

Spirit of the Season

Autumn 2008

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

Looking Forward

Some of the issues that appear to concern the universal Church at the moment affect the celebration of the liturgy for everybody.

The direction of worship.

Taking the Church's tradition and its understanding of the Mass, it is known for the priest to celebrate Mass facing the people or *facing East*, which is the priest facing the same way as the people. Aside from the politics that often accompanies this matter, it is good to consider 'our' focus during the celebration of Mass.

During a time of prayer before the Blessed Sacrament, the Body of Christ in the Monstrance on the Altar, there is a clear focus, and all eyes are on the Altar. However, during the celebration of Mass, the focus can change: to the Chair from which the Priest greets us and invites us to pray at the beginning of Mass, to the Lectern or Ambo during the Liturgy of the Word; to the Altar during the Liturgy of the Eucharist; and returning to the Chair from which the Priest gives the Blessing at the end of Mass.

During the celebration of Mass, the reader proclaims the Word of God facing the people, because it is important that the one voice is heard clearly, but that the greater number have the opportunity to see the reader's expression as he / she proclaims the reading. It is different for other ministries within the celebration of Mass, because musicians do not fulfil the

same role as the reader. It is important for musicians to lead by being audible to the assembly, but there is not the same need for them to be visible, as though a part of the focus on the Altar.

Similarly, when - for example - during the Mass, there is a song or hymn to be sung by a group of children, it is not always necessary for them to face the congregation, because their role at that point is not actually singing for the congregation, but leading the congregation in prayer to God. With the use of a microphone or simply by the numbers of children involved, it should be possible for them to remain in their places, or at least to be at the front, but facing the Altar, and in a way that does not obscure the Altar, the Tabernacle and so on. There is a clear sense here of prayer being offered to God by the whole people, led by some.

This even holds good where the occasional technique of sacred dance is employed in a time of prayer. For participants to lead others in prayer, it might be worth considering how the prayer can be made facing the Altar, so that the congregation is not so much an audience which receives the dance, but that dance is much more an act of prayer to God, that draws the congregation into it. It's amazing how different things can be for those executing the dance when not preoccupied by who is looking at them, but knowing they can still be seen.



Classroom Prayer and Assemblies

Those who have used Spirit of the Season in the past will be familiar with the structure

- Gather
- Listen
- Respond
- Send Forth

as a model for liturgical planning.

The structure ‘Gather, Listen, Respond, Send Forth’ can be used for most liturgies / times of prayer including assemblies and classroom prayer. Each of the elements may be extended or shortened as appropriate. The gathering might be as simple as the Sign of the Cross or may be extended to welcome students back at the beginning of a new term; Sending Forth may be particularly significant at the end of the year.

Over the course of the year we will explore what might be included in each element of this structure.

Liturgical Colours and Environment

The colour green is used for Ordinary Time. The period from 1st September through to 28th November 2008 will be marked with the colour green, except for Feast Days which are celebrated with white. These are the Sundays of the year marked by numbers or ‘ordinals’, hence the term ‘Ordinary Time’.

- Display the word ‘welcome’ in different languages.
- Decorate the door of the classroom.

- Use Harvest themes, e.g. produce of the earth, map of the world.
- Create a Remembrance book.

10 Ideas for Ritual Actions

During this year, we will be giving ideas for ritual action that might be associated with different themes. All can be adapted as appropriate to other themes and to the age range and number of students present.

Community

- Add a paper clip to a chain
- Tie ribbons or string together
- Make paper-chains
- Bring pieces forward to make up a jigsaw

Growth

- Plant seeds or write on paper seeds to add to a picture
- Lay flowers down

Remembrance

- Make a list of those who have died to remember in prayer
- Light candles for those who have died
- Bring forward cards with names of those who have died
- Tie knots in pieces of string for people to be remembered

Music for the Entrance Procession:

Music for the Entrance Procession is to be easily sung by everyone, fostering a unity of heart in the unity of voice expressed in singing the song. It may be based on the words of the Entrance Antiphon. The song may be a hymn, a litany or a shorter repeated chant, such as:

Hymns:	Composer:	Source:	Notes:
<i>We come to share our story</i>	David Haas	Laudate / Celebration for Everyone	<i>Tune from Hawaii</i> <i>Easy guitar chords</i>
<i>The Kingdom</i>	Mike Anderson	Laudate / Celebration for Everyone	<i>Verses from the Beatitudes</i> <i>Echo part in choruses</i>
Short Songs:			
<i>Come all you people</i>	Alexander Gondo arr. John L. Bell	Cantate	<i>From Zimbabwe</i> <i>Easy harmonies</i>
<i>There is one Lord</i>	Jacques Berthier		<i>From Taize</i>
<i>Holy is God</i>	Paul Inwood		<i>Chorus only</i>
<i>Where two or three</i>	Collected by Martin Foster	Cantate	<i>From South East Asia</i> <i>Canon</i>
<i>Lord, we've come to worship you</i>	Ishmael	Songs of Fellowship for Kids	<i>Optional sound effects</i>
<i>Come, now is the time to worship</i>	Brian Doerksen	Complete Mission Praise	
<i>Jesu, tawa pano</i>	Patrick Matzikenyiri	Cantate	<i>Words mean: Jesus, we are here for you</i> <i>From Zimbabwe</i>
<i>Heaven and earth</i>	John L. Bell	Come all you people	<i>Easy harmonies</i>
Litanies:			
<i>Litany of Saints</i>	Various	Various	
<i>Everyday God</i>	Bernadette Farrell	Restless is the Heart	
<i>God of Abraham</i>	Bernadette Farrell	God beyond all names	

THE YEAR OF ST PAUL

This year from 28 June 2008 to 29th June 2009 has been declared by Pope Benedict XVI announced a special Jubilee Year to the Apostle Paul on the occasion of the bimillennium of his birth, which historians have placed between the years 7 and 10 AD.

Pope Benedict talked of how the Church today needs apostles and witnesses like St Paul saying *'He lived and worked for Christ, for him he suffered and died. How timely is his example today!'*

Paul describes himself as 'a servant of Christ Jesus who has been called to be an apostle and specially chosen to preach the Good News.' (Romans 1:1)

How, during this year can we celebrate St Paul as a model for us to follow?

We might begin with displaying a picture or icon of St Paul in a prominent place in the school or even in each classroom with the following prayer:

Lord, we celebrate the life of St Paul,
your chosen vessel for carrying
your name
to the whole world.

*Help us to make our way towards you by following his footsteps,
and by witnessing to your truth to all we meet.*

*Through Christ our Lord.
Amen.*

*(Adapted from Concluding Prayer,
Conversion of St. Paul the Apostle
(25 January), Divine Office)*



An assembly early in the term might provide an opportunity to introduce the Jubilee Year.

A description of the conversion of Paul appears in Acts 9:1-19, again in Acts 22:6-16 & Acts 26:12-18. Why not use one of those passages as an introduction to the life of Paul and then maybe focus in prayer and reflection on Paul's statement that;

I live now not with my own life but with the life of Christ who lives in me. (Galatians 2:20)

If Christ lives in me how does that affect the way I live my life?

If Christ lives in me surely I should show that in my words, my actions, my facial expressions?

If Christ lives in me surely others should recognize that - and be drawn?

Teresa of Avila writes 'Christ has no hands on earth but yours....' which might help this reflection.

Possible music suggestions:-
No Longer I - Bob Hurd, Laudate

Christ Has No Body Now But Yours - John Michael Talbot, (OCP Publications)

I have been crucified - Christopher Walker, Resurrexit (Decani)

- *All that is hidden* - Bernadette Farrell, Laudate
- *Into a world of darkness* - Patrick Lee, Laudate
- *Alleluia, give thanks to the risen Lord* - Fishel
- *God beyond all names* - Bernadette Farrell, Laudate

New Resources

Welcome to the Mass - a large format poster book to be published shortly by Pauline Books and Media. The book includes 39 photographs of the celebration of Mass and comes with a CD-ROM that contains 300 images of all aspects of the Mass together extensive teaching material for schools on the Mass, the church and the liturgical year. [<http://www.pauline-uk.org/>]

Sing with the World - 24 global songs for children selected by John Bell and Alison Adam. The music book contains simple harmony parts and descants as well ideas for using the songs and a pronunciation guide. [www.giamusic.com] Distributed by Decani Music [<http://www.decanimusic.co.uk/>]

Rejoice 'n' Sing - CJM Music have issued their first and second collections as a digital songbook on CD-ROM which includes pdfs of the music together with audio clips. The collection contains 7 new songs. [www.cjmmusic.co.uk]

Saints of the Season

September

3 St Gregory the Great

Elected pope in 590, he reorganised church life and administration in a time of crisis, sponsored liturgical reform, and initiated the evangelisation of the English. He sent Augustine and his monks on their mission in 596, provided them with continuing advice and support. He is remembered also for his extensive writings on pastoral care, spirituality and morals, and for his self-designation as “servant of the servants of God”.

4 St Cuthbert

He is remembered as the most popular of the Anglo-Saxon saints of Northern England. Zealous in preaching the Gospel, he was most deeply attracted to the life of a hermit, and in 676 left the monastery to live in solitude on the island of Inner Farne. For the last two years of his life he served as bishop of Lindisfarne but returned to his island to die. On this day were eventually enshrined at Durham, which with Lindisfarne has remained a centre of his cult to this day.

21 St Matthew

The gospel writer for Year A. Matthew, also known as Levi, was a Jew who collected taxes for the Romans at Capernaum in Galilee. Here Jesus met him and called him to be an apostle (Luke 5:27-28). Matthew is venerated as the author of the gospel which highlights Jesus’ role as Messiah and underlines the presence of the kingdom of God in the Church.

24 Our Lady of Walsingham

The shrine of Our Lady at Walsingham in Norfolk, one of the great pilgrimage centres of medieval times. The lady of the manor of Walsingham, Richeldis de Faverches, was instructed by a vision of the Virgin Mary to build in her village an exact replica of the house in Nazareth in which the Annunciation had taken place. The vision occurred, according to tradition, in 1061. The original house was destroyed at the Reformation, but during the 19th and early 20th centuries pilgrimage to Walsingham was revived

27 St Vincent de Paul

A parish priest, he worked for the apostolic renewal of the clergy, founding the Congregation of the Mission (Vincentians) for missionary work in rural areas and for the formation of clergy. Committed above all to the oppressed and disadvantaged, he founded the Daughters of Charity with Louise de Marillac to work with the needy. He is remembered especially for his practical concern for the poor and the sick.

October

1 St Thérèse of the Child Jesus

From a devout family, she entered a Carmelite monastery at fifteen, where she embraced the suffering of her ill-health with love and in service to the missionary spread of the gospel. Known through her popular autobiography and loved for her unaffected simplicity, Thérèse is remembered for her humble obedience and her fidelity to ordinary duties as the path to sanctity.

12 St Wilfred

He was educated in the Celtic tradition at Lindisfarne, but after a visit to Rome became a protagonist of Roman customs. He was bishop of a number of dioceses but often fell out with the king and other bishops. He is remembered for his forceful personality and apostolic spirit, as a founder of churches and monasteries, and as a patron of the arts.

18 St Luke

By early Christian tradition, Luke is named as author of the Third Gospel and the Acts of the Apostles. Almost certainly a Gentile and perhaps a companion of Paul, he wrote to reassure those who had grown uncertain toward the end of the first century. In his gospel, the compassion of Christ is inclusive of all: Gentile and Jew, the poor and the rich, women and men, the outcast and the privileged.

Making an Entrance

On certain occasions even the streets and squares can become places facilitating the manifestation of the faith.

Directory of Popular Piety, 19 on Sacred Places:

Christian life is a journey of faith. Religious processions are great physical representation of this. Opportunities for liturgical processions punctuate the year, and are particularly accessible to children who enjoy active forms of prayer and worship. They are featured in secular films such as *East is East* in order to indicate clearly a Catholic context. They promote effectively the relationship between a school and its wider parish and local community, sharing seasonal celebrations, colours, sounds and symbols.

The worshipping Catholic encounters processions within and without formal liturgy. Processions in a Mass are often functional and transitional: shaping, affirming and ritualising necessary physical movement of clergy, ministers and people from one part of the church to another. However, they are far from insignificant. The Entrance Procession can enable all those gathering for worship to undertake the necessary transition from daily exterior life into an interior life of prayer. In school, our children move regularly between classrooms, in and out of the playground and dining hall. Something distinctive must inform them that processing into liturgy is different. Perhaps they could join their hands together in a gesture of prayer on leaving the classrooms to process into the chapel or hall for Mass?

The Entrance Procession includes the servers and other ministers, as appropriate, such as readers and singers, followed by the clergy. If at any point in the Mass you intend to bring forward items which will return to ordinary use following the Mass, which reflect the theme, the season or the content of the Lectionary readings, these should be presented as part of the Entrance Procession, and not at the Preparation of the Gifts.

- for *Music Ideas* see page 2

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