

Presentations 2, 3 and 4: Liturgical Principles, priorities, practices, performance and partnerships -- personal and communal, pastoral and spiritual implications

Wordplay:

sacrament (sign and symbol), liturgy, eucharist, Mass, communion
canon, anaphora, anamnesis, epiclesis
ministry (fundamentally relational), presider, assembly,
GIRM (unfortunate acronyms)

Trinitarian, fundamentally relational (not just "and"):

to the Father,
in union with Christ,
by the power of the Holy Spirit

Jesus Christ unites humanity to himself to participate in his relationship to the Father, by the power of the Holy Spirit.

Ordained priesthood is fundamentally relational in two inseparable directions: with Christ and with the people who make up his body. "Function" is derived from relationship.

Breathe with two lungs: insight from East needs to balance Western emphasis. East: mystical, divinization, "a little bit of heaven," apophatic. West: mechanical, functional, means of grace, legalistic, merit.

Summit and source -- SC (1963) to XI Synod and Benedict XVI (2005-2007)

SC 10: "Nevertheless the liturgy is the summit toward which the activity of the Church is directed; at the same time it is the font from which all her power flows.

Benedict XVI, Post-Synodal Apostolic Exhortation: *Sacramentum Caritatis*: "Source and Summit of the Church's Life and Mission"

twofold action and twofold orientation

Four modes of Christ's presence:

SC (1963)

1. Person of the Priest
2. Eucharistic Elements
3. Word
4. Assembly

Paul VI & Euch Myst (1965-1967)

1. Assembly
2. Word
3. Minister
4. Eucharistic Elements

Primary and secondary symbols -- useful tool -- relational

Primary symbols are identified by the four modes of Christ's (real) presence:

1. Assembly as Body of Christ: head and members -- relations and roles
2. Word: proclaimed and prayed
3. Ministry (servanthood) within body of Christ
4. Eucharistic Action: take, bless, break, eat & drink

Secondary symbols: not unimportant, but derived their significance only in relation to the primary symbols: leading up to, supporting and unfolding, following from. E.g.: music, art, and various ritual/ceremonial elements.

Problem when secondary symbols tend to take on an importance not connected with their purpose, e.g., bells during the Eucharistic Prayer.

Problem also when "add-ons" take on their own life, or liturgy is used as a promotional tool for something else. "Nice" is not a liturgical principle!

Real presence and Eucharistic reservation, exposition, adoration

Eucharisticum Mysterium (EM), 1967, gives reasons for eucharistic reservation: Viaticum (primary and original); communion outside Mass and adoration (secondary).

Exposition: aid to devotion, but what is visible (i.e., accidents) should not be confused with the Real Presence.

Full, conscious, and active participation (SC 11 and 14)

McLuhan distinction helpful -- hot and cool media: "Hot media are those that require low participation from users, since they foster detachment. Conversely, cool media are those that require strong user participation, since they urge users to engage themselves completely in their use." (Wikipedia definition)

Participation best translates into "engagement" rather than "activity" or "behavior."

Full participation demands (our faithful have a right to this):
 communion from species consecrated at this Mass, not reserved
 opportunity to share in the Precious Blood

SC 11: "more is required than the mere observation of the laws governing valid and licit celebration"; what is that "**more**"?

Understanding: sources (scripture, liturgical texts and symbols themselves) come before laws and rubrics, which serve to support and unfold; pay attention to content

Interpretation: nuances; relationship of parts to the whole; pay attention to structure

Application to this assembly at this time at this place: spatial and temporal dialogue between universal and local, history/heritage and the here and now; pay attention to your people

Translate that into reality:

To whom are we speaking? Nearly all liturgical prayer embodies this trinitarian relationship, and is addressed to the Father. Prayers addressed to Christ present a challenge. How to distinguish?

What should we as presiders be doing when someone else is the focus of attention? We are still ministering; we minister by example of our attention to them (lector, cantor, etc.) and by our participation with the assembly.

What are the purposes and functions of silence?

 "Breathing room"; rest from busy-ness

 Examination (penitential rite)

 Individual Prayer: "Let us pray"; after communion

 Reflection; letting the Lord speak

 Pauses for transitions; framing eucharistic prayer

 Attend to excessive wordiness.

 Prayers to be said silently by the presider are to inaudible.

 Silence is to be broken only by something worth saying.

 Corollary: It's better to speak well than to sing badly!

Orientation: "facing people" vs "back to people"

 Orientation of the Eucharist (eucharistic prayer), not the whole Mass

 Gathering around table or pilgrim people facing same direction

 (East -- rising sun/risen Lord)

 Gathering or confrontation?

Structure of the Mass:

Introduction			Gather Collect Prayer
Word	Synagogue	Prayer Psalms Torah Instruction	Readings/Response Homily Profession of Faith Intercessions
Eucharist	Table Prayer	Take Bless Break Eat	Prepare altar & gifts Collect <u>Eucharistic Prayer >></u> Communion: Preparation Break & Share Thanks: Collect
Conclusion			Go forth: blessed & be a blessing

Eucharistic Prayer Structure:

General Instruction: a. Thanksgiving b. Acclamation c. Epiclesis d. Institution Narrative & Consecration e. Anamnesis f. Offering g. Intercessions h. Final Doxology	<u>Berakah (table blessing)</u> / Thanks & Praise: Creation & Redemption <u>Anamnesis</u> Culmination: Inst Narr & Paschal Mystery \ (includes <u>offering</u> of <u>the one</u> sacrifice) / Transformation of Gifts <u>Epiclesis</u> Transformation of Community -- unity \ ✎ Intercessions & Commemorations Doxology Dialogue and Acclamations
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Regarding the Eucharistic Prayer:

Unity, but challenges of fragmentation:

Some parts sung others recited.

Posture

All addressed to God the Father, but Institution narrative appears addressed to the assembly.

Some challenges to proclaiming new texts.

Partnership

No "Lone Ranger" ministry. Jesus sent apostles in twos; Paul always had one or more companions.

Get feedback you can trust; be open to ongoing feedback. Meet regularly.

Be a member of the assembly as often as you can.

Seek partnerships in other areas of ministry. Healthy ministry seeks collaboration among colleagues.