

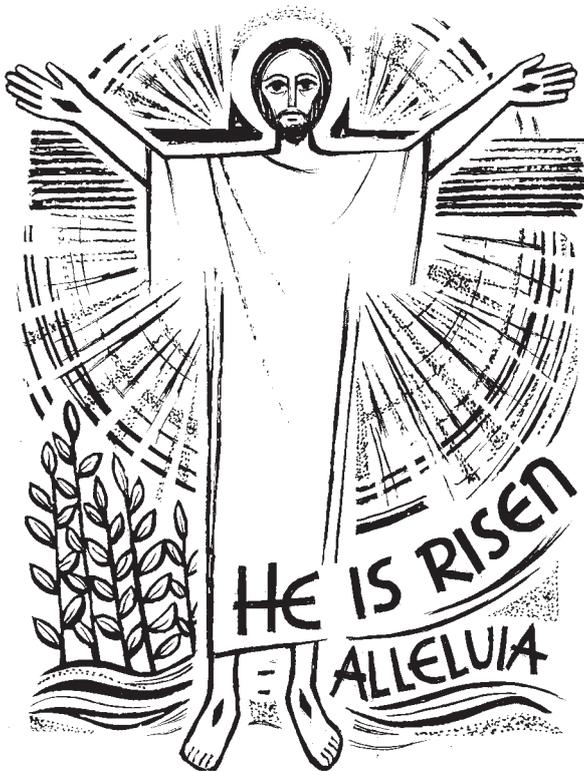
Spirit of the Season

Easter 2004

Liturgical Year C

www.liturgyoffice.org.uk/SOS

All change



It will never be the same again.

Something happens and life has changed for ever,

It may be a birth or a death; it may be a conversation or an action that would appear insignificant to anyone else.

To the apostles the resurrection changed everything. At first, they doubted, they disbelieved the women, they did

not recognise him, they did not understand. Through the patience of Jesus and the outpouring of the Holy Spirit the disciples came not only understand but to act – to go out to the whole world and proclaim the good news.

To this day the resurrection changes everything. The death, resurrection and ascension of Jesus – what we call the Paschal Mystery – which we

celebrate in every liturgy is echoed in our own lives.

As we grow in faith we begin to recognise the opportunities for sharing in Christ's dying and rising in our daily lives. Those moments when life changes—the big turnarounds and the little daily adjustments. This is what we need to bring to the liturgy our own story and recognise it within the greater story of Jesus.

In Christ, who rose from the dead, our hope of resurrection dawned. The sadness of death gives way to the bright promise of immortality.

Lord, for your faithful people, life is changed, not ended. When the body of our earthly dwelling lies in death we gain an everlasting dwelling place in heaven.

*Preface of Christian Death I
Roman Missal*



Ever-living God help us to celebrate our joy in the resurrection of the Lord and to express in our lives the love we celebrate.

*Opening Prayer Easter Sunday 6
Roman Missal*



FAQ

Where can I find the Clip Art? The clip is taken from a number of collections: *In the light of Christ: Signs, Symbols & Saints; Signs of Life.*



Alleluia!



Meaning: Alleluia—Praise God! The cry of the great multitudes of heaven (Revelation 19: 1)

From: This is originally a Hebrew word.

Usage: Used as a joyful acclamation, it is very much at home in Eastertime. One Church document describes Easter as ‘above all a time for singing ‘Alleluia’. So as far as possible this is a word that demands to be sung every time. It is most frequently found as the key word of the acclamation to greet the Gospel - the words of Jesus told by one of the four evangelists. (Matthew, Mark, Luke and John.)

Word colour: Yellow

Singing: There are so many ways of singing Alleluia. It should be our automatic response to greet the proclamation of the Gospel with singing Alleluia. Singing emphasises the moment, engages our participation and so prepares us to hear the Good News. Many loud and joyful settings are familiar: Celtic; *Halle, halle*. Sometimes we need a quieter setting: Alleluia Fontium (Inwood); Alleluia Universa Laus (Walker)—both in *Music in the Mass*. Alleluia as a shout of praise to God need not be restricted to greeting the Gospel—why not use it as a response to good news as an assembly.



The psalms are the hymnbook of the Bible. They were written to be used in Jewish worship: they were written to be sung. In some of the psalms there is a clear repeated response. The best example of this is Psalm 135 *O give thanks to the Lord for he is good*. Like a litany the refrain comes after every line of the psalm. The psalm recounts how God saves his people, recalling the Exodus, the crossing of the Red Sea. This makes the psalm appropriate for the Easter Season. A number of musical settings, such as Marty Haugen’s *For you love is everlasting*, use a short verse and refrain structure. One way of bringing out the dynamic between verse and chorus is to use cantors. This could be a small group or in a whole school setting a class could act as the cantors.

In every liturgy there is a reading from scripture. The Church teaches that Christ is present in the proclamation of the his word. Where we read from, **the Ambo**, is therefore significant.



In our school liturgies it is less likely that our liturgical furnishings will be permanent and fixed but it would be good to set aside a lectern for use in liturgy. But even if we do have to make do, it is very important that at least during the time of celebration these things make a strong statement about the importance of what takes place at them. The ambo is not just a book stand, but almost serves as a shrine for the book, and then, at Mass, as we move on to the table of the Lord’s Supper the ambo serves as a visual reminder that we go there already fed from the table of the word.

Especially when there is no permanent ambo it is helpful if the importance of the word is witnessed to by use of other symbols - for example candles, perhaps at the foot of the ambo during the reading of the first reading(s) and singing of the psalm, and then held by servers during the gospel. We do not live by bread alone but from every word that comes from the mouth of God. In our care for the place of proclamation of the word we show we know his teaching to indeed be true.

We remember

— the Memorial Acclamation

To remember someone or something is to make present now. When we remember a happy event we remember sights and emotions. We do not go back in time; the past comes to us. When we recall Christ’s death and resurrection not only are we acknowledging his presence with us but also we remember his promises to us. To remember Christ is to proclaim Christ. To proclaim Christ now is to affirm our future hope in Christ. This heady mixture of past-present-future is at the heart of our faith. It is the mystery of faith we proclaim at Mass. We acclaim Christ singing: Dying you destroyed our death. Rising you restored our live. Lord Jesus, come in glory. It is important that what we sing at this moment should have this dynamic. A refrain that reflects this dynamic is Marty Haugen’s *We remember* (Laudate, Gather).

Recording & Evaluating Liturgy

On this page in the last 4 editions of *Spirit of the Season* we have looked at Collective Acts of Worship. Looking at the principles, building blocks and structure for planning (Back copies on website). Recording and evaluating is part of everyday life in school and it is an important part of any process of liturgy preparation. The last 2 issues provide 2 models for recording and evaluation.

- Using the **Planning Sheet** (SOS Lent 2004)—recording what happened against what we prepared and noting how it worked.
- Using the **Building Blocks** of liturgy (SOS Winter 2004).

The **Planning Sheet** provides a good place to start if you do not already do it: **How did we Respond?** (box

4) For example:
With a period of silence. Use of focus point, length of time. What was good? It worked! Children were able to focus on the focus point. What could be improved? Length of time—try for longer? Use of background music.

Using the Building Blocks is another approach and gives a comprehensive checklist—making sure our worship is varied. The same 3 questions form the basis of the recording and evaluation process.

- What did we do?
- What was good?
- What could be improved?

The table is A5 size.



It can be cut out and

enlarged on a photocopier to A4 (either A4→A3 or 141%)

Recording & Evaluating Liturgy Sheet

Date: Occasion

Building Block	What did we do?	What was good?	What could be improved?
Environment			
Gesture			
Ministry			
Music			
Prayer			
Scripture			
Silence			
Symbolic Action			
Words			

Remarks

from Spirit of the Season Easter 2004

Ministry of the Server

Servers enhance the quality of celebration for the whole assembly by taking part in processions and by ensuring that all requisites for the celebration are available at the appropriate moments.

Celebrating the Mass 47

The server assists the priest in his role of leading the whole assembly in prayer. The server ensures that the congregation is not distracted from its



prayerful celebration by having to wait for this or that to be done.

The grace and dignity of the server, the reverence and care they show to the liturgy as a whole, and to the assembly in

particular, helps to emphasise the importance of what we are all taking part in.

Servers need to be aware of the flow of the liturgy and its structure so that they are prepared in good time for what needs to happen next. There will be times for pausing in the liturgy, but these should be for prayerful reflection on what is happening, rather than an awkward awareness that something is not ready, something needs to be done.

Servers are members of the assembly first and foremost. When not carrying out any particular ministry they should take part in the same way as everyone else: listening attentively to the readings,

praying, joining in the assembly's song. Servers are usually very visible to the rest of the congregation - so when they are not actively serving they should be seen to be truly participating in these other ways. Their good example can teach others what they should be doing.

Good practice

- Neatness and tidiness. Often servers will wear special clothes, usually an alb (a white robe). This basic liturgical vestment carried the echo of the white baptismal garment. When servers wear instead their ordinary clothes they should ensure that they look clean and tidy. There is no general rule that only black shoes may be worn, but whatever is worn should not provide a distraction to the congregation.
- Servers help ensure things are prepared and ready before Mass. Time should be allowed for this.
- Particularly for larger and more complicated celebrations it is helpful to have an MC to oversee the work entrusted to particular servers.
- The number of servers needed should be worked out by thinking about what is the maximum number of tasks that need to be carried



out at any one time in the service (often the entry procession) rather than providing a separate server for each individual task.



- Good, basic training needs to be provided. People who serve should not just be taught to 'do what I do' but to understand what it is they are doing, what it means and why it is important.
- Sometimes servers will have received training in their parishes. However do not assume that the work they are asked to do in the parish is the same as is being entrusted to them in the school. Good working relationships with parishes and those doing the training there can be very helpful and mutually beneficial to parish and school.

Getting in touch

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