

Spirit of the Season

Summer 2004

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

Life to the full

Of all the emotions joy and happiness are perhaps the hardest to describe. Yet not only can we recognise the experience – the memory of the experience can raise a smile – it can sustain us.

Joy is life giving; it is often shared with others but never at other's expense. Joy can transform our whole world; our relationships and how we see others. Joy is energy. Joy is a foretaste of heaven.

Jesus said 'I have come so that they may have life and have it to the full.'

- What does it mean to have life to the full for us?
- Do we often have a life that is too full?
- What fills us with life and energy?
- What sustains and nourishes us?
- What will be the memories of the last year that will raise a joy filled smile?
- What do we need to do to grow in the next year?



You give us your Holy Spirit to help us always by his power, so that with loving trust we may turn to you in all our troubles, and give you thanks in all our joys.

Preface of Holy Spirit II



FAQ

Where do I find the music? Much of the music mentioned can be found in the hymnbooks commonly found in Catholic churches: *Laudate, Celebration Hymnal for Everyone, Hymns Old & New*. Other pieces are from collections or available separately. The links page on the website has details. www.liturgyoffice.org.uk/SOS

Gloria



Meaning: Gloria—Glory. Use in phrase: *Gloria in excelsis Deo*—Glory to God in the highest.

From: This is a Latin word. (cf: Luke 2: 14 which is the song of the angels to the shepherds.)

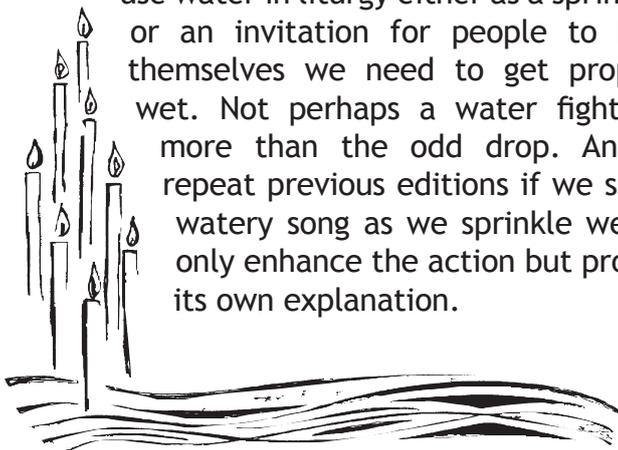
Usage: The beginning of the Gloria, part of the Introductory Rites at Mass. Also the beginning of *Glory be to the Father*. A word of praise.

Word colour: White

Singing: The Latin phrase is familiar from Christmas carols. Carols are a good example of the effectiveness of 'being seasonal'—we would never sing Christmas Carols in the summer! Like Alleluia this could be used a short acclamation to welcome good news or as a happy way of bringing prayer to an end. Musical settings include: Gloria (Taize); Gloria (Iona) 2 settings in *Come all you people*; *We sing your glory* (Farrell) in *Share the light*.

Sprinkling

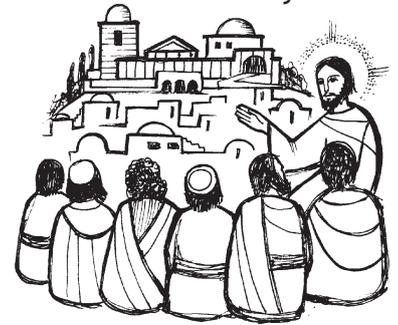
We use water in liturgy as a reminder of our baptism. But, for many of us, our baptism is not a memory we have. In liturgy we recreate that experience in many ways: when we witness the baptism of others—adults at the Easter Vigil; infants on a Sunday morning, we witness to our own baptism—we have gone before them; every time we enter a church and bless ourselves with holy water, perhaps even from the font; every time we make the sign of the cross. When we use water in liturgy either as a sprinkling or an invitation for people to bless themselves we need to get properly wet. Not perhaps a water fight but more than the odd drop. And to repeat previous editions if we sing a watery song as we sprinkle we not only enhance the action but provide its own explanation.



Most of our churches are very clearly designed to serve us **when we gather** to celebrate Mass. They are designed around the three key furnishings of: • presider's chair • ambo • altar.

Because of this design our church's often serve us much less well when we use them for services other than Mass. The altar and ambo, even the presider's chair even then retain a symbolic significance. But

generally in a non-eucharistic service — for example a celebration of a Liturgy of the Word or one of the Liturgy of the Hours (such as Morning or



Evening Prayer) - there is much less focus on the ministry of the presider as such, and much more reason to ensure those present have a strong sense for Christ present in the word proclaimed and as the gathered assembly.

When arranging seating for such liturgies there is still less reason to have the seating all facing the sanctuary, the centre of worship is much more likely to be the assembly itself.

In such a case it is likely to be helpful to have the place of proclamation of the word much closer to the assembly, even in its midst. The principal always is that the arrangement of the liturgical furnishings should respect the nature and dignity of the liturgy being celebrated, and especially that it should seek to assist the congregation present to that full active and conscious participation that liturgy requires and that the baptised have the right to exercise.

Psalms

The songs of the Bible are not restricted to the book of psalms. In many books of the Old and New Testament someone bursts into song. Perhaps the most famous of these is Mary's great song of praise, the Magnificat (Luke 1: 46-55).

In the Old Testament there are songs of triumph; songs of despair; love song and songs in praise of creation. Daniel's great litany of praise inviting all creation to bless the Lord would be good song of thanksgiving for the summer term. It has inspired a number of settings such as Lucien Deiss or Marty Haugen's *All you works of God*.

Collective Worship Audit

In the last *Spirit of the Season* there was material to help record and evaluate liturgies and Collective Acts of Worship (CAW). To be effective and develop good practice it is important to audit worship.

It can be done at a variety of levels of detail:

- through conversation, checklist to a thorough evaluation;
- class, year group, key stage, whole school;
- weekly, monthly, by liturgical season, termly, yearly;
- individually, year group, key stage, management, whole staff.
- An area to explore is how are the children involved in this process?

It should be done at least once a year.

- To review school policy.
- To identify strengths and weaknesses.
- To establish areas for support and development.
- To highlight training needs.
- To mark up budget needs.

The audit sheet and other material in this series has been inspired by work done by the diocese of Leeds.



The table is A5 size. It can be cut out and enlarged on a photocopier to A4 (either A4→A3 or 141%)

Audit Date: Occasion

	Comment if needed	Maintain	Improve	Change	Introduce
Do we have a policy?					
Do we have CAW coordinator with job description					
Do we offer a variety of experiences of CAW?					
Do we record and evaluate CAW?					
Is there a development plan for CAW and does it form part of the SDP					
Do we have adequate resources for CAW?					
Have we provided recent INSET on CAW?					
Have we provided sufficient funds to support/develop CAW?					

Reflection on Audit

What are the key strengths?	What are the weaknesses?
How will you consolidate these key strengths?	What do consider to be key areas for development & growth?
How will you affirm those responsible for these key strengths?	How will you move forward without it becoming too heavier burden on staff?

from Spirit of the Season Summer 2004

Forming a liturgical assembly



Key to understanding liturgical ministry is that all ministers are first of all members of the assembly and the purpose of ministry is serve the assembly, to help their participation.

Over the last year on the back page we have looked at liturgical ministries, in particular, readers, musicians and servers.

There has been an emphasis on the importance of good preparation, understanding the role within the liturgy and knowing what is required on a particular occasion.

A good reader, for example, will have prepared the reading so that it can be proclaimed well, have an understanding of what the reading is about and why it is being read and appreciate something of why we listen to scripture in liturgy.

Good ministers help make good liturgy.

Who are the liturgical assembly?

All who celebrate: we become members through baptism.

It is the assembly that 'does' the liturgy – liturgy cannot be celebrated without one.

The assembly prays, sings, moves and listens. There are some parts we all do together—singing the Holy, Holy in the Eucharistic Prayer.

Other parts, someone ministers to the assembly—the reader proclaims the scripture, the assembly (including at Mass, the priest) participate by listening.

How do we participate?

The assembly 'does' the liturgy through participation. Church documents speak of 'full, conscious and active participation'.

The assembly is not passive in liturgy - it is not watching a performance but we can fall into the trap of mistaking 'active' for 'activity'. Everyone doing something all of the time is not good liturgy.

Full and Conscious

The phrase's other two words should help: full and conscious.

Full – we participate with our whole bodies, through all our senses; we participate throughout the liturgy but maybe at different levels.

Conscious – we know what we are doing and what we do has meaning. We say or sing 'Amen' as a statement of faith not just as an automatic response. How liturgy is celebrated helps us understand.

To use an earlier example. The way a reader goes to read and how the book of reading is treated should tell us that scripture is important to us. How a reading is proclaimed helps us to hear the reading. We can tell if someone understands what they are reading and wants to pass that message on to us. We participate not just through listening but by responding to what we have heard in our heart. The action of the

minister helps us participate.

Learning to Participate

To be members of the assembly we need skills to participate. Good celebration is fundamentally the best teacher.

As already suggested the way we celebrate helps inform us of the meaning of what we celebrate. But that is not enough we need to learn the necessary skills and prepare to celebrate. The singing, the listening, the gestures etc.

When we learn how to process to receive communion it is more than just an orderly queue. We are in procession, we are looking forward to what we are to receive, we are singing. We learn what it means to say 'Amen'.

Our practice not only informs and expresses our understanding; our understanding informs our practice. How do we make this queue into a procession?



Getting in touch
Martin Foster, Liturgy Office,
39 Eccleston Square, London SW1V 1PL.
020 7901 4850 (tel) 020 7901 4821 (fax)
lifeworsh@cbcew.org.uk
www.liturgyoffice.org.uk
National Project Co-ordinator,
Catholic Education Service,
39 Eccleston Square, London SW1V 1BX
0207901 4880 (tel) 020 7901 4893 (fax)
general@cesew.org.uk
www.cesew.org.uk
Spirit of the Season is put together by
Paul Varey, Trinity & All Saints College,
Leeds, LS18 5HD.
0113 283 7201 (tel) 0113 283 7200 (fax)
p_varey@tasc.ac.uk
The views expressed are not necessarily
those of the sponsoring bodies.