

Spirit of the Season

Lent 2006

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

Sing a new song!

One of the most effective ways of opening people to issues of justice and our responsibility to respond to those in need is through song. Through music and song we can grow together as a community with a common purpose – that of building the kingdom of justice. Our songs of justice can be a cry to God, a shout of solidarity, a revelation of God's desire for the world; a reflection of where we are today and where we want to be. There is much to choose from. A good starting point would be settings of scriptural texts such as the Magnificat or the Beatitudes. Topical indexes in hymnbooks on Justice and Peace, the Kingdom, Discipleship will help. Songs from the world Church will open us to the experience and culture of others and help us to enter into solidarity with them. The Iona Community in particular will be a useful source.

Other possibilities:-

- All are Welcome (Haugen)
- All you works of God (Haugen)
- Blest are you who made the universe (Haugen)
- Bread for the world (Farrell)
- Bring forth the Kingdom (Haugen)
- Christ, be our light (Farrell)
- Jesus Christ is waiting (Bell & Maule - Iona)
- This is what Yahweh asks of you (McGann)
- We Are Marching (S.African)

Clearly not an exhaustive list!

The challenge is not only to use song but to read and reflect on the text and act upon it in our lives.

For Reflection

- How does our liturgy open us to the experience of others and to God?
- Does our music reflect the cultural mix of our school?

*He sent
me to give
the Good
News to
the poor!*

Luke 4:18

My song is of
mercy and
justice;



I sing to you,
O Lord.

I will walk in the way
of perfection.

O when, Lord,
will you come?

PSALM 100

How many 'Jesuses' do you have?

What images of Jesus do you have in the school? Probably the most common will be that of the crucified Lord. This image is central to our faith, and a crucifix is required as part of the liturgical fittings when Mass is celebrated. It speaks of Jesus' self-offering for love of the world, and of the source of our salvation.

But maybe there are others too. The image of Jesus as the Sacred Heart was once a very common image in people's homes. It is less common now, but as an image it can speak powerfully of the love that Christ has for us and for all peoples. Some 19th and 20th Century images seem too romantic and other-worldly to many people today. See what contemporary representations you can find. Strong multi-cultural images of Jesus can be found at www.jesusmafa.com.

One of the most ancient images is of Jesus as Good Shepherd. Again the image can speak powerfully of Jesus's active care for his people, and especially for the weaker, more vulnerable ones.

Liturgy Bookshelf 4

Having stocked your bookshelf with the official books [see SOS Autumn-Winter] you will want some books about the liturgy



particularly in the context of school. Official books often assume knowledge and happily use technical language without the need to explain. The following are some recommendations among the many books available.

Liturgy with Style and Grace by Gabe Huck with Gerald Chinchar (Liturgy Training Publications, 1-56854-186-4) covers nearly every aspect of liturgy with a page given for each subject together with quotations and questions.

The Welcome Table: Planning Masses with Children by Elizabeth McMahan Jeep (Liturgy Training Publications 0-930467-38-8) A guide to liturgy planning; includes Directory for Masses with Children.

Spiritual Garments by Julie McCann (Decani Books) A book for schools in England and Wales giving the tools for preparing liturgies and collective acts of worship. [Publication: early 2006; c. £8.95]

Preparing Liturgy for Children and Children for Liturgy by Gabe Huck (Liturgy Training Publications 0-929650-10-7) Not only principles but practical application too.

Using images and music



Images

One of the easiest ways of finding suitable images is to use an internet search engine such as Google or Yahoo and click on 'image search' before typing in a keyword or phrase to search. Finding the right images for the accompanying text and ensuring they are of a high enough resolution to project well when enlarged

can be a laborious process for which there is no shortcut.

Music

Images accompanied by music are often a powerful tool for reflection and prayer. Care should be taken when using recorded music that it is of good quality and chosen for its combination of text and music which will aid prayer. Secular music might be appropriate for some liturgies, although this should be chosen with great care and not contrary to our faith in the resurrection.

DVD

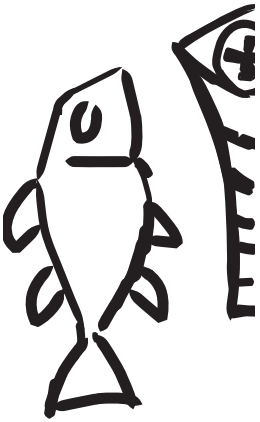
As you become more adventurous you might want to consider dropping DVD clips into PowerPoint presentations. Some schools have also purchased digi-boxes which can convert short video clips into DVD for precisely this purpose.

Copyright

Be aware that in a similar way to service sheets, text and images are copyright. Many schools will use either Calamus and/or CCLI for reproduction of text. Check what is permissible.

Responding to Events

Is the Liturgy seen as a path of holiness, an inner force of apostolic dynamism and of the Church's missionary outreach?



At times of particular need, of rejoicing or sadness, many turn to the Church for spiritual support. Often it will be appropriate to respond to these circumstances with the Celebration of Mass. When permitted the texts for Masses for Various Needs and Occasions provide a rich resource for the liturgy on these occasions. Even when a Liturgy other than Mass is to be celebrated, for example an extended Liturgy of the Word, these texts and the accompanying lectionary provide a valuable resource to be drawn on.

Authentic Catholic spirituality is centred on communal celebration of the Paschal Mystery of Jesus Christ so that we may go out into the world to live that mystery, refreshed and restored as agents of God's love. The Christian is called into a broken world to witness to and work for the coming of the Kingdom of God. The Eucharist must feed those who celebrate: for their work in the healing of relationships, in the promotion of peace and justice, and in the proclamation of the Good News.

SPIRITUS ET SPONSA 6, CTM 138, 17

Some Questions

'Crisis' can take many forms but oftensociety's 'yearning for the encounter with God' is often sparked by such moments –large or small. The ability for the church to recognise and respond is essential.

- What experience do you have as a community of responding to crisis?
- What networks currently exist to enable local cooperation both ecumenically and with other faiths?
- What groups in the parish might be called upon to help?
- Is there a planning team linking school, parish and home?

Further References

Celebrating the Mass
1-17, 138

Spiritus et Sponsa
11-14

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].

Practical Points

- Events can be shared moments of rejoicing. People turn more often to the Church and to faith at times of crisis: local, national or international. The crisis can be man-made (terrorist attack) or a natural (earthquake) disaster.
- An initial response may be providing a time and place for quiet prayer, a welcoming atmosphere and clear use of symbols.
- A formal liturgical response in collaboration with the local parish may be best a week after the original event allowing time for preparation and information.
- Mass may not be the most appropriate liturgical response when it is expected that many attending will be unable to participate fully.
- Other forms of liturgical prayer include: Liturgy of the Word, Liturgy of the Hours, Prayer Vigil, Penitential Service.

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 1093s

**Liturgy
Office**
ENGLAND
& WALES

Looking at the Mass – The Liturgy of the Eucharist

- Introductory Rites
- Liturgy of the Word
- Liturgy of the Eucharist
 - Preparation of Gifts
 - Eucharistic Prayer
 - Communion Rite
- Concluding Rite

From the days of the Apostles the Church has celebrated the saving life, death and resurrection of Jesus by carrying out what the Lord did and handed over to his disciples to do in his memory. Like him, the Church has taken bread and wine, given thanks to God over them, broken the bread, and shared the bread and cup of blessing as the Body and Blood of Christ. The Church's Eucharist, in all its rich variety of forms and traditions, has always retained this basic shape: the taking of the elements of bread and wine in the preparation of the gifts, the act of thanksgiving in the Eucharistic Prayer, the Breaking of the Bread, the giving and sharing of the Body and Blood of Christ in Communion.

The Procession with the Gifts is a powerful expression of the assembly's participation in the

Eucharist and in the social mission of the Church. It is an expression of the humble and contrite heart, the dispossession of self that is a necessary prerequisite for making the true offering which the Lord Jesus gave his people to make with him.

The Eucharistic Prayer, the centre and summit of the entire celebration, sums up what it means for the Church to celebrate the Eucharist. It is a memorial proclamation of praise and thanksgiving for God's work of salvation, a proclamation in which the Body and Blood of Christ are made present by the power of the Holy Spirit and the people are joined to Christ in offering his Sacrifice to the Father.

At the heart of the Eucharistic Prayer, the account of the Last Supper is recited. The words of Jesus, in which he gave himself to his disciples as their food and drink, are now repeated in the context of this prayer of praise. In the power of the Spirit, these words achieve what they promise and express: the presence of Christ and his Sacrifice among his people assembled. Everything for which

God has been thanked and praised, all that was accomplished in the history of salvation, is summed up and made present in the person of the crucified and risen Lord.

The Eucharistic Prayer is proclaimed by the priest celebrant in the name of Christ and on behalf of the whole assembly, which professes its faith and gives its assent through dialogue, acclamations, and the Amen.

Celebrating the Mass 174-194

The Eucharistic prayer is of the greatest importance in the Eucharist celebrated with children because it is the high point of the entire celebration. Much depends on the manner in which the priest proclaims this prayer and on the way the children take part by listening and making the acclamations.

The disposition of mind required for this central part of the celebration and the calm and reverence with which everything is done must make the children's attentive as possible.

Directory of Masses with Children 52

Penitential Service



In the Season of the Lent there is an opportunity to reflect on our lives and see where we need to seek forgiveness. This service is not a sacramental celebration of the Rite of Penance so could be celebrated by any group. A Penitential Service does not necessarily focus on a personal response but can reflect on wider themes of sin and injustice in the world. A simple format could be used each week of Lent, with a different focus as preparation for a sacramental celebration at the end of the season.

Gather

- The sign of cross
- A song about God's love for us or themes of justice
- An invitation to reflect, to

call to mind our failings in the light of the focus

- Adapt Penitential Rite c: (You were sent to heal...) Using phrases that describe what Christ has done for us (not what we have done)

Word

- Look at the Lenten Lectionary
- Sing a seasonal psalm (50, 90, 129) – keep the same through the season

Symbolic Action

- Make connections between the reading and the focus
- Discuss what practically you can do as individuals and as a group. (Develop an action based on this)

- Have a litany of intercession with a sung response

Send Forth

- Sign of Peace
- Song of God's love and mercy

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