

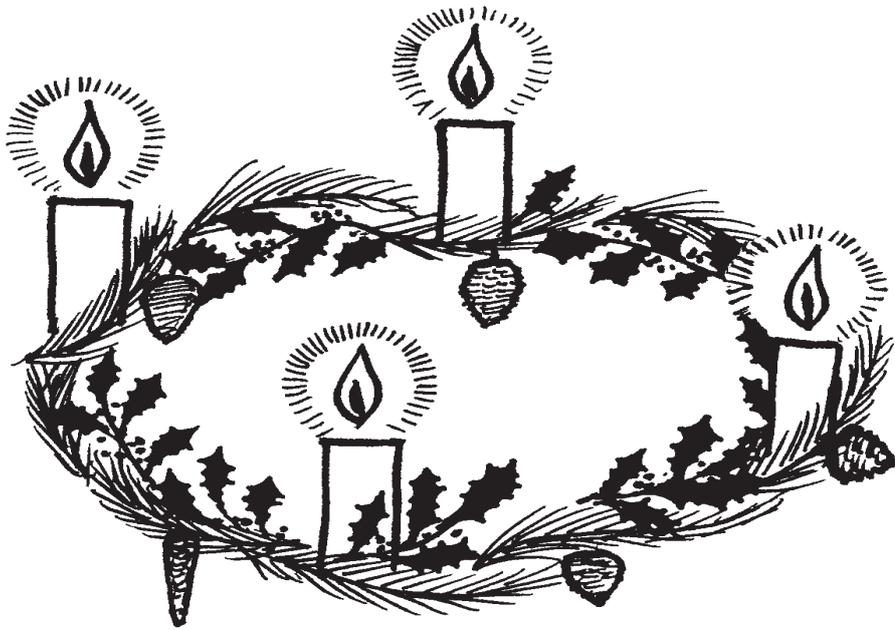
# Spirit of the Season

# Advent 2002

Liturgical Year B

[www.liturgyoffice.org.uk](http://www.liturgyoffice.org.uk)

## Circle Time!



Advent is a waiting and watching time. It is the season which invites the Church to gather up the story of its past, present and future and wonder at it all over again. It is a time when adults can learn from little children. Way before they can read, children know their favourite stories by heart and know

God  
so loved the  
world

at once if anything is missing or forgotten. Advent invites us to revisit the heart of the Christian story: *God so loved the world that God gave God's Only Begotten Son so that whoever believes will live forever.* Advent calls us back to the beginning so that the present may be lit up by hope of the joy to come.

**1st  
Sunday  
of Advent**



Sunday  
1 December  
2002

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## Song of the Body of Christ - Gathering Songs

The opening song can set the agenda for the whole liturgy but it also has the function of joining together all the different voices together to form one voice—Christ's; different bodies form one body—Christ's body.

We come to share our story—David Haas (*most Hymn books*)

Children of God—Christopher Walker (*Calling the Children*)

All are welcome—Marty Haugen (*Laudate*)

You have called us/Though we are many—Bernadette Farrell (*Share the Light*)

### Advent Gathering Songs

Prepare the way—Christopher Walker (*Calling the Children*)

In the day of the Lord—MD Ridge (*Laudate*)

Litany of the Word—Bernadette Farrell (*Laudate*)

## Let us go to God's house

The psalms were the first hymnbook. The content and the style of many of them indicates their use in Jewish liturgy. Many were processional songs and a common theme is joy on entering God's house.

Ps 26 There is one thing—Chris O'Hara (*Many hymnbooks*)

Ps 121 I rejoiced when I heard them say—Farrell (*Laudate, Christ be our Light*)

### What's Missing

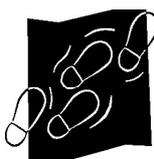


Symbols can speak by their absence. Two powerful symbols in the classroom during the latter half of Advent are an empty **Crib** and or an undecorated **Christmas Tree**. Wrapped gifts under a tree also speak of promises to come.

## Watching and Waiting

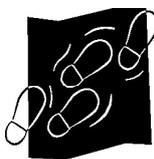
Often while we are waiting together, perhaps in Maternity ward, we tell stories. Stories of the past; stories about our family. We tell stories to pass the time. Not only to fill in the waiting time but also to pass time (the past) on.

In Advent we are passing the time before Christmas, waiting for Jesus' birth. Telling stories about the past.



**Action** Is there an expectant mother you can invite into the class? Ask her to speak about the experience of waiting for the birth of her child.

When we watch a football match or other game of sport it draws our attention. We keep our eyes open for every detail. The supporters not only concentrate but are focussed on where it is all leading - the final result. Sometimes the lead up to Christmas can be more exciting than Christmas itself.



**Action** Do the children notice over the season of Advent the gradual appearance of Christmas decorations in their street or locality?

## Songs of Watching and Waiting

My soul in stillness waits—Marty Haugen (*Hymnbooks*)

Stay Awake!—Christopher Walker (*Laudate, Music for Children's Liturgy of the Word*)

There is a longing—Anne Quigley (*Laudate*)

Wait for the Lord—Taizé (*Hymnbooks*)

## Watching and Waiting in Scripture

James 5: 7-10

*Be patient until the Lord's coming.*

If you do not recognise Christ in the next person you meet you will not meet him anywhere.

*Mahatama Ghandi*

### An opportunity to do some Word Art:



Where sin has divided and scattered, may your love make one again.

*(Rite of Penance)*

Everyone will know God  
The day will come  
when everyone will say,  
Praise God:  
When everyone  
will know God by name;  
When everyone  
will tell of God's greatness  
all over the world:  
When everyone  
will sing for joy  
because God is here with them.

*God's Story 2 p.47,  
based on Isaiah 12:4-6*



A simple penitential rite for use in your Collective Acts of Worship.

Lord Jesus, we wait for you to come to us. Lord Have Mercy.

Lord Jesus, you are God's gift.

Christ Have Mercy.

Lord Jesus, you are all the only gift we need. Lord Have Mercy.

### An opportunity for some Word Art



Look up *Here I Am* Key Words for this topic: **Gifts**



**H**is name shall be called Emmanuel - God with us.



# Christ is always present in his Church

· in the people gathered in his name

## The Entrance of the Assembly

In houses and flats all through the parish the true entrance procession of the Mass is in full swing, sometimes calm, sometimes hectic. Sunday clothes are being put on. Many families are finishing breakfast, conscious of the one-hour fast. Here and there are adults who choose to fast altogether until taking Holy Communion. Some households make a conscious effort to keep the morning quiet: no radio or television, and the Sunday papers wait until later in the day.

In a surprisingly large number of households, but still a tiny minority, the Sunday Scriptures have already been read aloud together on Friday or Saturday evening.

When we think about preparing for liturgy, we usually think of the ministers — the choir rehearsing, the lectors engaging their readings all through the week, the homilist spending some time every day of the week until it all comes together on Saturday, those who care for the sacred space keeping it clean and beautiful. But the liturgy is the work of the whole assembly, and here we begin to see that many take this seriously.

**Many have prepared**



**themselves to come together today and participate fully in this Eucharist.**

So this is the entrance procession, coming from all directions, made up of all ages, several races, a variety of economic circumstances and political outlooks. But they are all in a great procession, the Church assembling in the house of the Church. "We shall go up with joy". On the way to that altar of God, most of these people pass by the large Baptismal Font and take water from it, perhaps remembering their own Baptism. **They enter their liturgy marked with the water of baptism, marked with the cross of Christ whose Body we became in those waters.** (CCC: 1267)

At 9:45 the choir is assembled and a brief but serious rehearsal begins. This warm-up of voices lasts until just a few minutes before the liturgy is to begin; toward the end many in the now two-thirds full church join in singing. By now the presider is vested and stands with servers and lectors near the main entrance, adding to the welcome of the ushers.

Likewise, the ushers invite any who would find the communion procession difficult to take places in those areas throughout the assembly space with room for wheelchairs. The ushers point out to any newcomers with pre-school children that child care is available, or they are welcome to have their children with them (it is surely not appropriate to have them in a separate room). The sacristan has invited the gift-bearers to bring the bread and wine forward at the proper time and is now going over the "checklist for Sunday Mass" before joining the assembly. Sponsors and catechumens find each other and fill in the first few rows of one section of the church.

Although people go out of their way to greet one another and be gracious, it is never done in such a way that you feel one person is the host and another is the guest. **Everyone is at home**

Extract from *Gather Faithfully Together* by Cardinal Roger Mahoney of Los Angeles. Published by LTP (McCrimmons) as *Guide for Sunday Mass*. Also at <http://www.la-archdiocese.org/Eucharist/>

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