

# Spirit of the Season

# Autumn 2005

Liturgical Year A [www.liturgyoffice.org.uk/SOS](http://www.liturgyoffice.org.uk/SOS)

## Start as you mean to go on

If we are to truly live the values of the Gospel, to live up to the mission statements of our schools, justice is at the core. And this reality is reflected in our liturgy as in our lives, for liturgy feeds life, as life feeds liturgy. In what we celebrate and how we celebrate those principles of justice and mercy, fairness and equality, security, peace and reconciliation will permeate all we do.

In the opening of the school year we reflect more intensely, perhaps, on the needs of those immediately around us; the hopes and ideals for the beginning of a new school year. We have a new group of people, both staff and pupils who come from a different place. Perhaps in our welcoming of newcomers we need to acknowledge these places. Sometimes we can do a great job of welcoming new pupils but perhaps overlook the need to welcome new staff. If you have an INSET day at the beginning of the Autumn Term, consider how, in liturgy, you might greet new staff, acknowledge returning staff, reflect on changes that may have occurred during the summer, and perhaps spare a thought for those who have moved on.

At this time, too, in our consideration of hopes and ideals for the coming year, we might look to ensure that we 'Let justice flow like water' (Amo 5:24) in the life and liturgy of our school in the coming year.

### For Reflection

- In what way does our mission statement speak of justice?
- How do we welcome students and staff?
- What are our hopes for coming year:
  - for ourselves?
  - for our school?
  - for our world?

Welcome to new readers.  
Check out the website for more information and back issues.

*Act justly;  
love mercy;  
walk humbly  
with your  
God.*

MICAH 6:8

Open our eyes to the needs of all; inspire us with words and deeds to comfort those who labour and are burdened; keep our service of others faithful to the example and command of Christ.



Let your Church be a living witness to truth and freedom, to justice and peace, that all people may be lifted up by the hope of a world made new.

## Liturgy and the Arts

Over the next year this section will present resources and ask questions about the role of the arts in the liturgy in the school - in the teaching, the preparation and celebration itself, and in the spiritual ethos of the school.

A good web-based resource is provided by the National Gallery in London - [www.nationalgallery.org.uk/education](http://www.nationalgallery.org.uk/education). From there you can search and display on screen the whole National Gallery collection. There are resources specifically targeted to schools: try out the notes on Uccello's *St George and the Dragon* - ...[education/teachers\\_notes/uccello.htm](http://www.nationalgallery.org.uk/education/teachers_notes/uccello.htm); or on a variety of Saints - Saint John the Baptist (maybe save him for Advent!), Saint Jerome, Saint Mary Magdalene, Saint Sebastian - [www.nationalgallery.org.uk/collection/guides](http://www.nationalgallery.org.uk/collection/guides)

Take a moment to consider what images of the Church and her faith are used in the school? Do they come from a variety of periods in history? Do they reflect the variety of cultures that make up the Church or even that are represented in the children and staff of the school? Are they images that are accessible to children and staff?

## Prayer and PowerPoint



The use of technology in schools is ever advancing and what is now becoming commonplace in the classroom is finding its way into the assembly hall and the church. One such mechanism is PowerPoint, used for its evocative presentation of images and words, often accompanied by music to enhance pupil's understanding and, dare I say, concentration!

PowerPoint has a number of advantages:- unlike slide projectors, which had a tendency to jam at inappropriate moments, it is mostly efficient and flexible. The number of images to be found on the internet from which to choose is never ending. Its format is flexible enough to allow creativity and simplicity. It can be projected on to a wall or screen, to aid concentration and lead to moments of deep contemplation. Used well it can enhance liturgy by engaging the senses in a way words alone cannot. Used without care, however, it can be a distraction and a gimmick.

It is perhaps most suited to assemblies, where not only can images be projected to focus what is being said, but also prayers or responses which all can then join in. There are some moments of the Mass which lend themselves more than others to the use of PowerPoint. A single image might be used to enhance the readings. Although it is not advisable to put the text of scripture on the screen, as the Word is something proclaimed and heard, not read by individuals, but one or maybe two images or a key phrase might help pupils to focus what it is that they are hearing. It might be used during the Prayer of the Faithful (bidding prayers), combined with images of what we are being asked to pray for. It may also be used for a post-Communion reflection or thanksgiving.

## Liturgy Bookshelf 1

What books are essential for people planning the liturgy?



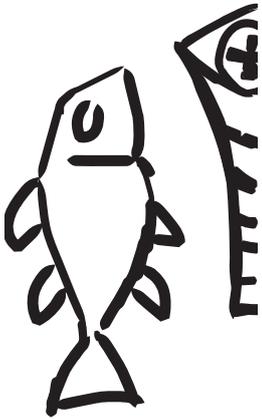
Over the next year there will be ideas about books on liturgy and music, books to explain and books for ideas, but to start with the basic essentials – books containing the liturgy itself.

The Missal, the Lectionary and an Ordo. First some explanation. The Altar Missal contains the texts for every Mass: Sundays and Weekdays, Saints and Sacraments. For the bookshelf there is the *St Luke's Daily Missal* which is complete but photo-reduced. The Lectionary contains the readings for the Liturgy of the Word. There is a study edition for each volume (there are 3) which is a handy size for preparation. [Details of publication can be found: [www.liturgyoffice.org.uk/Resources/Rites](http://www.liturgyoffice.org.uk/Resources/Rites)] An Ordo is a liturgical calendar giving details of what is celebrated on each day. Most dioceses produce one either separately or as part of the Yearbook. [See also [www.liturgyoffice.org.uk/Calendar/2005](http://www.liturgyoffice.org.uk/Calendar/2005)].

It is good to have access to the proper texts of the liturgy. Many will prefer to start with a Sunday and/or a Weekday Missal where the texts from the Missal and the Lectionary are brought together for convenience.

# Collaborative Ministry

*Among all who are involved with regard to the rites, pastoral aspects, and music there should be harmony and diligence in the effective preparation of each liturgical celebration in accord with the Missal and other liturgical books*



The Eucharistic Celebration is an action of Christ and the Church, namely, the holy people united and ordered under the Bishop. It therefore pertains to the whole Body of the Church, manifests it, and has its effect upon it. It also affects the individual members of the Church in different ways, according to their different orders, duties, and actual participation. In this way, the Christian people, 'a chosen race, a royal priesthood, a holy nation, God's own people,' expresses its cohesion and its hierarchical ordering. All, therefore, whether they are ordained ministers or lay Christian faithful, in fulfilling their office or their duty, should carry out solely but completely that which pertains to them.

GIRM 91, 111

## Some Questions

- How is good coordination between ministries achieved? How might it be improved?
- What are the priorities with regard to ministers' initial and continuing formation?
- Is the diversity of the school represented by the commissioned ministers - e.g with regards to age, race, culture, gender?

## Further References

- *General Instruction of the Roman Missal:* 91-111
- *Celebrating the Mass:* 25-51
- *Redemptionis Sacramentum:* 40, 43-47, 146-161
- *Directory on Masses with Children:* 22-24

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This page looks at some of the opportunities and challenge that arise from the new General Instruction of the Roman Missal. For each issue there are quotations, ideas and questions. If the subject matter is relevant to your situation you may find helpful to work with the ideas as a group. A simple process can be found on the website [[www.liturgyoffice.org.uk/SOS](http://www.liturgyoffice.org.uk/SOS)].

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## Practical Points

- All members of the assembly contribute to the celebration of Mass in ways appropriate to their order or liturgical role.
- The spiritual formation of ministers is of equal importance with their 'technical' formation.
- Commissioning of the school's liturgical ministers once a year indicates the importance of the service they offer. Suitable dates would include Body and Blood of the Lord (*Corpus Christi*) or patronal feast of the school. It might be combined with the commissioning of other ministers also, e.g. catechists
- Good communication of planning decisions helps ministers prepare well for their ministry
- Offering formation to different categories of ministers together helps develop their sense of mutual collaboration in the service of the school.

Excerpts from *General Instruction of the Roman Missal* © 2004, ICEL, Inc. All rights reserved. One of a series of resources produced by the Liturgy Office of the Bishops' Conference to accompany the *General Instruction of the Roman Missal* and *Celebrating the Mass* [www.liturgyoffice.org.uk/Resources](http://www.liturgyoffice.org.uk/Resources) 1014s

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# Looking at the Mass

This is the first of a series of six pieces which will focus on different parts of the Mass, starting with the Introductory Rites, our gathering. The series uses Church documents to look at the liturgy in particular two recent ones: *General Instruction of the Roman Missal (GIRM)* and *Celebrating the Mass (CTM)*.

Before looking at the parts in more detail it is an idea to have an overview, a map to see where we are going.

To this day the Church makes the memorial of Christ's death and resurrection in the Mass: in the **Liturgy of the Word** the assembly listens with hearts burning as the Lord speaks to it again and it responds with words of praise and petition; in the **Liturgy of the Eucharist** it takes bread and wine, gives

thanks, breaks the bread, and receives the Body and Blood of Christ.

These two principal parts of the Mass are so closely connected as to form one single act of worship: the tables of God's word and of Christ's body are prepared, and from them the faithful are instructed and nourished; the spoken word of God announces the history of salvation, the Eucharist embodies it in the sacramental signs of the liturgy. In addition to these two principal parts, there are also the **Introductory Rites**, which prepare the people for word and Eucharist, and the **Concluding Rites**, which brings the people's worship to a close and sends them out to witness and service.

(cf. CTM 19-20)

We recognise Christ is present when we celebrate Mass. Present in the two tables of his word and his body and blood. Present also the liturgical assembly gathered in his name and in the person of the minister. (cf. GIRM 27)

In the light of this and reflecting with the Directory for Masses with Children here are some questions for reflection.

- How can the space in which we celebrate Mass show the relationship between Word and Eucharist?
- In preparing for Mass do we give equal prominence to each of the two parts?

This is adapted from *In Communion with Christ*: a resource for parishes [www.liturgyoffice.org.uk/Resources/GIRM]

Many ask for ideas for seasonal non-eucharistic liturgies. Rather than give you a pre-packaged liturgy here are some ideas to inspire you. They offer you the opportunity to adapt them to suit your needs and situation. Some ideas might work better elsewhere in the liturgy. You will also have your own ideas. Don't use every idea in a single liturgy as it will be too much. Music ideas on website.

## Getting in touch

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# Remembering the Dead



November comes as autumn nights are drawing in and nature falls asleep with the joyful expectation that it will rise again in the Spring. In this time of dying and falling leaves the Church remembers those who have gone before us marked with the sign of faith. Any time of prayer reflects this reality.

## Gather

- Litany of the Saints
- Name those who have died, light a candle.
- Sing about God's love and mercy

## Word

- Isaiah 25: 6-9 *The Lord will destroy Death for ever.*
- Apocalypse 7:9-10. 15-17 *God will wipe away all tears from their eyes.*

- Psalm 22 (*The Lord is my shepherd*) or Psalm 26 (*The Lord is my light and my help*)
- John 14:1-6 *Do not let your hearts be troubled*

## Symbolic Action

- Prayer of the Faithful: remember those who have died, those who care for them...
- Place names of those who have died in a basket
- Sing a Song of Farewell (see SOS Autumn 03)

## Send forth

- Say 'Eternal Rest...' together
- Bless oneself with Holy Water on the way out as a reminder of baptism
- Sing a song of hope