; they never have to spin or weave; yet, I assure you, not even Solomon in all his regalia was robed like one of these.  
*Lk 12: 27*

## Music & Resources for the Season...



The May edition of the *Liturgy Newsletter* included the following helpful note from the proposed *Pastoral Introduction* on music for the Procession with the Gifts:

The purpose of any music at this point is to accompany the collection, the procession and the presentation of gifts, particularly when these will occupy a considerable period of time. Sung texts need not speak of bread and wine, nor of offering. Texts expressing joy, praise, community, as well as the spirit of the season, are appropriate. Since the preparation of gifts is preparatory, instrumental music or silence may often be more effective. (105)

*May God bless and keep you* by Christopher Walker is a short refrain which could either be used as a blessing or the response to prayers.

It is perhaps too late to introduce new songs. Sometimes if we see a song that is just what we want for the beginning or end of the year we need to plan ahead. While respecting the needs of the liturgy an end of year Mass should include songs that are 'owned' by the school, that express who we are as the Church in this place.

If you are stuck for ideas look under *Sending forth/disciples* in the hymnbook. Try *Sent by the Lord* (Iona) and *Take the word of God* (Walker).

Prayer of Blessing adapted from a text in *Children's Daily Prayer* (LTP — McCrimmons). The annual publication is a useful source of prayer for the classroom.

## From the Directory for Masses with Children

54. #2. The comments that precede the final blessing are important in Masses with children. Before they are dismissed they need some repetition and application of what they have heard, but this should be done in a very few words. In particular, this is the appropriate time to express the connection between the liturgy and life.

At least some-time during the liturgical seasons and different occasions in the children's life, the priest should use more expanded forms of blessing, but at the end should always retain the Trinitarian formulary with the sign of the cross.



*...from the end of the Directory:*

55. The contents of the Directory have as their purpose to help children readily and joyfully to encounter Christ together in the Eucharistic celebration and to stand with him in the presence of the Father. If they have been formed by conscious and active participation in the eucharistic sacrifice and meal, they should learn day by day, at home and away from home, to proclaim Christ to others among their family and among their peers, by living the "faith, that works through love" (Gal 5:6).

### Getting hold of the Directory for Masses with Children

It is unlikely you have a copy of the full text as it was issued 25 years ago and is

now temporarily out of print. Steps are being made for the Liturgy Office to make a reprint available. In the mean time we have made it possible for you to download from the Internet your own copy.

Visit the our site at:  
[www.liturgy.demon.co.uk](http://www.liturgy.demon.co.uk)

click on the icon at the bottom of the page: Get Acrobat Reader.

click on: downloads.

move across to: Free Acrobat Reader and click.

Go to bottom of page to: Get Acrobat Reader free and click.

Then follow the instructions displayed in the 3 steps to begin the download.

In future you'll be able to open Spirit of the Season and other documents of the Net with ease. Happy Clicking!

## Parts of the Mass explained: Conclusion and Sending Forth

### CONCLUDING RITE

After the communion rite, the Mass closes with a brief concluding rite. Its purpose is to send the people forth to put into effect in their daily lives the paschal mystery and the unity in Christ which they have celebrated. They are given a sense of abiding mission, which calls

them to witness to Christ in the world and to bring the gospel to the poor.

The concluding rite consists of the priest celebrant's greeting and blessing, which on certain days and occasions is expanded by the prayer over the people or other solemn forms. This is followed by the dismissal and

an orderly procession of the ministers and the assembly. The whole rite may be preceded by necessary but brief pastoral announcements.

In short - we leave each celebration changed people!

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