

# Spirit of the Season

## Easter 2006

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

### Good Intentions

The Easter Season is sometimes called the 'Great Sunday'. It is made up of seven weeks of seven days and is about a seventh of the whole year. But it celebrates the first day of the new creation, the Lord's day, the day of resurrection. The joy of resurrection needs the Easter Season to celebrate this.

If Easter is the 'Great Sunday' then every Sunday is a 'Little Easter' because every Sunday we celebrate the paschal mystery – the saving death and resurrection of the Lord.

Many schools try to make a connection between the Sunday liturgy and Collective Worship in the week by, for example, using Sunday's Gospel. This can be a good way of making a connection with the both the local and wider Church; following the scriptures with them.

Another connection with the wider Church is the Cycle of Prayer. This was created by the bishops to bring together the different days of special prayer that are marked during the year. The cycle is made up of a number of seasons and within each season are a number of intentions. These intentions can be connected with specific days but the hope is that the intention is remembered through prayer and activity throughout the whole season.

For Easter the intentions are: *New Members of the Church*, *Vocations*, *The Right Use of the Media*, *Human Work* and *The Church*. Some of these have specific days associated with them, for example, World Day of Prayer for Vocations on the 4th Sunday of Easter (7 May 2006), others, such as *New Members of the Church* remember those who were baptised at Easter and reminds us to keep them in our prayers. For many of the days agencies send out material, some of it aimed at Schools. As with the Sunday liturgy there can be a need to find a balance between the particular intention, the needs of the community and the Church's liturgy.

- We hope to make the Cycle of Prayer one of the features of next year's Spirit of the Season. More details about the Cycle can be found at [www.liturgyoffice.org.uk/Calendar/Cycle](http://www.liturgyoffice.org.uk/Calendar/Cycle)

*This day  
was made  
by the Lord  
we rejoice  
& are  
glad*

Psalm 117

**E**ver-living God, help us to celebrate our joy in the resurrection of the Lord and to express in our lives the love we celebrate.



## Where is your 'Our Lady' from?

The earliest painted image of Our Lady is probably that found in the 3rd Century Catacomb of St Priscilla in Rome. But in the years since then the Virgin Mary has probably been featured in more art works – paintings, sculptures, carvings, music and poetry – than any other figure in history.

In more recent times particular images of Mary have become associated with her appearances in such places as Lourdes and Fatima. The Lourdes image is based on the description that St Bernadette gave of the lady she saw, with her hands joined and holding a rosary. The image of our Lady of Fatima is distinguished by the crown she wears – the crown in Fatima now includes the bullet which seriously wounded Pope John Paul II in the attempt on his life in 1981. Other notable images of Mary include that of Banneaux in Belgium, known as Our Lady of the Poor, and the image that is especially venerated in South and North America, Our Lady of Guadalupe.

Each image engages the faithful with a different aspect of the mystery of Mary and her place in the Church.

## The look of it

In our preparation of liturgy, there should always be consideration of the specific needs of the community gathered. The following guidelines may be helpful for those using PowerPoint with pupils with special needs:



- Consider the space you are using and whether strong sunshine will affect your use of PowerPoint.
- Check that the background colour you are using will work if you are projecting onto a coloured wall.
- Try to use a consistent with a style that pupils will become familiar with.
- Text should be of a reasonable size on PowerPoint and avoid putting too much text on one page.
- Use a non-cursive (sans-serif) font, e.g. Arial, as much as possible.
- Avoid using all capital letters as it makes it more difficult for pupils with dyslexia to read text.
- The colours red and green are not good backgrounds for those with colour blindness.
- Avoid any flashing graphic effects which over-stimulate the brain.
- Encourage students to help prepare PowerPoint - they will often be very familiar with the technology and will be able to give their own interpretation to a text. It can lead this to being a powerful act of participation and shared leadership.

## Liturgy Bookshelf 5

The next section of the bookshelf is music. Music is a communal activity about communication and relationships. A starting point for music books would be sharing resources with parish musicians. It would definitely be helpful to have a copy of the parish's hymnbook on the shelf. Of particular importance would be shared Mass parts – Eucharistic Acclamations etc. Some hymnbooks are better than others when it comes to music for the liturgy. For Mass settings look at **Laudate** (Decani) or **Celebration Hymnal for Everyone** (McCrimmons). If you have access to them, the 2 volumes of **Music for the Mass** (Chapmans) are a useful source which include settings of the Eucharistic Prayers for Children.



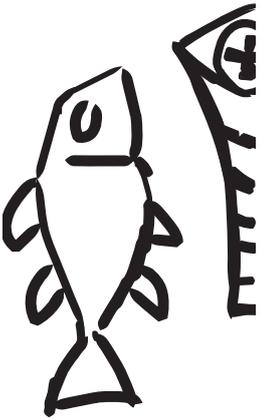
Short songs and acclamations are more at home in the liturgy than hymns and longer songs. For sources of short songs as well as songs from around the world see **Cantate** (Decani) together with **Come all you people**, and **There is one among us** (Iona).

A recurrent recommendation in *Spirit of the Season* is to use the Seasonal Common Psalms which are provided in the Lectionary to replace the psalm at any Mass. A good collection for them is **Psalms for the Church's Year**-Volume 1 by Marty Haugen and David Haas (GIA publications).

Further ideas on SOS website.

# The Quality of Symbols

*A noble simplicity should be ensured*



Materials and objects used in the Eucharist are to be “truly worthy and beautiful,” authentic in their noble simplicity, and well adapted to sacred use. The greatest care and sensitivity are necessary, even in the smallest matters, to achieve “a noble simplicity and elegance.”

## *Bread and Wine*

The very nature of sacramental symbolism demands that the elements for the Eucharist be recognisable, in themselves and without explanation, as food and drink.

Bread must be recently baked, made only from wheat flour, and should have the appearance of food. In colour, taste, texture, and smell it should be identifiable as bread by those who are to share it....

Wine should be natural and pure, from the fruit of the grape, and free from any foreign substance. To be seen and recognised for what it is and what it signifies, it can help greatly if the wine is brought to the altar in clear glass containers and is of a sufficiently rich colour to be clearly distinguishable from water.

Care should be taken to ensure that the bread and the wine for the Eucharist are kept fresh; that the wine does not sour or the bread spoil or become too hard to be broken easily.

## *Candles*

Candles are used at every liturgical service as a sign of dignity and of the festiveness of the celebration. The light of the candles signifies Christ, light of the world; the gradual burning down of the candle as the wax is consumed in the flame serves as sign of Christ’s self-sacrifice in the service of his mission.

In order that the symbolism of the candle be an authentic one, only genuine wax candles should be used in the liturgy. The use of fake ‘candles’ with wax or oil inserts, is not permitted at Mass.

GIRM 325, C<sub>TM</sub> 114, 106-107

## Some Questions

- In what ways does the quality of symbols used contribute to the richness of celebration?
- Are there aspects of school celebration where authenticity of symbol has been sacrificed for sake of convenience?

## Further References

*General Instruction of the Roman Missal: 307, 319-351*

*Celebrating the Mass: 52-3, 106-125*

*Redemptionis Sacramentum: 48-50*

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)].

## Practical Points

- In times of prayer and in teaching explore and celebrate the symbols we use in liturgy.
- It is possible for the children to bake bread for use at Mass. There are recipes on the Liturgy Office website [[www.liturgyoffice.org.uk/Documents](http://www.liturgyoffice.org.uk/Documents)]
- Respect the symbols of altar and ambo by not using them as displayboards.
- Be wary of clutter – let symbols speak for themselves.

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) 1093s

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# Looking at the Mass – The Communion Rite

## Introductory Rites

### Liturgy of the Word

### Liturgy of the Eucharist

Preparation of Gifts

Eucharistic Prayer

Communion Rite

Lord's Prayer

Rite of Peace

Breaking of Bread

Communion

Prayer after Communion

## Concluding Rite

The Lord's Prayer, Sign of Peace and Breaking of the Bread both lead us to and prepare us for Holy Communion. They are together a transition from one high point, the Eucharistic Prayer, to another, the sharing in Communion.

The Communion of priest and people is helpfully accompanied by prayerful congregational song. This singing is meant to express the communicants' union in spirit by means of the unity of their voices, to give evidence of joy of heart, and to highlight more the

"communitarian" nature of the Communion procession.

The Communion procession expresses the humble patience of the poor moving forward to be fed, the alert expectancy of God's people sharing the Paschal meal in readiness for their journey, the joyful confidence of God's people on the march toward the promised land. In England and Wales it is through this action of walking solemnly in procession that the faithful make their sign of reverence in preparation for receiving Communion.

When Communion is completed, the whole assembly may observe a period of total silence. In the absence of all words, actions, music, or movement, a moment of deep corporate stillness and contemplation may be experienced. Such silence is important to the rhythm of the whole celebration and is welcome in a busy and restless world.

In a final presidential prayer that brings to a close the Communion Rite, the community of faith asks that the spiritual effects of the Eucharist be experienced in its members' lives.

*Celebrating the Mass* 200-216

When the Eucharistic prayer has ended, the Lord's Prayer, the breaking of bread, and the invitation to communion should always follow, that is, the elements that have the principal significance in the structure of this part of the Mass.

Everything should be done so that the children who are properly disposed and who have already been admitted to the Eucharist may go to the holy table calmly and with recollection and thus take part fully in the Eucharistic mystery. If possible there should be singing...

*Directory for Masses with Children* 53-54

## Celebrating the Resurrection



*These are ideas for reflecting on the Easter story at the beginning of the Easter term, an opportunity to recall in prayer the Resurrection*

*after Easter Sunday. See website for music ideas.*

*These are intended as 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.*

### Gather

- A procession containing one or more of the following elements: water, white cloth, flowers, candles, Gospel Book
- Sing a song of resurrection
- Light individual candles from one central candle

### Word

- A joyful Alleluia sung to welcome the Gospel and after it as well
- Acts 10:34, 37-43  
*Peter addresses Cornelius and his household*
- John 20:1-9  
*He must rise from the dead*
- Sing Psalm 117 (*This day was made by the Lord*) or 135 (*Great is his love, love without end*)

### Symbolic action

- Profess your faith together - use the renewal of baptismal promises (Do you believe...) See *Roman Missal* page 220
- Share experience of Rites of Initiation at Easter (Adults at Easter Vigil, Babies on Easter Sunday morning)

- Invite Children to bless themselves with holy water

### Send Forth

- Use the Easter Dismissal (... alleluia, alleluia)
- Sing a song of praise or

#### Getting in touch

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#### Spirit of the Season email list

If you would like to know when the new Spirit of the Season is available for downloading from the website got to [www.liturgyoffice.org.uk/SOS](http://www.liturgyoffice.org.uk/SOS) and use the link to send an email and we will add you to the list.

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