

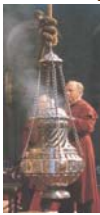
PRINCIPLES FOR PREPARING GOOD LITURGY

1 REVIEW FROM PREVIOUS WEEKS ...

- A** The Eucharistic liturgy, the Mass is a **SYMPHONY IN FOUR PARTS**, with all the **style, grace, rhythm, dignity, and the liveliness of a symphonic masterpiece**:



- B** The basic ‘LAW’ of the liturgy is the full, active and conscious participation of all the people.
- C** Liturgy is ritual ... communal [not private] ... liturgy is doing something ... *trying to say what cannot be said in words* ... symbols used are “doing” symbols, not static “things”
- D** One bread is broken and eaten, one cup is poured then drunk: these are the symbols of the Eucharist. We cannot participate in the Eucharist without being reconciled with one another: hence, we remember the poor in a practical way, just as we remember Christ in a real way.
- E** **INCENSE:**



“Let my prayers rise like incense before you; the lifting of my hands like an evening sacrifice.”
 Psalm 141 v.2 [see also Revelation 8:4]
 “I am sick of the stench of your holocausts ...” [Isaiah 1:11 – 13]
 The use of incense is optional in any form of Mass → [GIRM 235]
The pervasive smell of incense → the pervasive life of prayer

2 PLANNING VERSUS PREPARING LITURGY

- A** Eucharistic Liturgy is already “planned”; this has been done by “tradition”.
- B** The tendency to want to “re-invent the wheel” ... rather than explore the depths of the “tradition.”
- C** **SOME BASIC PRESUPPOSITIONS – BELIEFS**

- 1 Liturgy is **Ritual Encounter** – with Jesus; communal prayer
- 2 The Liturgy as an expression of **God’s Spirit in the people gathered**
 - a the Lord calls/summons us ... the bells before Mass [if you don’t have a watch!]
– not that we have loved, but that God has loved us ... see 1 John 4:10
 - b the Lord speaks to us when the readings are proclaimed [well]
 - c we respond in the only way possible: **praise, thanksgiving and intercession**
- 3 Liturgy Preparations as an **ART** versus **TECHNIQUE**
 - ↳ are we more concerned with technique than **Prayer**?
 - ↳ Technique = ritualism/way of doing/performance
 - ↳ the liturgy **is** expression of the presence of God’s Spirit
 - ↳ the liturgy is **not** a performance ... the liturgy is **not meant to be perfect**
- 4 Liturgy Preparation is a **Ministry** = → **service** (not domination)
 - ✓ the singers, readers, communion ministers, Presider etc. must be **transparent**
 - + we proclaim/preach Jesus Christ crucified (not me!)
- 5 Liturgical signs/ symbols must be **accessible to the senses** ... **easily seen** ... **large**



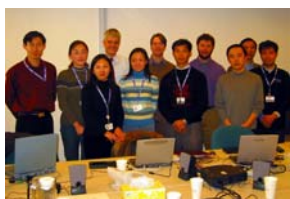
- C** **FOLLOW BASIC PRINCIPLES OF LITURGY**
- ↳ “Elements of Rite” [see page 4]
 - ↳ “How Not To Say Mass” [see pages 5, 6]

3 FOUR IMPORTANT FACETS TO LITURGY PREPARATION

A TEAM ... self-reliance and the **ability to work together as a team** ... essential to have a good cross-section



- 1 the role of the Coordinator/Convenor is that of a *maitre d'*
 - ↳ a person who knows the tradition and ritual
 - ↳ has good communication skills ... and hence is a good **team** player
 - ↳ knows the **local** community
 - ↳ allows 'self-correcting' in the group
 - ↳ **collaborative minister** → see "Collaborative Ministry" by L Scofield and C Juliano
 - ✗ dictatorship is incompatible with the theology of the Church today – Vatican II
 - ✗ lone rangers who want to do everything – *who are really insecure people* – not in this role
 - ↳ ... it takes time to change things; however; it's no longer "Father says so!"
... but **respect** for all the People of God.
- 2 **team members** – sensitivity of the members of the team
– **an ability to listen with an open mind**
- 3 Respect for roles within the Liturgical Assembly
what do people do during the week [not just in a role on Sunday?]
 - **Presider** – presides over the local community
 - **Deacon** – service to the parish and beyond
 - **Reader** – respects and **reads** the Word
 - **Communion Ministers** – respects and appreciates the Eucharist
 - **Musicians** – have a love for music and people they serve
 - **Servers, Safety Officers** – *similarly ... have an attitude and practices of service*
- 4 all ministers **SERVE** the assembly in its [*the assembly's*] baptismal obligation to worship God



B UNDERSTANDING THE TASK ... understand **why** you are doing it!



- 1 A willingness to **seek out** and receive **ongoing formation**
- 2 Anticipating and Envisioning local needs: God is encountering in space and time
- 3 Appreciating the newness, the **beauty** of the celebration:
 - knowing, accepting and serving the people adequately
- 4 A deep sense of **style and grace** of the **symphony** of the liturgy [not *utilitarianisms!*]
- 5 Being prepared to **work** and **cope with anger and stress**

C POSSIBLE PROCEDURE



- 1 **Start with the Readings** – these are set or chosen from the Lectionary
 - ↳ group meditation on and sharing about the Scriptures
 - a images from the contemporary life evoked ... *'prodigal sons' of today*
 - b how do we see God's hand and hear God's voice today?
 - c *the Word excites us to celebrate the Sacrament*
- 2 **Ideas for the homily**
 - ↳ a integral part; necessary for nurturing Christian life
 - b develop [break open] the readings or some other part of the liturgical texts
 - c concrete, immediate, simple ... stories ... *homily = sharing in a conversational way*
- 3 **Eucharistic Rites**
 - ↳ a which Eucharistic Prayer [including Preface] *complements* the readings?
 - b processions and presentation of gifts [e.g. mothers on Mothers Day]
 - c Communion procession; wholemeal hosts, *not white "plastic"*
- 4 **Liturgy of the Word**
 - ↳ a Procession of the Word ... Gospel Procession [candles, lei, incense]
 - b proclamation of the Word in parts for children's Masses
 - c General Intercessions ... evolve from the Readings and world situation
- 5 **Introductory Rites**
 - ↳ a choices in Option C ... to **complement** the Readings [e.g. *Pastoral Liturgy*]
 - b not a reconciliation rite, but a celebration, litany of God's mercy, forgiveness
 - c use of one lay 'reader' here without making the Rite too 'big'





6 Concluding Rites

- ↳ a choice of Solemn Blessing or Prayer over the People
- b essential, brief notices that are for the **whole** parish community
not just a particular group



7 Music for the Parts of the Mass

- 1st **Memorial Acclamation** ... *integrated with Holy, Holy; Amen; Lamb of God*
- 2nd **Gospel Acclamation**
- 3rd **Psalm after First Reading**
- 4th **Gloria** [it is a hymn/song!]
- 5th **Profession of Faith** [usually said]
- 6th **Litany in Praise of God's Mercy** [*Kyrie eleison*]



8 Other Music

- 1st **Procession Hymns: Gathering Song; Communion Song**
- 2nd Preparation of the Gifts
- 3rd Communion Reflection [*or silence*]
- 4th Recessional [*song or just music*]
- 5th General Intercessions response
- *Our Father* is best **said**; that way **all** can join in [*if you don't know tune or can't sing*]

D PREPARING LITURGY AND PARISH LIFE

- 1 Theology of 'Church' assumes **ACTIVE PARTICIPATION**
- 2 A "Liturgy and Spiritual Life" Committee ... *but not "representatives" of "power groups"*
- 3 Committee to work in **concert** with Education, RCIA, Justice and Peace, and others
- 4 Review and Recommendations are **essential** to developing good liturgy:
 - a what went well?
 - b what can we do better next time?
- 5 There must be a connection between what is going on in the parish and what is going on in the liturgy
- 6 Liturgy is done with **style and grace** ... first class service in the kingdom ... a meal of lovers

4 SOME RESOURCES

A GOOGLE it ... computer skills are no longer and option ... *like typing skills for primary schools!*



- B PERIODICALS**
- ↳ **Celebrate!** www.celebrate-liturgy.ca Canada
 - ↳ **Pastoral Liturgy** rhardiman@nd.edu.au Australia
 - ↳ **Liturgical Ministry** http://www.litpress.org/journals/journals_litmin.html
 - ↳ **Liturgy** Auckland Diocesan Liturgy Centre

- C WEBSITES**
- **Centre for Liturgy** <http://liturgy.slu.edu/>
 - **Liturgy Lines** http://www.litcom.net.au/liturgy_lines/index.php
 - **Homilies** <http://www.sacredspace.ie/livingspace/index.php>
 - **Worship Links** <http://www.worship.ca/sec4.html>
 - **Liturgical Links** <http://www.osb.org/liturgy/>



- D MUSIC**
- 🎵 **CanticaNOVA** <http://www.canticanova.com/index.html>
 - 🎵 **Oremus** <http://www.oremus.org/hymnal/>
 - 🎵 **Mondoy Music** http://home.att.net/~mondoymusic/dio_msplnref.htm
 - 🎵 **HymnSite** <http://www.hymnsite.com/>
 - 🎵 **Pastoral Musicians** <http://www.npm.org/Planning/>

E BOOKS

📖 = currently available from Amazon
www.amazon.com



- 📖 Book of Sacramental Basics *by Tad Guzje, Paulist Press, 1981*
- 📖 Communion Rite at Sunday Mass, *by Gabe Huck, LTP, 1989*
- 📖 Elements of Rite, *by Aidan Kavanagh, Pueblo, 1982*
- 📖 Eucharistic Prayer at Sunday Mass, *by Richard McCarron, LTP, 1997*
- 📖 Sacraments of Life: Life of the Sacraments, *by Leonardo Boff*
- 📖 How Not To Say Mass, *by Dennis Smolarski, Paulist, 1985*
- 📖 Liturgical Literacy, *by Dennis Smolarski, Paulist, 1990*
- 📖 Liturgy with Style and Grace, *by Gabe Huck, LTP, 1984*
- 🔱 **All Official Rituals and Documents** → Google or www.vatican.va

ELEMENTS OF RITE

This is an extract from the List of Contents of the book "Elements of Rite", by Aidan Kavanagh. The list provides a good, practical summary of what to keep in mind when preparing liturgy. The list is a list of headings, and should be read in context for a clear explanation.

ELEMENTARY RULES OF LITURGICAL USAGE

- Avoid disorder and last-minute makeshift
- The liturgical minister must serve the assembly
- Liturgies for special groups are done rarely and for very special reasons
- The Church building is both shelter and setting for the liturgical assembly:
 - Nothing more, but nothing less
 - Find the most serviceable places for altar, font and chair – then leave them there
- As its name implies, the lectern is a reading stand rather than a shrine competing with font and altar
- The altar and the baptismal font are the primary spatial foci of the liturgy
- Liturgical things are designed for the assembly purpose – what is used is for a reason
- Furniture is significant and kept to a minimum
- Banners are decorative images not ideological broadsides or opportunities for tricky piety
- The bearing of liturgical ministers conforms to the scale of the space and ceremony
- Not every liturgical word must be heard by all, but words that need to be heard should be clearly audible
- The calendar of the liturgical year is to be followed
- Audio-visual aids, especially moving pictures, are not used in the liturgy – dangers! [*needs tweaking*]
- The homily is always on the gospel of the day. Never preach unless you have something to say
- The liturgy is never used for ulterior motives such as education
- Repetition and rhythm in the liturgy are to be fostered
- Words and ceremonies overlap like tiles on a roof; they entwine like vines on a wall
- Liturgy must never take on a tentative or dubious air
- To be consumed with worry over making a liturgical mistake: the greatest mistake of all
- One sings at celebrations
- Choir and cantor are servants of the assembly, not surrogates of it
- Solo dance performances in the liturgy are to be avoided.

PRINCIPLES FOR PUTTING LITURGY TOGETHER

- A liturgical event, like a sentence, contains parts which function in different ways. It also belongs to units larger than itself.
- As does any art form, the liturgy, gives enlarged room from imagination, for investment in and appropriation of values and for freedom.
- In liturgy, as in poetry, rhetoric and music, meaning is as often communicated by rhythm and scale as by words alone.
- All possible liturgical options do not have to be implemented all at once.

AN APPROACH TO LITURGICAL STYLE

- As a liturgical minister, place yourself in the background
- Beware of particularizing the liturgy – it belongs to the whole church
- Know the assembly's liturgical tradition thoroughly
- Do things naturally
- Beware of liturgical fundamentalism
- Do not explain too much
- Do not get too relevant
- Adapt culture to the liturgy rather than liturgy to culture
- Do the liturgy with directness and vigour
- Do not over-ceremonialize
- Strive to simplicity
- Learn to live with symbol

SOME COMMON MISTAKES

- Too many 'concelebrants'
- Disorderly communion practices
- Clericalizing the sign of peace
- Inaudible General Intercessions
- Minimalism ↔ pontificalism
- Proliferation of not-needed ministers
- Using secular greeting in the liturgy
- Changing texts well known to the assembly
- Ignoring the liturgical year
- 'Jewellery' worn by the ministers

HOW NOT TO SAY MASS

The following are *extracts* from the book "How Not to Say Mass", by Dennis C Smolarski - to be read in context; see book for full text.

SYMBOLS



- Reverence symbols in all areas of life
- Remember that the basic symbol of the Eucharist is one bread and one cup
- Do not damage strong liturgical symbols through unnecessary clutter
- Do not distract from the praise of God with unexpected symbol clashes
- Do not underestimate the subconscious power of symbols

PRESIDERS



- Presiders should preside; do not underplay/overplay the role of presider
- Do not forget about the congregation; never merely "say Mass"
- Do not usurp another's proper part
- Do not forget that a presider is a public figure in a quasi-dramatic setting
- Do not do damage to the shape and flow of the liturgy
- Do not make gestures as if you were a robot; be natural
- Beware of omitting gesture
- Do not sing unless you can!
- Do not neglect to prepare the Sacramentary, etc
- Never perform two (visible) actions at the same time

PRINCIPLES



- Do not take liturgical law too seriously nor too lightly
- Never be comfortable with "shoddy worship"
- Do not make too much/little out of the mass
- Do not substitute/emphasize minor parts/actions in lieu of major ones
- Do not misunderstand the positive qualities of the Roman liturgical tradition
- Do not thematize what is fundamentally theme-less: theme → **'thanksgiving'**
- Never turn the exceptional into the ordinary: have an ideal, not a minimal
- When adapting the liturgy, do not regularly omit certain options
- Do not ignore the presidential chair; never put a small cross on the altar
- Never omit silence; don't reintroduce pre-Vatican II practices to the liturgy
- Give proper, not exaggerated reverence to the tabernacle

INTRODUCTORY RITES



- Do not bow to the cross instead of the altar
- Avoid reciting the 'Entrance Antiphon' – incorporate it
- Do not omit the sign of the cross
- Do not vary the initial greeting to lose its biblical significance
- Do not replace "the sacred greeting" with a secular greeting
- 3rd Form: address to Christ – proclaim Christ's mercy, not human failures
- Do not introduce a sign of the cross at end of penitential rite
- Never modify prayer endings so assembly won't answer Amen
- The Opening Prayer ends a rite, not introduce the readings
- Beware of unofficial, 'ignorant' prayers

LITURGY OF THE WORD



- Use only one lectern/ambo for proclaiming all and only the Word of God
- Never proclaim the Word from booklets/pages
- Never handle the Lectionary as if it were a novel
- Never hide the book of God's Written Word
- Priests should not read the non-Gospel readings
- The response to the first reading must be a psalm or its liturgical equivalent
- Presiders should ensure all ministers perform the ministry well
- Never recite the *Alleluia*!!!!
- The presider should not read the gospel if deacon/another priest can
- Never bow to tabernacle or to the cross for prayer before the Gospel
- Do not omit gesture at the Gospel
- It is preferred that the homily be given from the chair
- Do not begin/end homily with the sign of the cross
- Do not give a sermon, but rather "break the bread of the Word" with a homily
- Do not change the structure of the General Intercessions [Prayer of the Faithful]
- Do not change the intercessions to prayers of thanks
- Do not over-localize the General Intercessions
- Remember that the Intercessions are basically a litany

LITURGY OF EUCHARIST



Do not ignore the four-fold biblical structure:

TAKE → BLESS → BREAK → SHARE

Consecrate enough bread and wine for all those present; *don't count on the tabernacle*

Do not *offer* the gifts during their *preparation*

... do not lift them high in the air, just *slightly raised*

The water that is added to the wine is not blessed

Do not prepare the gifts during the collection

Do not make a habit of saying the “Blessed ...” prayers aloud

Do not clutter the altar with unneeded ciboria...and chalices

Do not wash your fingertips – wash your hands

The Prayer over the Gifts concludes the Rite

- it does not introduce the Eucharistic Prayer

Do not use Eucharistic Prayer IV without its own preface

Do not interrupt the Eucharistic Prayer for announcements

Never break the host/bread at the words of institution

Be careful about what is done with the doxology

Elevate only **one** plate (of bread) and **one** cup at doxology

Do not trivialize the **great** Amen

The Presider does not “distribute” the sign of peace

Do not ignore the breaking of the bread

The Presider must personally distribute communion;

the deacon distributes the cup

Do not change the rite of distribution of communion to make

it more efficient and less personal

Be sensitive to arranging who distributes bread and cup [*never men—bread, women—wine*]

Do not purify the vessels at the [centre of the] altar

Do not have a litany of ‘thanksgiving’ after communion

Do not make announcements **before** Prayer after Communion

(people may sit for prayer)

CONCLUDING RITE

Do not change the presider’s role by “blessing **us**” → “**you**”

Do not bless “in the name of” Father etc.

Do not omit “the Lord be with you” before the blessing

CONCELEBRATION



Concelebration is a liturgical rite not a devotional practice

Concelebration is not a committee presidency

Concelebrants should be seen, but not necessarily heard

The principal celebrant should be heard!

Concelebrants should sit **apart** from the principal celebrant

The principal celebrant does **not** have two “assistants”

At the doxology, only **one** bread and **one** cup are raised

FUNERALS

The homily must never be turned into a eulogy

A eulogy is **never** permitted – rather, someone may speak in remembrance of the deceased, **after** the Prayer After Communion or Opening Rites

Do not turn the farewell into a series of ‘absolution’ prayers



HINTS FOR PROCLAIMING THE WORD OF GOD

The assembly has a responsibility to listen to God’s Word,

↳ therefore has a **right** to have God’s Word proclaimed ... *not mumbled*

We are converted by the Word, not by the Sacrament

Inclusive language is not an option, but essential

“Proclaimers” [readers] must prepare well and prepare beforehand

Read slowly

Pause [by counting to **five** after finishing the reading and before saying, “The **Word** of the **Lord**.”

Don’t read the “red bits” – the rubrics – or the theme

Don’t “add” useless pieces of information, e.g. “The first reading is a reading ...”

Don’t tell people what to do: “the response is” or “stand for the hymn, gospel acclamation”

The best way to prepare to proclaim the readings: **PRAY ... PRACTICE ... and ASK others ...**

Use “*Break Open the Word*” published yearly by the Liturgical Commission, Brisbane



A fully Christian life is inconceivable without participation in the liturgical services in which the faithful, gathered in a single assembly, celebrate the paschal mystery. Liturgical and Eucharistic formation may not be separated from their general education, both human and Christian; indeed it would be harmful if their liturgical formation lacked such a basis. [8]

By giving witness to the Gospel, living communal charity and actively celebrating the mysteries of Christ, the Christian community is an excellent school of Christian and liturgical formation for the children who live in it. [11]

Celebrations should be festive, familial and meditative. [23]

The participation of at least some adults is desirable. These should be present, not as monitors but as participants, praying with the children. [24]

The place: *where the children can act with a feeling of ease according to the requirements of a living liturgy. [25]*

Preparation: *should be done with all involved. [29]*

Singing: *to be encouraged; acclamations sung rather than recited, especially during the Eucharistic Prayer; texts need not correspond exactly [30,31]; musical instruments can add a great deal [32]*

Gestures: *in view of the nature of the liturgy as an activity of the entire person and in view of the psychology of children, participation by means of gestures and posture should be strongly encouraged. [33]*

The uniformity in standing, kneeling or sitting to be observed by all taking part is a sign of the community and the unity of the assembly; it both expresses and fosters the spiritual attitude of those taking part. [GIRM 20]

Processions: *The participation of at least some children makes clear the presence of Christ announcing the word to his people. [34]*

Silence: *Silence should be observed at the designated times lest too great a place be given to external action. [37]*

Texts: *Some should never be adapted ... the responses, the Lord's Prayer, the Trinitarian formula of the blessing. [39]*

Introduction: *Proper to omit one or other element, or to expand one of the elements. [40]*

Prayers: *The texts of the Roman Missal may be adapted to the needs of the children, preserving its purpose, and to some extent its substance; avoid anything that is foreign to the literary genre of a presidential prayer, such as moral exhortations or a childish manner of speech. [51]*

Readings: *Biblical reading should never be omitted [41]; any suitable Bible reading may be used, one or other verse may be omitted with caution [43]; quality rather than quantity [44]; children's Bible translation acceptable [45]; gospel acclamation to be sung [46]; may be done in parts [47]; explaining context beforehand is acceptable [47]*

Homily: *Children may respond during homily [22]; one of the adults present may speak [24]*

General Intercessions:

appropriate they be included in all Masses [GIRM 45] and that the people take part in composing [SC 53]; GIRM 46 [see Night 2 notes] gives order ... not praise, and not long-winded ... and not "Dear God"

Gifts: *Children should be involved in preparing the altar, bringing gifts **to the altar**. [22,29]*

Thanks: *To encourage participation, it will sometimes be helpful to have several additions, for example, the insertion of motives for giving thanks before the priest begins the dialogue of the Preface. [22]*

Processions: *The children's entering in procession with the priest can serve to help them to experience a sense of the communion that is thus being created. [34]*

Visual: *The liturgy of the Mass contains many visual elements and these should be given great prominence with children. This is especially true of the particular visual elements in the course of the liturgical year, for example, the veneration of the cross, the Easter candle, the lights on the feast of the Presentation of the Lord, and the variety of colours and liturgical appointments. In addition to the visual elements that belong to the celebration and to the place of celebration, it is appropriate to introduce other elements that will permit children to perceive visually the wonderful works of God in creation and redemption and thus support their prayer. The liturgy should never appear as something dry and merely intellectual. [35]*

CHILDREN'S LITURGY OF THE WORD [as part of the Sunday Mass]:

Sometimes, moreover, if the place itself and the nature of the community permit, it will be appropriate to celebrate the Liturgy of the Word, including a homily, with the children in a separate, but not too distant, room. Then, before the Eucharistic Liturgy begins, the children are led to the place where the adults have meanwhile celebrated their own Liturgy of the Word. [17]

Resources – the Liturgical Commission, Brisbane <http://www.litcom.net.au/documents/childrensliturgy/index.php>
– Liturgy Centre, Diocese of Auckland



WELL, THAT'S IT ... HOW DID YOU GO WITH THE VATICAN EXAM ??

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