

Effective Liturgical Catechesis

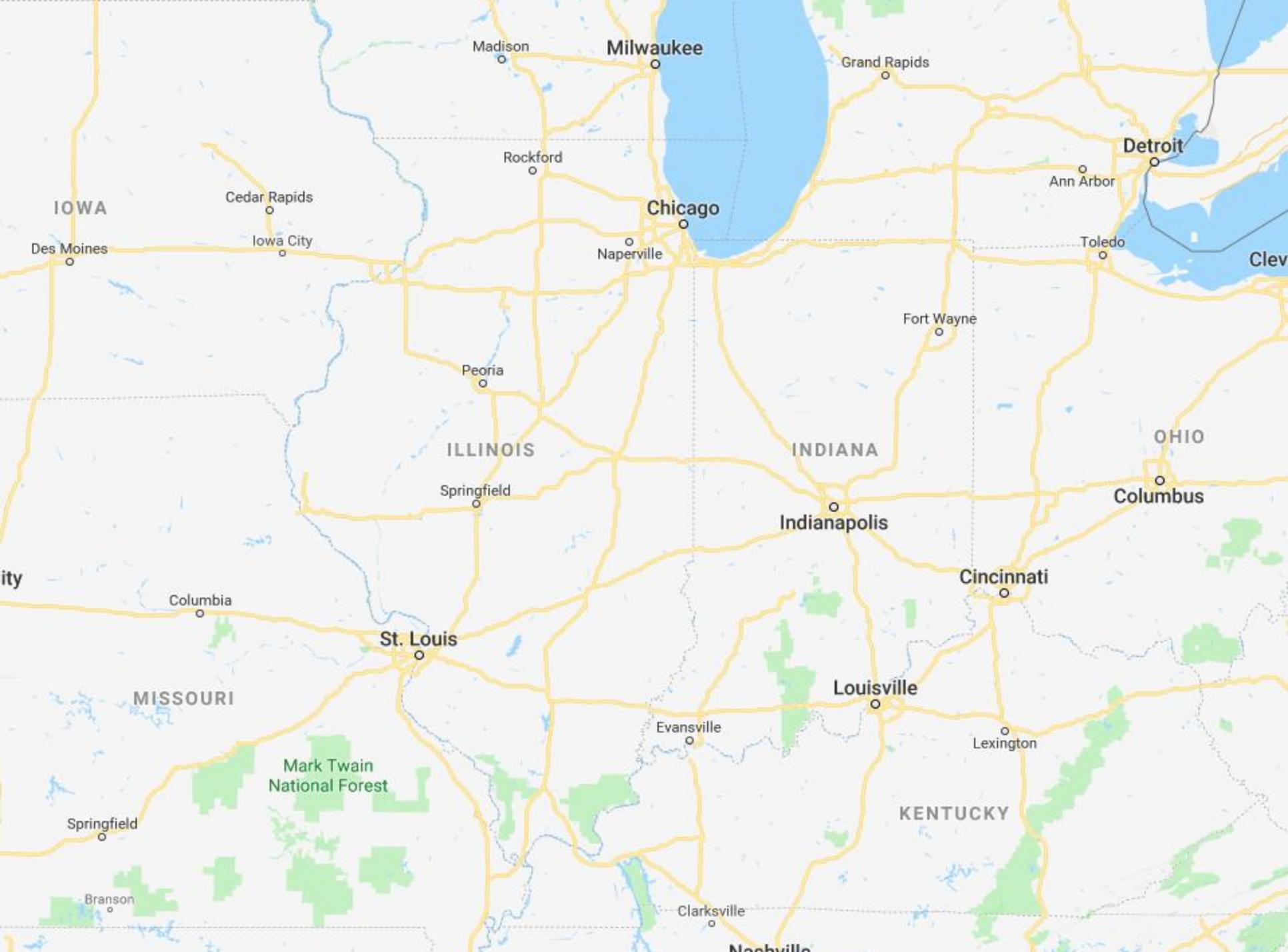


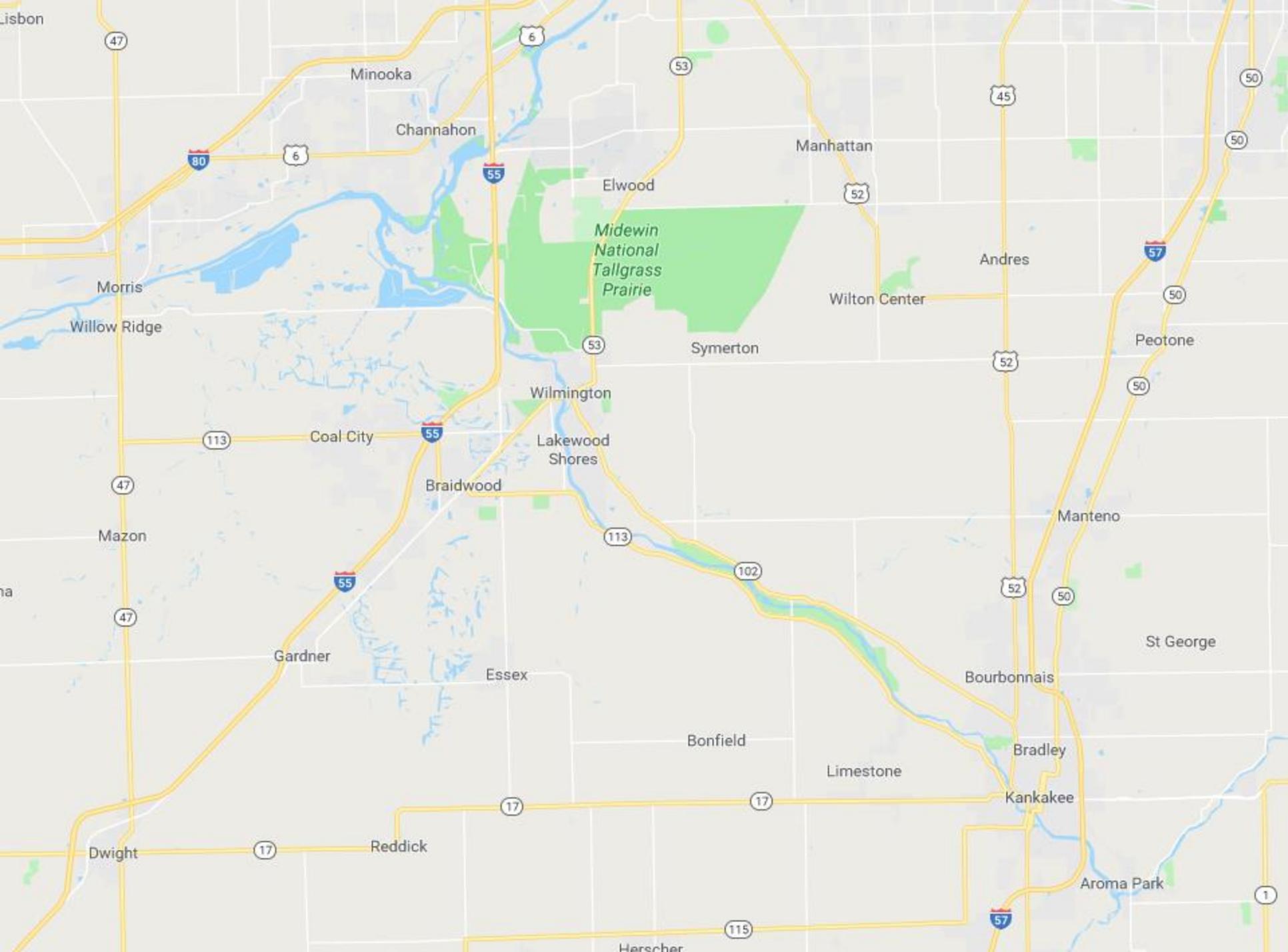
Diocese of Phoenix
Deacon Congress
Saint Luke Parish
5 May 2018

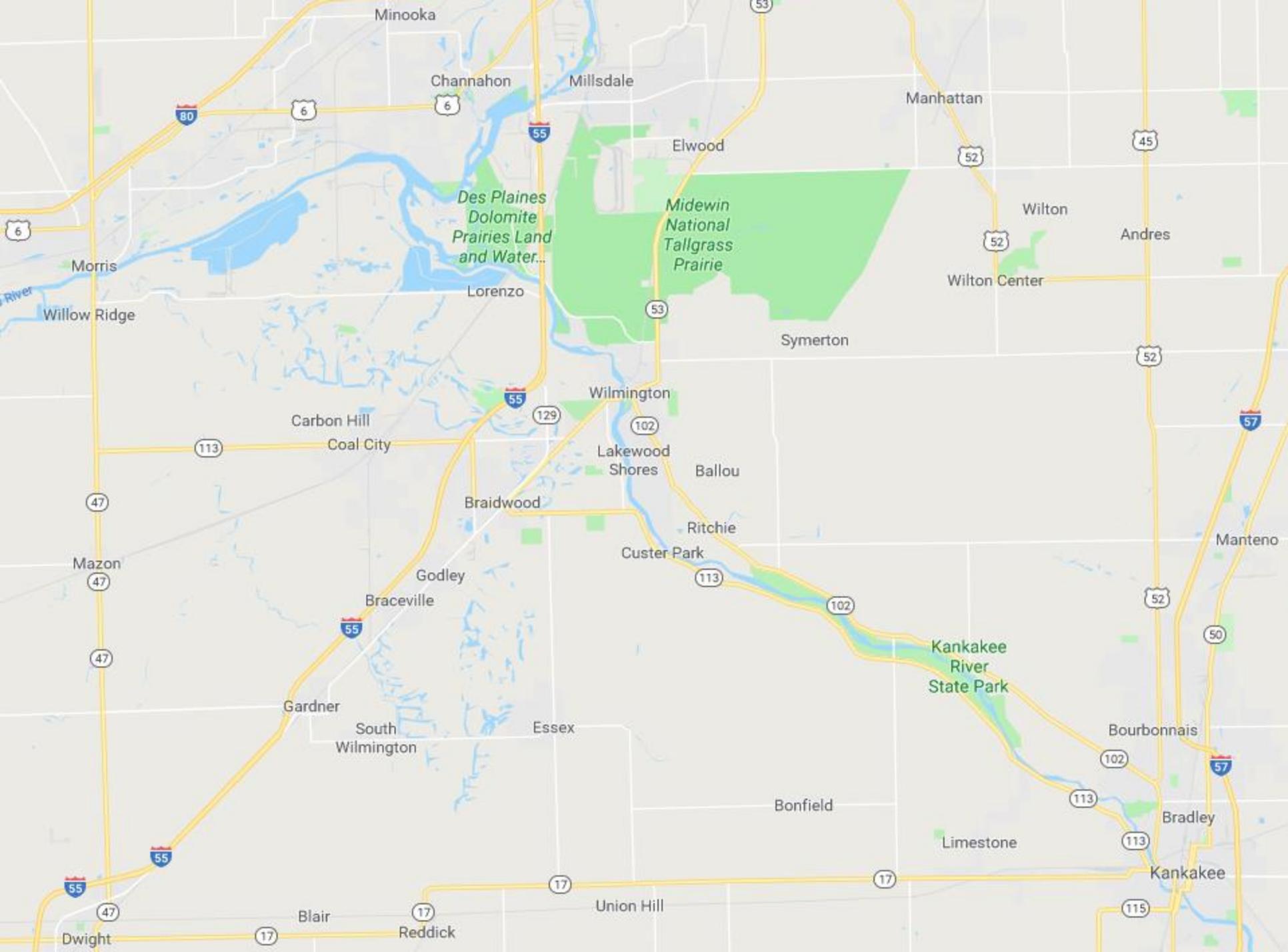
Effective Liturgical Catechesis

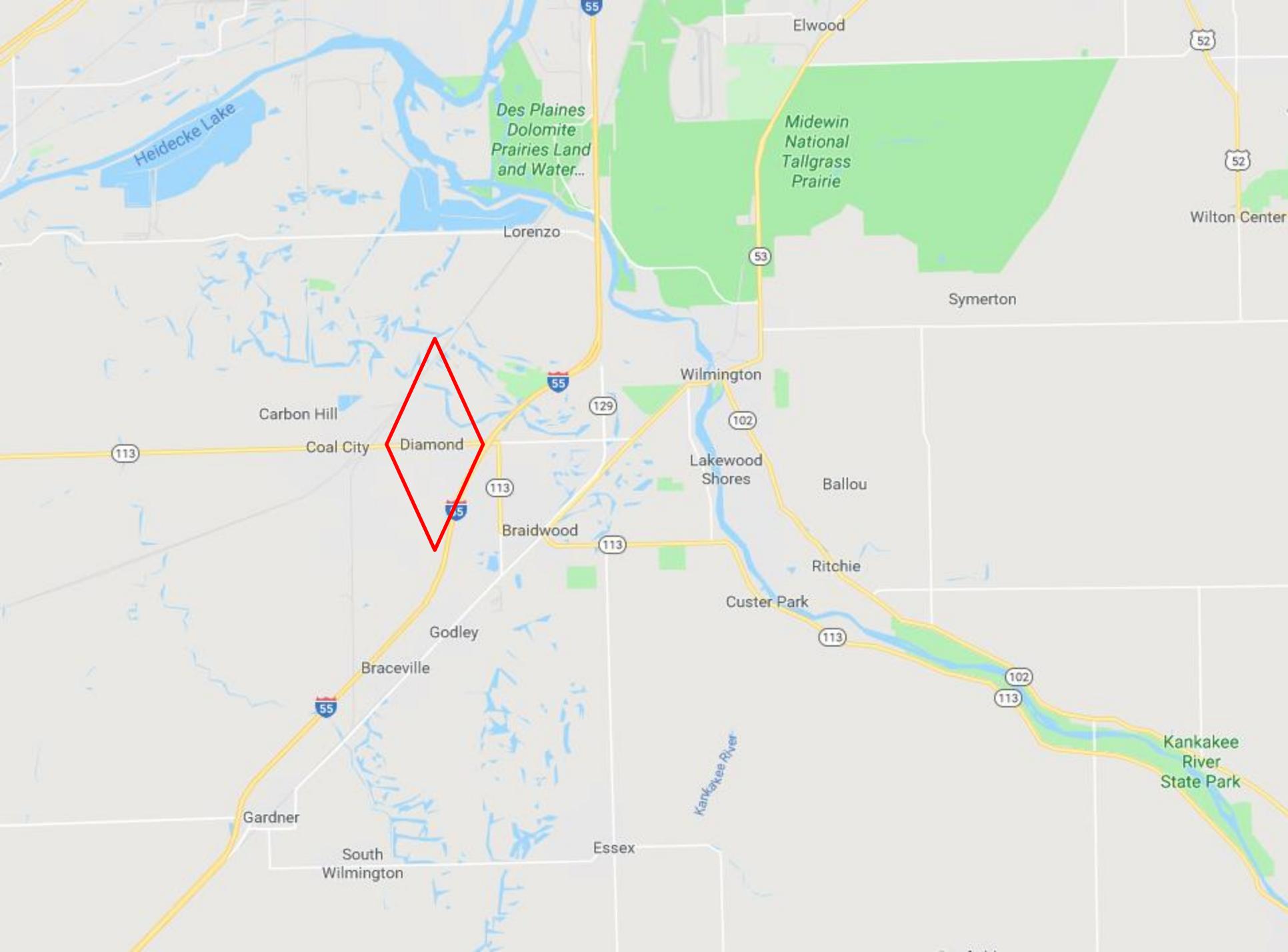
Session I:

Introduction
General Principles
Baptism









Heidecke Lake

Des Plaines
Dolomite
Prairies Land
and Water...

Midwin
National
Tallgrass
Prairie

Wilton Center

Lorenzo

Symerton

Wilmington

Carbon Hill

Coal City

Diamond

Lakewood
Shores

Ballou

Braidwood

Ritchie

Custer Park

Godley

Braceville

Gardner

South
Wilmington

Essex

Kankakee
River
State Park

Kankakee River

Liturgical Exegesis

- Like biblical exegesis: concerns itself with texts.
 - From where?
 - What do they mean?
 - What's the context?
- Based on the adage of Proper of Aquitaine
- Lex orandi, lex credendi, [lex agendi]
- Cult, creed, code

sacramentum et res



Liturgical Exegesis

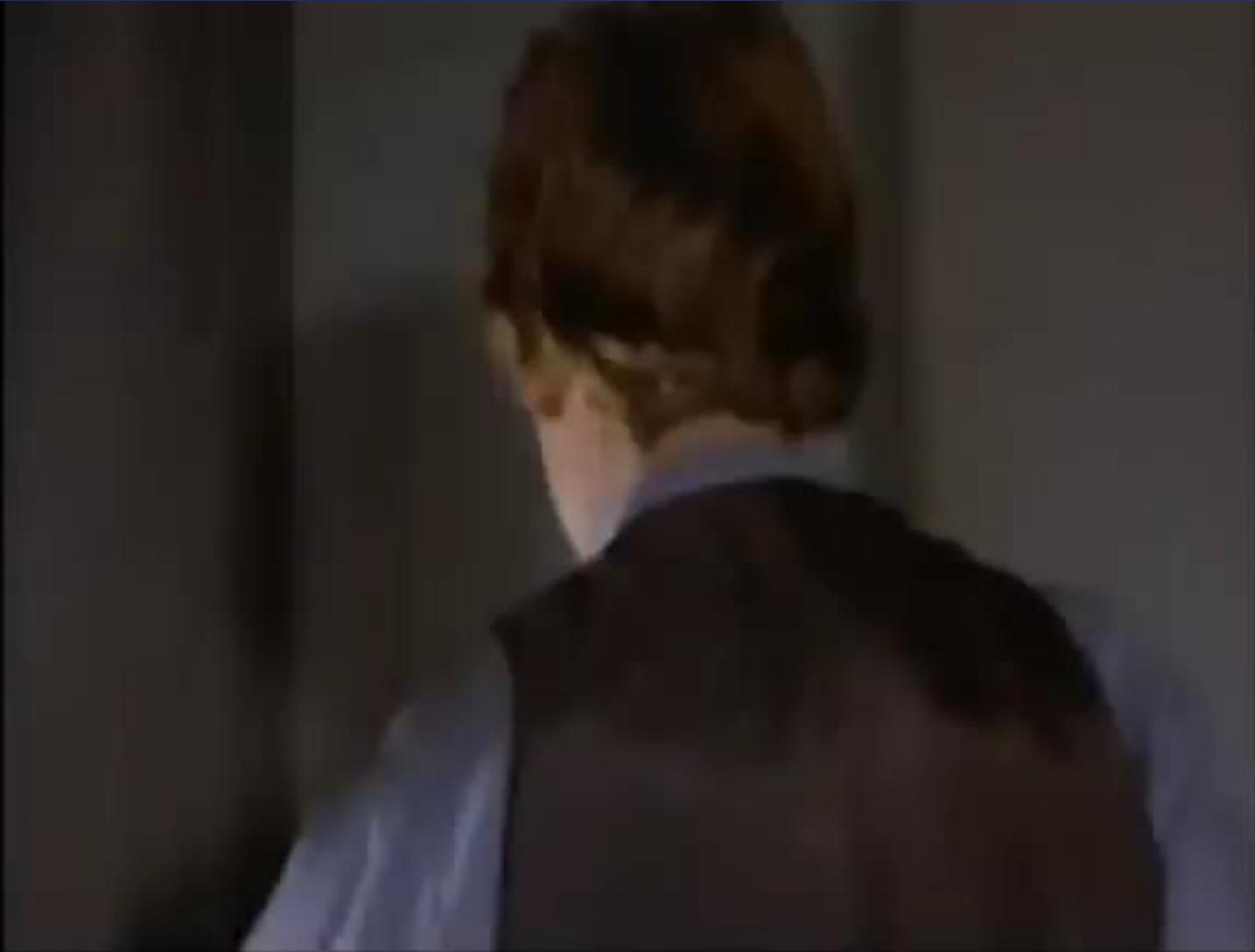
as necessary foundation for

Liturgical Catechesis

- Already, freely available
- Endless source for reflection
- Rilke:

“If your daily life seems poor, do not blame it; blame yourself, tell yourself that you are not poet enough to call forth its riches; for to the creator there is no such thing as poverty.”

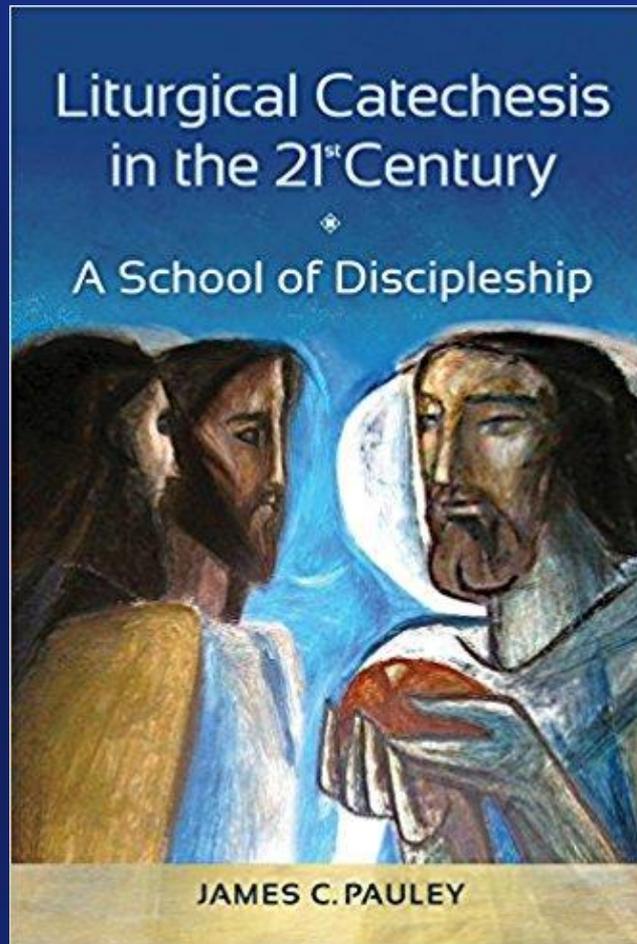
Babette's Feast



Catechesis & Mystagogy



Dr. James Pauley



The Mass and Sacraments

Signs, Symbols, and Sacraments:

- A sacramental celebration is woven from signs and symbols... (CCC, 1145)
- A sacrament is an outward sign... (Baltimore Catechism)

Liturgical Words

Signs and symbols:

- In general: a perceptible expression that brings another reality to mind.
 - Stop sign, Stars and Stripes, church bells
- Sacramental signs and symbols: a perceptible expression *that shares an organic, natural, and integral connection to its reality.*
 - Notary's seal, smoke and fire, Creed

Liturgical Words

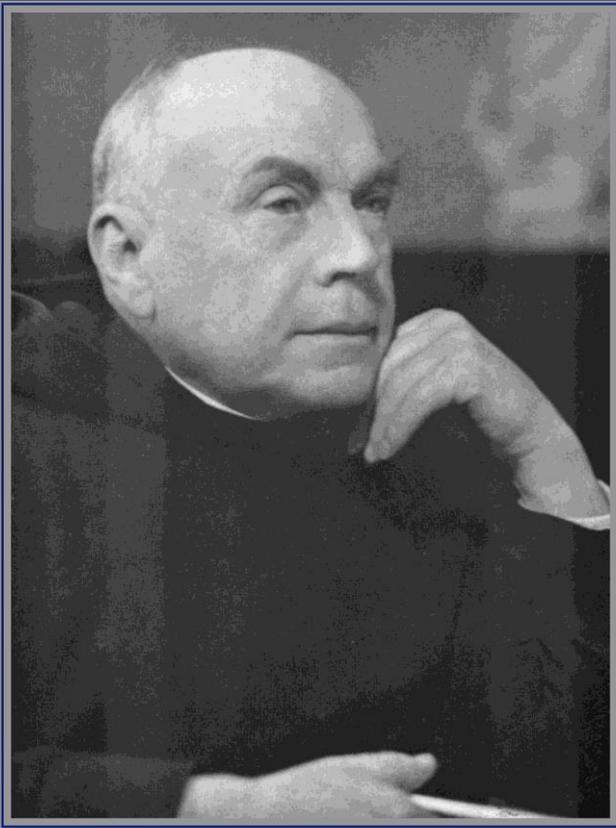
A sacramental celebration is woven from signs and symbols. In keeping with the divine pedagogy of salvation, their meaning is rooted in:

1. Creation
2. Human culture
3. Old Covenant
4. Christ
5. Heaven
6. Church

Mont César



Dom Lambert Beauduin



“What a shame that this prayer (*piété*) would become the privilege of an elite; we are aristocrats of the liturgy: would that everyone could be nourished by it, even the simplest: we must democratize the liturgy!”

Effective Liturgical Catechesis

Something every Catholic should know:
Parishioner

Letter to the Ephesians

...You are strangers (zenoi) and aliens (paroikoi) no longer. No, you are fellow citizens of the saints and members of the household of God. You form a building which rises on the foundation of the apostles and prophets, with Christ Jesus himself as the capstone. Through him the whole structure is fitted together and takes shape as a holy temple in the Lord; in him you are being built into this temple, to become a dwelling place for God in the Spirit.

14 Αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, ὃ ποιῆ
 ἀμφότερα ἐν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας
 ἔχθραν,^a ἐν τῇ σαρκὶ αὐτοῦ,^a 15^b τὸν νόμον τῶν ἐ
 ἐν δόγμασιν^a καταργήσας, ἵνα τοὺς δύο κτίση ἐν
 εἰς ἓνα καινὸν ἄνθρωπον ποιῶν εἰρήνην, 16 καὶ
 καταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ θεῷ
 τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ. 17
 ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν
 εἰρήνην τοῖς ἐγγύς. 18 ὅτι δι' αὐτοῦ ἔχομεν τὴν προ
 γωγὴν οἱ ἀμφότεροι ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα
 19 ἄρα οὖν οὐκέτι ἐστὶν **ξένοι** καὶ **πάροικοι**, ἀλλὰ ἐσ
 ὑμπολίται τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ, 20 ἐποικ
 ῖ, ὄντος ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ, 21 ἐ
 ἅσα οἰκοδομῆ² συναρμολογούμενη αὐξοῖ εἰς ναὸν
 ἐν κυρίῳ, 22 ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς
 ἡγήριον τοῦ θεοῦ ἐν πνεύματι.

Paul's Ministry to the Gentiles

χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ
 τέρ ὑμῶν τῶν ἐθνῶν —

zenoi

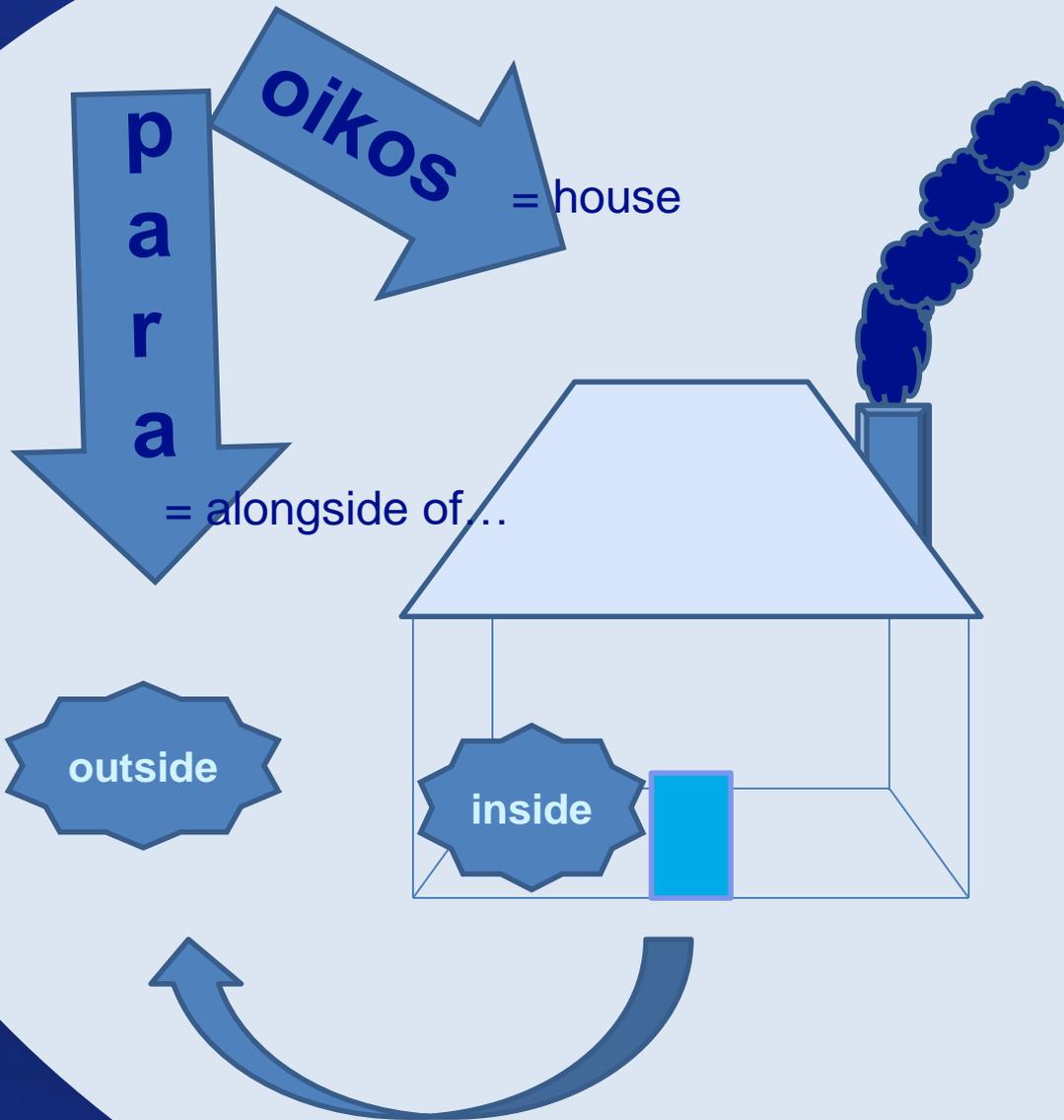
zenophobia

paroikoi

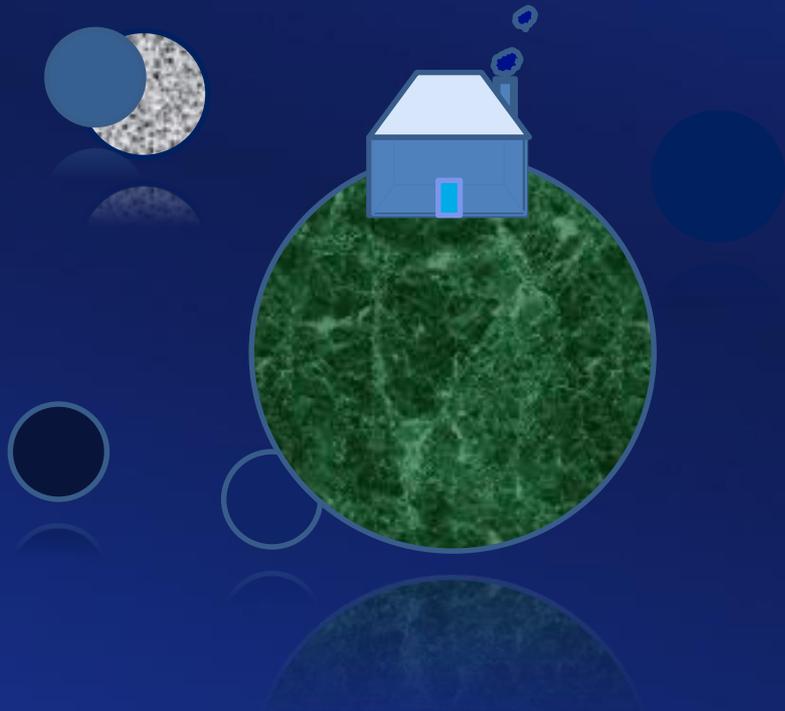
parishioner

How did it come to mean that?!

- The original Greek word is paroikos.
- In Biblical Greek it is usually translated as “resident alien” although modern Greek renders it “neighbor” which still makes sense, since your neighbor, by definition, is not a member of your household.
- Saint Paul uses the term for the first time:
- Ephesians 2: “You are strangers and aliens no longer. No, you are fellow citizens of the saints and members of the household of God.”



Foreigners on earth;
Citizens of heaven



Pilgrims on earth;
Home in heaven



Sacrosanctum concilium

The Church is essentially both human and divine, visible but endowed with invisible realities, zealous in action and dedicated to contemplation, present in the world, but as a pilgrim, so constituted that in her the human is directed toward and subordinated to the divine, the visible to the invisible, action to contemplation, and this present world to that city yet to come, the object of our quest.

Effective Liturgical Catechesis

Session I:

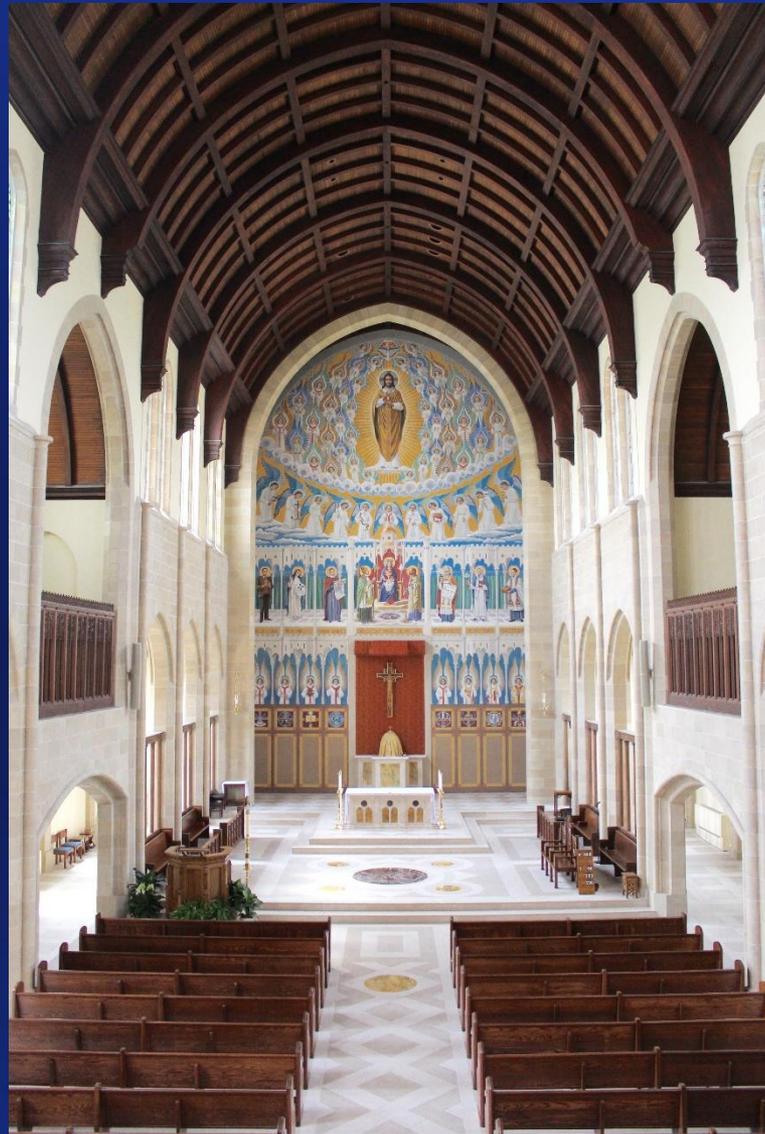
Baptism

Effective Liturgical Catechesis

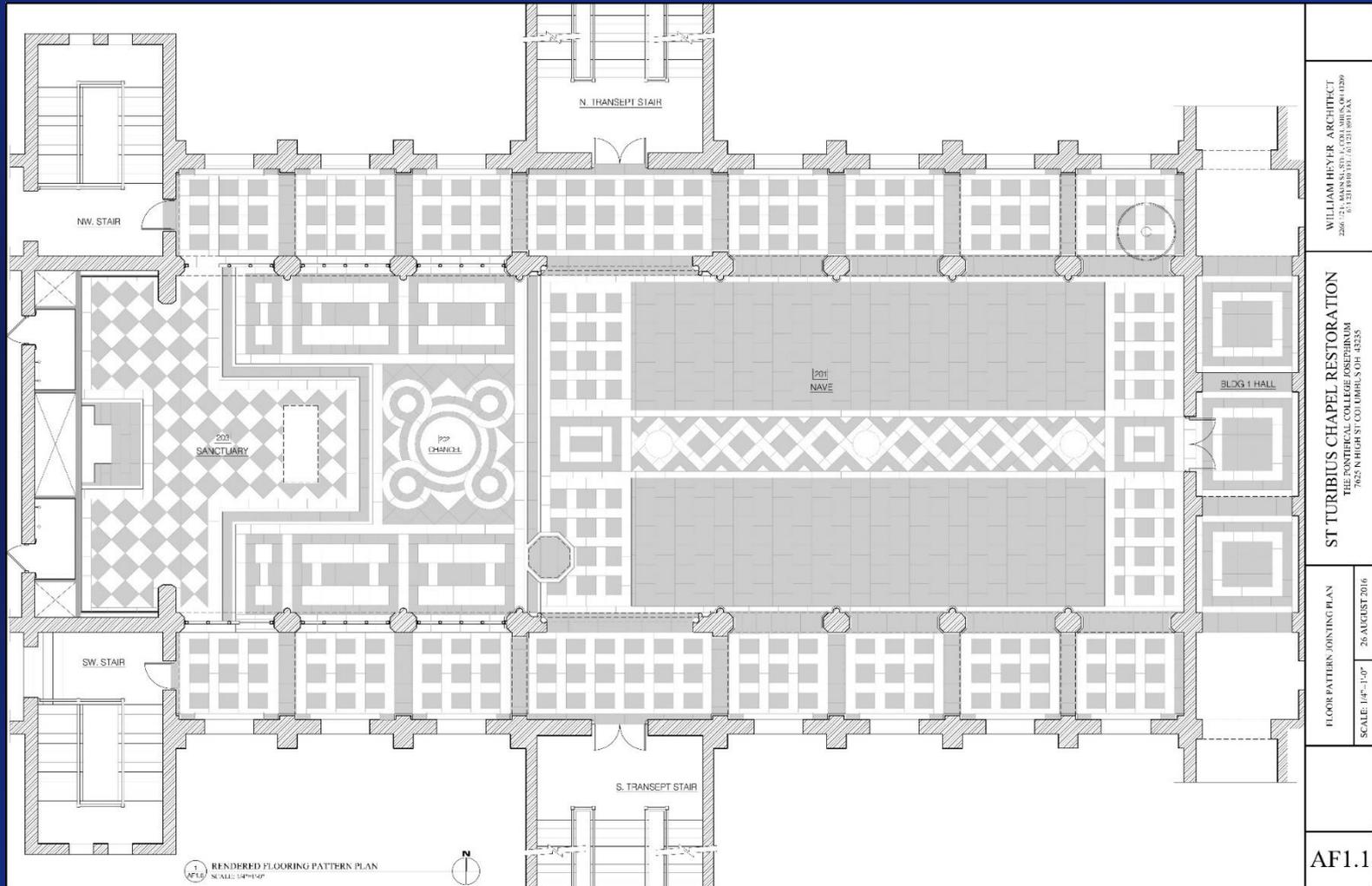
Session I:

Baptism: Geography of the Sacrament

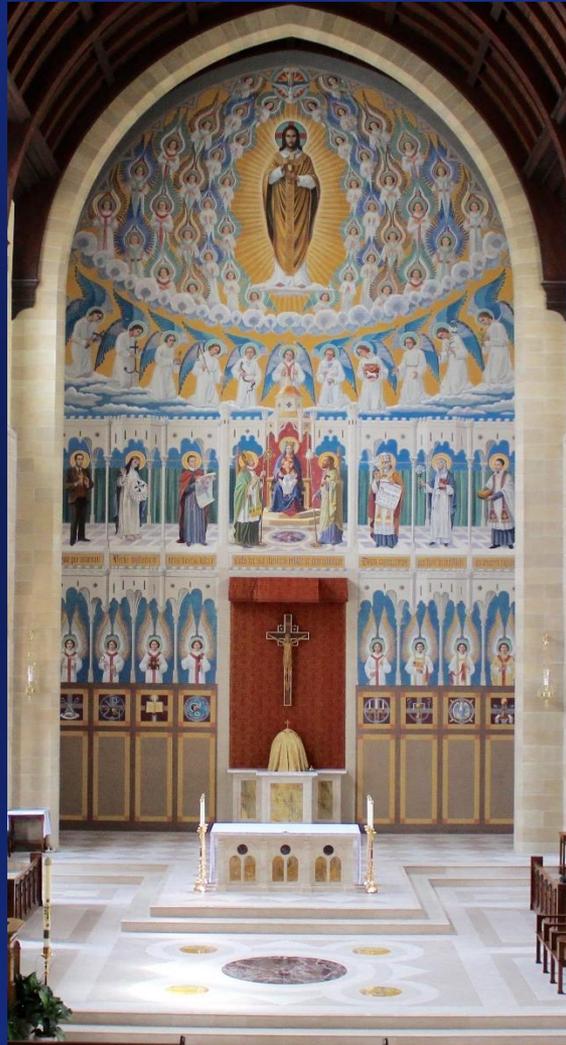
Geography of the Sacraments



Geography of the Sacraments



Geography of the Sacraments



Prayer over the waters of Baptism

O God, who by invisible power
accomplish a wondrous effect
through sacramental signs
and who in many ways have prepared
water, your creation,
to show forth the grace of Baptism;

Prayer over the waters of Baptism

O God, whose Spirit
in the first moments of the world's creation
hovered over the waters,
so that the very substance of water
would even then take to itself the power to sanctify;

Prayer over the waters of Baptism

O God, who by the outpouring of the flood
foreshadowed regeneration,
so that from the mystery of one and the
same element of water
would come an end to vice and a
beginning of virtue;

Prayer over the waters of Baptism

O God, who caused the children of Abraham
to pass dry-shod through the Red Sea,
so that the chosen people,
set free from slavery to Pharaoh,
would prefigure the people of the baptized;

Prayer over the waters of Baptism

O God, whose Son,
baptized by John in the waters of the Jordan,
was anointed with the Holy Spirit,
and, as he hung upon the Cross,
gave forth water from his side along with blood,
and after his Resurrection, commanded his disciples:
“Go forth, teach all nations, baptizing them
in the name of the Father and of the Son and of the
Holy Spirit,”
look now, we pray, upon the face of your Church
and graciously unseal for her the fountain of Baptism.

Prayer over the waters of Baptism

May this water receive by the Holy Spirit
the grace of your Only Begotten Son,
so that human nature, created in your image
and washed clean through the Sacrament of Baptism
from all the squalor of the life of old,
may be found worthy to rise to the life of newborn
children
through water and the Holy Spirit.

Prayer over the waters of Baptism

May the power of the Holy Spirit,
O Lord, we pray,
come down through your Son
into the fullness of this font,
so that all who have been buried with Christ
by Baptism into death
may rise again to life with him.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Effective Liturgical Catechesis

Session II:

Marriage

Geography of the Sacraments



Nuptial Blessing

Dear brothers and sisters,
let us humbly pray to the Lord
that on these his servants, now married in Christ,
he may mercifully pour out
the blessing of his grace
and make of one heart in love
(by the Sacrament of Christ's Body and Blood)
those he has joined by a holy covenant.

Nuptial Blessing

O God, who by your mighty power created all things out of nothing, and, when you had set in place the beginnings of the universe, formed man and woman in your own image, making the woman an inseparable helpmate to the man, that they might no longer be two, but one flesh, and taught that what you were pleased to make one must never be divided;

Nuptial Blessing

O God, who consecrated the bond of Marriage
by so great a mystery
that in the wedding covenant you foreshadowed
the Sacrament of Christ and his Church;

Nuptial Blessing

O God, by whom woman is joined to man
and the companionship they had in the beginning
is endowed with the one blessing
not forfeited by original sin
nor washed away by the flood.

Nuptial Blessing

Look now with favor on these your servants,
joined together in Marriage,
who ask to be strengthened by your blessing.
Send down on them the grace of the Holy Spirit
and pour your love into their hearts,
that they may remain faithful in the Marriage
covenant.

Nuptial Blessing

May the grace of love and peace
abide in your daughter N.,
and let her always follow the example of those holy women
whose praises are sung in the Scriptures.
May her husband entrust his heart to her,
so that, acknowledging her as his equal
and his joint heir to the life of grace,
he may show her due honor
and cherish her always
with the love that Christ has for his Church.

Nuptial Blessing

And now, Lord, we implore you:
may these your servants
hold fast to the faith and keep your commandments;
made one in the flesh,
may they be blameless in all they do;
and with the strength that comes from the Gospel,
may they bear true witness to Christ before all;
(may they be blessed with children,
and prove themselves virtuous parents,
who live to see their children's children).

Nuptial Blessing

And grant that,
reaching at last together the fullness of years
for which they hope,
they may come to the life of the blessed
in the Kingdom of Heaven.
Through Christ our Lord.

Effective Liturgical Catechesis

Session III:

Some Mass Texts
Ordination of Deacons

Priest: In the name of the Father,
and of the Son,
and of the Holy Spirit.

People: Amen.

Priest: The Lord be with you.

People: And with your spirit.

Introductory Rites

In the name of the Father, and of the Son, and of the Holy Spirit.

- Wrapping ourselves in the Trinity
- Christ's command, Christ's Cross
- Creation: the Trinity and the Cross
- Old Covenant: Jacob's grandsons, Passover, the Prophet Ezekiel
- Heaven: marked with the sign



Tav
(T/S)

Introductory Rites

The Greeting of the Priest:

- The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. (2 Cor. 13:13)
- Grace to you and peace from God our Father and the Lord Jesus Christ. (Rom. 1:7)
- The Lord be with you. (Ruth 2:4)
- Peace be with you. (John 20:19)

Introductory Rites

The Response of the People:

– And with your spirit.

- “The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.” (Galatians 6:18)
- “The Lord be with your spirit. Grace be with all of you.” (2 Timothy 4:22)

Introductory Rites

The Response of the People:

– And with your spirit.

- “The name ‘spirit’ [refers] not to the soul of the priest but to the spirit he has received through the laying on of hands” (Narsai of Nisibis, 5th century)
- “The people respond with love to the priest by saying: With you, and the sacerdotal spirit that you possess.” (Narsai of Nisibis)

Confiteor:

I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned
in my thoughts and in my words,
in what I have done and in what I have failed
to do,

And, striking their breast, they say:

through my fault, through my fault,
through my most grievous fault;

Confiteor:

Then they continue:

therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

Introductory Rites

Confiteor:

- James 5:16: “Confess your sins to one another.”
- Didache: “...confessing your faults beforehand.”
- Prayers at the foot of the altar

Introductory Rites

Confiteor:

- “David said to God, ‘I have sinned greatly in doing this thing’.” (1 Chronicles 21:8)
- “But the tax collector stood off at a distance and would not even raise his eyes to heaven but beat his breast and prayed, ‘O God, be merciful to me a sinner’.” (Luke 18:13)

Introductory Rites

Confiteor:

- *Mea culpa*, while striking the breast: “belong to the heritage of the ancient Church, and has become part of the general human patrimony” (LA, 56)
- *Mea culpa, mea culpa, mea maxima culpa*: superlative degree magnifying the significance of sin—and forgiveness.

Introductory Rites

Confiteor:

- Blessed Mary ever-Virgin
- Angels and Saints
- brothers and sisters

Gospel Procession

Your blessing, Father.

May the Lord be in your heart and on your lips,
that you may proclaim his Gospel worthily and well,
in the name of the Father and of the Son ✠
and of the Holy Spirit.

Conclusion of Gospel

Through the words of the Gospel
may our sins be wiped away.

Liturgy of the Eucharist

Preparation of the Gifts:

By the mystery of this water and wine
may we come to share in the divinity of Christ
who humbled himself to share in our humanity.

Liturgy of the Eucharist

Christmas Collect: Mass during the day

O God, who wonderfully created the dignity of human nature
and still more wonderfully restored it,
grant, we pray,
that we may share in the divinity of Christ,
who humbled himself to share in our humanity.

Liturgy of the Eucharist

Preparation of the Gifts:

With humble spirit and contrite heart
may we be accepted by you, O Lord,
and may our sacrifice in your sight this day
be pleasing, Lord God.

Orate, fratres:

Pray, brethren (brothers and sisters),
that my sacrifice and yours
may be acceptable to God,
the almighty Father.

The people rise and reply:

May the Lord accept the sacrifice
at your hands
for the praise and glory of his name,
for our good
and the good of all his holy Church.

Liturgy of the Eucharist

Orate, fratres:

- *Orate* and *Oremus*, “Pray” and “Let us pray”
- A prayer for the priest himself
- “my sacrifice and yours”
 - *meum ac vestrum sacrificium*
 - common priesthood of the baptized and the ministerial priesthood of the ordained

Preface Dialogue:

= The Lord be with you.

+ And with your spirit.

= Lift up your hearts.

+ We lift them up to the Lord.

= Let us give thanks to the Lord our God.

+ It is right and just.

Liturgy of the Eucharist

Preface Dialogue:

- = Lift up your hearts.
- + We lift them up to the Lord.
 - “Let us reach out our hearts toward God in heaven!” (Lamentations 3:41)
 - Anaphora: “to bring back,” in this case the heart to heaven.
 - “Our heart is restless until it rests in you.” (St. Augustine)

Liturgy of the Eucharist

Preface Dialogue:

- = Let us give thanks to the Lord our God.
- + It is right and just.
 - Eucharistic Prayer = Canon: *Canon actionis gratiarum*, the “Norm for the thanksgiving”
 - “It is right and just” from the Greek civic assembly

Sanctus-Benedictus:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the
Lord.

Hosanna in the highest.

Liturgy of the Eucharist

Sanctus:

- “‘Holy, holy, holy is the Lord of hosts!’ they cried one to the other. ‘All the earth is filled with his glory’.” (Isaiah 6:3)
- “Holy, holy, holy is the Lord God almighty.” (Revelation 4:8)
- “hosts” versus “power and might”

Liturgy of the Eucharist

Benedictus:

“The crowds preceding him and those following kept crying out and saying: ‘Hosanna to the Son of David; blessed is he who comes in the name of the Lord; hosanna in the highest’.” (Matthew 21:9)

Liturgy of the Eucharist

Benedictus:

“...every creature in heaven and on earth and under the earth and in the sea, everything in the universe, cry out: ‘To the one who sits on the throne and to the Lamb be blessing and honor, glory and might, forever and ever’.” (Revelation 5:13)

Liturgy of the Eucharist

= The Mystery of Faith.

+ We proclaim your Death, O Lord,
and profess your Resurrection until you come again.

I Cor 11:26

+ When we eat this Bread
and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

I Cor 11:26

+ Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

John 4:42
73

Liturgy of the Eucharist

Agnus Dei:

- “Behold, the Lamb of God, who takes away the sin of the world.” (John 1:29)
- “The angel said to me, ‘Write this: Blessed are those who have been called to the wedding feast of the Lamb’.” (Revelation 19:9)

Liturgy of the Eucharist

Preparation for Communion:

- = Behold the Lamb of God, behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

- + Lord, I am not worthy that you should enter under my roof,
But only say the word and my soul shall be healed.

Liturgy of the Eucharist

Lord I am not worthy:

- “Lord, do not trouble yourself, for I am not worthy to have you enter under my roof..., but say the word and let my servant be healed.” (Luke 7:6-7)

Concluding Rite

Dismissal:

“The Deacon or Priest dismisses the people so that each may go back to doing good works, praising and blessing God.”
(GIRM, 90c)

Dismissal:

- Go forth, the Mass is ended.
- Go and announce the Gospel of the Lord.
- Go in peace, glorifying the Lord by your life.
 - He stood up immediately before them, picked up what he had been lying on, and went home, glorifying God. Then astonishment seized them all and they glorified God, and, struck with awe, they said, "We have seen incredible things today." Luke 5:24-26
- Go in peace.

Ordination of Deacons

Draw near, we pray, Almighty God,
giver of every grace,
who apportion every order and assign every office;
who remain unchanged,
but make all things new.
In your eternal providence,
you make provision for every age,
as you order all creation through him who is your word,
your power and your wisdom,
Jesus Christ, your Son, our Lord.

Ordination of Deacons

You grant that the Church, his body,
adorned with manifold heavenly graces,
drawn together in the diversity of its members,
and united by a wondrous bond through the Holy Spirit,
should grow and spread forth
to build up a new temple
and, as once you chose the sons of Levi
to minister in the former tabernacle,
so now you establish three ranks of ministers
in their sacred offices to serve in your name.

Ordination of Deacons

And so, in the first days of your Church,
through the inspiration of the Holy Spirit,
your Son's Apostles appointed seven men of good repute
to assist them in the daily ministry,
that they might devote themselves more fully
to prayer and preaching of the word.
By prayer and the laying on of hands
they entrusted to those chosen men
the ministry of serving at table.

Ordination of Deacons

We beseech you, Lord:
look with favor on these servants of yours
who will minister at your holy altar
and whom we now humbly dedicate to the office of deacon.

Ordination of Deacons

Send forth upon them, Lord, we pray,
the Holy Spirit,
that they may be strengthened
by the gift of your sevenfold grace
for the faithful carrying out
of the work of the ministry.

Ordination of Deacons

May there abound in them every Gospel virtue:
unfeigned love,
concern for the sick and poor,
unassuming authority,
the purity of innocence,
and the observance of spiritual discipline.

Ordination of Deacons

May your commandments shine forth in their conduct,
so that by the example of their way of life
they may inspire the imitation of your holy people.
In offering the witness of a clear conscience,
may they remain strong and steadfast in Christ,
so that by imitating on earth your Son,
who came not to be served but to serve,
they may be found worthy to reign in heaven with him,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Effective Liturgical Catechesis

Conclusion

A letter from Romano Guardini
on the Essence of the Liturgical Act

1964

Effective Liturgical Catechesis

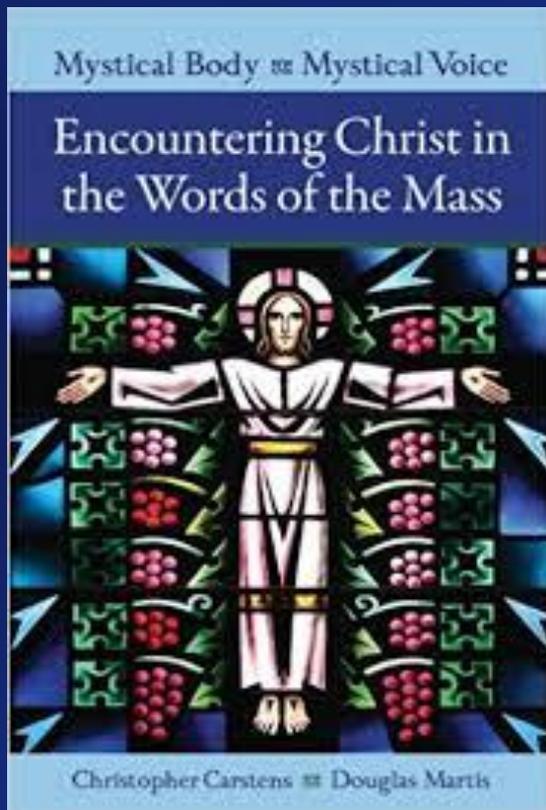
Guardini

NOT: “We must organize the procession better; we must see to it that the praying and singing is done better.”

RATHER: “How can the act of walking become a **religious act**, a retinue of the Lord progressing through his land?”

Effective Liturgical Catechesis

Resources



Opening up the treasures of the Mass

elementsofthecatholicmass.com