

Spirit of the Season

Advent 2005

Liturgical Year B www.liturgyoffice.org.uk/SOS

On Earth as it is in Heaven

In the Lord's Prayer we pray for the coming of the Kingdom of God, a kingdom of justice and of peace 'on earth as it is in heaven'. In our celebration of the Eucharist how can we continue to develop that awareness of our constant striving for justice as the People of God, the Body of Christ?


Firstly, those gathered for the celebration of the Eucharist in school represent a diversity of age, gender, ability, cultural background; all of whom have both right and responsibility to a full, conscious and active participation in the liturgy, for 'liturgy' derives from the Greek meaning the 'work of the people'; and it is the work of all the people.

Secondly, we can perhaps highlight those elements of the Mass which speak of reconciliation; the Penitential Rite, where we 'confess to almighty God, and to you, my brothers and sisters', acknowledging that my weaknesses and failings affect the whole community, that there is, within this community, a collective responsibility for the good of the community. As we say the Our Father we pray that we might be forgiven, but also forgiving; that we be delivered from evil. We pray for the 'peace and unity of your kingdom' as we offer each other a Sign of Peace that says, perhaps, I am committed to working for that peace.

Thirdly, as we prepare the Prayer of the Faithful, the Bidding Prayers, as a rule the series of intentions should be (a)for the needs of the Church, (b)the world, (c)those burdened with any kind of difficulty, (d)the local community. These clearly lend themselves to issues of justice, peace, harmony, reconciliation and healing, both in the wider world and in our own small corner, leading us to a prayerful reflection on our responsibility to respond to the needs of others.

Finally, the words of dismissal, "Go in peace to love and serve the Lord" should impel us, nourished and strengthened by the Body and Blood of Christ, to 'go out to do good works, praising and blessing God.' (GIRM 90)

*Thy
Kingdom
Come*

Teach us to follow the ways of justice, 
Teach us to walk the paths of truth,
Let integrity challenge the power that plunders,
When it tramples the poor
And pours scorn on our hope.
*God of peace,
may your kingdom come.*

From a prayer © Linda Jones.
For full text see website. www.cafod.org.uk/resources

Imaging the Word

An Arts and Lectionary Resource (Vols. 1-3)

Susan A. Blain et al (Editors). United Church Press

These three volumes offer a most beautiful and rich resource based around the Revised Common Lectionary (very similar to the Catholic Lectionary for Mass, but not identical). For each Sunday of the 3 year Lectionary cycle the editors provide paintings, poems and prose related to, usually, one of the readings. The resource is a convenient way of accessing a much broader range of contemporary art works from cultures around the world than generally feature in Art/Literature/Religion resources - and the usually brief texts given will often be found easily accessible for children of KS2 and above. Not confident in helping children to 'read' art works - or doing so yourself? *Imaging the Word* contains guidelines on this too.

Volume 3 covers Autumn-Year A to Summer-Year B. The books can be obtained via Amazon or the URC bookshop [<http://books.urc2.org.uk>]

Another resource: **Jesus through art & The Bible through art:**

a resource for teaching religious education and art. Margaret Cooling et al. Religious and Moral Education Press

Liturgy Bookshelf 2

In each of the liturgical books, for the Mass and other Sacraments and rites, the Church provides an Introduction. Each Introduction



or Instruction follows a similar pattern: a theological introduction, a description of the rite—the different elements and ministers and guidance for adaptation.

A new edition of the **General Instruction of the Roman Missal (GIRM)**, which describes the Mass, was published this year. It is another bookshelf item as it gives the foundation for what we do. The Directory for Masses with Children (see next issue) derives its adaptation from this instruction so should sit alongside it on the shelf. GIRM is a technical document probably not intended for reading from cover to cover, rather it is a reference book. Alongside GIRM you will probably want to place **Celebrating the Mass (CTM)**, a document of our own Bishops' Conference. CTM is based on GIRM but gathers the information and puts in an approachable order and in a readable style. You will find CTM an important resource not only when preparing Mass but also when teaching about it. Both books form much of the inspiration of this year's Spirit of the Season. They are published by CTS [www.cts-online.org.uk], see Liturgy Office website for more details [www.liturgyoffice.org.uk/Resources/GIRM].

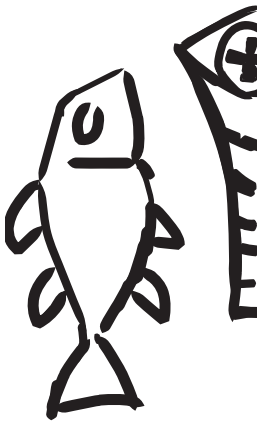
Ten tips for using PowerPoint to enhance liturgy



- Set up well in advance of the beginning of the liturgy so that the screen is ready when students enter the liturgical space.
- Ensure you have a beginning and end slide so pupils are not distracted by looking at your desktop image during the rest of the liturgy!
- Choose good high-resolution images that will project well, bearing in mind each image will be magnified.
- Use words on a slide sparingly, to ensure they are of a reasonable size and to make them accessible to all.
- Choose colour combinations of text and background that mean that text can be easily read.
- Choose a colour scheme for the background of the PowerPoint that relates to the liturgical season to reinforce what you are celebrating.
- Choose a suitable place for the screen/projection, so as not to detract from the lectern/altar/liturgical focus:- it is not a focus in itself, but an aid to prayer.
- Use it sparingly - otherwise pupils will spend the whole liturgy staring at a large screen!
- Use simple slide transitions - an all singing all-dancing presentation might impress people with your technical skills but will distract people from prayer!
- Consider the lighting conditions of the liturgical space when planning your presentation.

Liturgy and Issues of Inclusion/Exclusion

Having a special care for preserving and deepening the unity of the one body of Christ, his Church, a unity in love and in truth, in unity and in mission



Flowing from their rebirth in Christ, there is a genuine equality of dignity and action among all of Christ's faithful. Because of their equality they all contribute, each according to his/her own condition and office, to the building up of the Body of Christ.

The celebration of the Eucharist, like the entire Liturgy, is carried out through perceptible signs that nourish, strengthen, and express faith. Thus, the utmost care must be taken to choose and to arrange those forms and elements provided by the Church that, in view of the circumstances of the people and the place, will more effectively foster active and full participation and more properly respond to the spiritual needs of the faithful.

It is the duty of pastors, in particular, to promote dignified celebrations, paying the proper attention to the different categories of persons: children, young people, adults, the elderly, the disabled. They must all feel welcome at our gatherings, so that they may breathe the atmosphere of the first community of believers who "devoted themselves to the Apostles' teaching and fellowship, to the breaking of bread and the prayers".

CODE OF CANON LAW 208; CELEBRATING THE MASS 127; SPIRITUS ET SPONSA 12

Some Questions

- Are there groups or individuals who you know do not find acceptance and a ready welcome in the school and at its liturgy?
- What introductory catechetical/ participation materials do you have available for individuals with particular needs?

Further References

General Instruction of the Roman Missal:
17, 91, 105b, 352

Lectionary for Mass: Introduction
15, 19, 24, 28, 38-43

Spiritus et Sponsa 12

Directory for Masses with Children

Directory for the Application of Principles and Norms of Ecumenism 92-160

One Bread One Body 10-22, 42-43

Valuing Difference: People with disabilities in the life and mission of the Church

Celebrating the Mass 11-17, 21,23-24, 36-37, 127-129, 135-138, 143, 160, 167-169, 220

Practical Points

- An audit of the School will reveal how open the liturgy is to those with disabilities
- Careful explanation beforehand of reasons why, for example, those of other Christian Churches or of other faiths, cannot take full part in Catholic sacramental celebration will avoid confusion.
- Care about hospitality can ease feelings of exclusion any present may feel.
- Availability of large print service sheets/ hymnbooks/newsletters should be clearly indicated on notice boards or on service sheets/hymnbooks
- Guidance about participation aids is provided in 'Guidelines for the Production of one-off Service sheets' - Liturgy Office Website (Documents)

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].

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 1035s

**Liturgy
Office**
ENGLAND
& WALES

Looking at the Mass – Introductory Rites

Introductory Rites

Entrance Procession

Greeting

Penitential Act

[or Blessing and Sprinkling of Water]

Gloria

Collect (Opening Prayer)

Liturgy of the Word

Liturgy of the Eucharist

Concluding Rite

We come together to listen to God's word and be nourished by Christ's body and blood so that we can be his body in the world.

The **Introductory Rites** help to bring us together, once more, as the Body of Christ.

The assembly's worship begins with the opening song and **procession**, which help to create a sense of identity, a willingness to celebrate, and an awareness of the mystery being unfolded.

After making the Sign of the Cross together, the priest and people exchange formal greetings as a mutual acknowledgement and evocation of the presence of Christ in their midst and as a prayer for his sustaining power.

In the **Penitential Act** the assembly, gathered in God's presence, recognises its sinfulness and confesses the mystery of Christ's love.

The **blessing and sprinkling of water** serves as a memorial of Easter and Baptism. When it is used it replaces the Penitential Act. God is thanked for intervening to save us through the medium of water and is asked to continue to give forgiveness and life.

The **Gloria** is one of the Church's most ancient hymns. In the West its use was originally restricted to the opening of only

the most solemn eucharistic celebrations. The *Gloria* is by nature a festive hymn sung on the Sundays of Christmas, Easter and Ordinary Time, feast days and other joyful occasions. We can overuse the Gloria at Masses with children.

If every Mass were celebrated in identical form and with the same degree of solemnity, then the Sunday celebration would cease to be truly pre-eminent.

The **collect** completes the introductory rites. Through petition to God, it expresses the character of the celebration and prepares the assembly to hear the word of God.

[*Celebrating the Mass*
131, 140-150]

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.

Morning Prayer



Prayer to start the day is not only a good way of beginning each day but also connects us with the wider

Church. Take elements to create a simple format that could be used every day. Use seasonal elements to create the spirit of the season.

Gather

- Use the responses:
Lord, open our lips.
And our mouth shall proclaim your praise. Glory be...
- Sing a short song of praise
- Light the appropriate number of candles on the Advent Wreath

Word

- Use a seasonal psalm (24 & 84)

- Read all or part of the one of the readings for the day. (In Advent use the first readings).

Symbolic Action

- Spend a short time in silence.
- Discuss the reading together - phrases and images that struck you. You may wish to repeat the reading after the time of silence.
- Offer some intercessions and say the Lord's Prayer together

Send forth

- Pray a concluding prayer
- End with:
Let us bless the Lord.
Thanks be to God.

Further resources

- A time of prayer (CTS)
- Children's Daily Prayer 2005-6 (LTP)

Getting in touch

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