



CENTER FOR LEARNING
A DIVISION OF OCP

THE LITURGY FORECAST
(CATHOLIC SCHOOLS EDITION)
FOURTH QUARTER

DON'T MISS TOMORROW'S WEBINAR!


THE
LITURGY
FORECAST



**CENTER FOR
LEARNING**
A DIVISION OF OCP

The Center for Learning exists to help pastoral leaders and decision-makers minister more confidently and effectively.

We provide programs, resources, thought leadership, and ministry support that promote professional formation, development, and growth.

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PREPARATION MATERIALS

PREPARATION CONSIDERATIONS

RECOMMENDATIONS

1. Start with the Ordo (and evaluation tools) before you begin preparing.
2. Plan with a seasonal mindset, and with endurance in mind!
3. With everything packed into the final quarter of the year, it's easy for plans and details to fall through the cracks. Make lists, get organized, and include others!
4. Don't forget spiritual formation – for staff, students, parents, and yourself.
5. Take advantage of every opportunity for liturgical formation and catechesis, especially for those receiving Sacraments during this season (and their families).
6. Ensure there is a pastoral plan for celebrating those who have received Sacraments of Initiation this season (i.e. First Communion, Baptism, Confirmation, etc.).
7. Help families extend liturgical celebration and ritual into their homes.
8. Look at the entire calendar, plan backwards, and budget time carefully.
9. Don't forget other milestones that happen during this season: First Communion, graduations, Mother's Day, Memorial Day, Pentecost, etc.
10. Keep notes, including ideas for next year, as you go. You'll thank yourself later!
11. Evaluate (and do it before too much time passes). Then, celebrate!
12. Do your best and ask for help.

RESOURCES

Your parish, school chapel, or campus ministry office should have the following resources:

[General Instruction of the Roman Missal](#)

[Universal Norms on the Liturgical Year and the General Roman Calendar](#)

[Liturgy.com planning resource](#)

["Today's Liturgy" music planner](#)

[Federation of Diocesan Liturgical Commissions seasonal planning guides](#)

SEASON CALENDAR

OVERVIEW

The following general calendar includes each day from Palm Sunday of the Passion of the Lord through the Octave of Easter. Each date is linked to the Lectionary readings. **We are currently in Year B of the Sunday Lectionary and Cycle II of the Weekday Lectionary.** You can find the lectionary readings for the entire liturgical year on the United States Conference of Catholic Bishops' website: bible.usccb.org.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
3/24 Palm Sunday of the Passion of the Lord	3/25 Monday of Holy Week	3/26 Tuesday of Holy Week	3/27 Wednesday of Holy Week	3/28 [Christi Mass] Evening Mass of the Lord's Supper	3/29 Friday of the Passion of the Lord	3/30 Easter Vigil
3/31 Easter Sunday of the Resurrection of the Lord	4/1 Monday within the Octave of Easter	4/2 Tuesday within the Octave of Easter	4/3 Wednesday within the Octave of Easter	4/4 Thursday within the Octave of Easter	4/5 Friday within the Octave of Easter	4/6 Saturday within the Octave of Easter
4/7 Second Sunday of Easter Sunday of Divine Mercy	4/8 <u>Solemnity of the Annunciation of the Lord</u>	4/9 Tuesday of the Second Week of Easter	4/10 Wednesday of the Second Week of Easter	4/11 Memorial of Saint Stanislaus	4/12 Friday of the Second Week of Easter	4/13 Saturday of the Second Week of Easter
4/14 Third Sunday of Easter	4/15 Monday of the Third Week of Easter	4/16 Tuesday of the Third Week of Easter	4/17 Wednesday of the Third Week of Easter	4/18 Thursday of the Third Week of Easter	4/19 Friday of the Third Week of Easter	4/20 Saturday of the Third Week of Easter
4/21 Fourth Sunday of Easter	4/22 Monday of the Fourth Week of Easter	4/23 Tuesday of the Fourth Week of Easter	4/24 Wednesday of the Fourth Week of Easter	4/25 <i>Feast of Saint Mark</i>	4/26 Friday of the Fourth Week of Easter	4/27 Saturday of the Fourth Week of Easter
4/28 Fifth Sunday of Easter	4/29 Memorial of Saint Catherine of Siena	4/30 Tuesday of the Fifth Week of Easter	5/1 Wednesday of the Fifth Week of Easter	5/2 Memorial of Saint Athanasius	5/3 <i>Feast of Saints Philip and James</i>	5/4 Saturday of the Fifth Week of Easter
5/5 Sixth Sunday of Easter	5/6 Monday of the Sixth Week of Easter	5/7 Tuesday of the Sixth Week of Easter	5/8 Wednesday of the Sixth Week of Easter	5/9 Thursday of the Sixth Week of Easter <u>Solemnity of the Ascension of the Lord</u>	5/10 Friday of the Sixth Week of Easter	5/11 Saturday of the Sixth Week of Easter
5/12 <u>Solemnity of the Ascension of the Lord</u> Seventh Sunday of Easter	5/13 Monday of the Seventh Week of Easter	5/14 <i>Feast of Saint Matthias</i>	5/15 Wednesday of the Seventh Week of Easter	5/16 Thursday of the Seventh Week of Easter	5/17 Friday of the Seventh Week of Easter	5/18 Saturday of the Seventh Week of Easter
5/19 Solemnity of Pentecost	5/20 Memorial of the Blessed Virgin Mary, Mother of the Church	5/21 Tuesday of the Seventh Week in Ordinary Time	5/22 Wednesday of the Seventh Week in Ordinary Time	5/23 Thursday of the Seventh Week in Ordinary Time	5/24 Friday of the Seventh Week in Ordinary Time	5/25 Saturday of the Seventh Week in Ordinary Time

5/26 Solemnity of the Most Holy Trinity	5/27 Monday of the Eighth Week in Ordinary Time	5/28 Tuesday of the Eighth Week in Ordinary Time	5/29 Wednesday of the Eighth Week in Ordinary Time	5/30 Thursday of the Eighth Week in Ordinary Time	5/31 <i>Feast of the Visitation of the Blessed Virgin Mary</i>	6/1 Memorial of Saint Justin
6/2 Solemnity of the Most Holy Body and Blood of Christ	6/3 Memorial of Saint Charles Lwanga and Companions	6/4 Tuesday of the Ninth Week in Ordinary Time	6/5 Memorial of Saint Boniface	6/6 Thursday of the Ninth Week in Ordinary Time	6/7 <u>Solemnity of the Most Sacred Heart of Jesus</u>	6/8 Memorial of the Immaculate Heart of the Blessed Virgin Mary
6/9 Tenth Sunday in Ordinary Time	6/10 Monday of the Tenth Week in Ordinary Time	6/11 Memorial of Saint Barnabas	6/12 Wednesday of the Tenth Week in Ordinary Time	6/13 Memorial of Saint Anthony of Padua	6/14 Friday of the Tenth Week in Ordinary Time	6/15 Saturday of the Tenth Week of Ordinary Time
6/16 Eleventh Sunday in Ordinary Time	6/17 Monday of the Eleventh Week in Ordinary Time	6/18 Tuesday of the Eleventh Week in Ordinary Time	6/19 Wednesday of the Eleventh Week in Ordinary Time	6/20 Thursday of the Eleventh Week in Ordinary Time	6/21 Memorial of Saint Aloysius Gonzaga	6/22 Saturday of the Eleventh Week in Ordinary Time
6/23 Twelfth Sunday in Ordinary Time	6/24 <u>Solemnity of the Nativity of Saint John the Baptist</u>	6/25 Tuesday of the Twelfth Week in Ordinary Time	6/26 Wednesday of the Twelfth Week in Ordinary Time	6/27 Thursday of the Twelfth Week in Ordinary Time	6/28 Memorial of Saint Irenaeus	6/29 <u>Solemnity of Saints Peter and Paul</u>
6/30 Thirteenth Sunday in Ordinary Time	7/1 Monday of the Thirteenth Week in Ordinary Time	7/2 Tuesday of the Thirteenth Week in Ordinary Time	7/3 <i>Feast of Saint Thomas</i>	7/4 Thursday of the Thirteenth Week in Ordinary Time	7/5 Friday of the Thirteenth Week in Ordinary Time	7/6 Saturday in the Thirteenth Week in Ordinary Time

Bold = Sunday

underlined = Solemnity

Italicized = Feast

REMINDERS and LOOKING AHEAD

- APRIL Child Abuse Prevention Month
- 4.8 Solemnity of the Annunciation of the Lord
- 4.21 World Day of Prayer for Vocations
- 5.9 or 5.12 Solemnity of the Ascension of the Lord
- 5.19 Solemnity of Pentecost
- 5.24 World Day of Prayer for the Church in China
- 5.26 Solemnity of the Most Holy Trinity (also Memorial Day Weekend in the United States)
- 6.7 World Day of Prayer for the Sanctification of Priests
- 6.22-29 Religious Freedom Week

Note that this calendar and list does not include all Optional Memorials, local or national civic holidays, or other observances or commemorations.

Seasonal bulletin

“The fifty days from the Sunday of the Resurrection to Pentecost Sunday are celebrated in joy and exultation as one feast day, indeed as one ‘great Sunday.’ These are the days above all others in which the Alleluia is sung.” (Universal Norms on the Liturgical Year 22).

The Octave of Easter (March 31–April 7, 2024)

The eight days from Easter Sunday through the Second Sunday of Easter are known as the Octave of Easter.

- We sing (or recite) the “Glory to God” at each Mass of the Octave of Easter. No matter what day your school Mass takes place during this week, you’ll need to prepare a Gloria.
- Despite the added festivity, there is no Second Reading at these weekday Masses (just like a regular weekday Mass).
- Don’t forget to switch the Gospel Acclamation (“Alleluia!”) and Mass acclamations (Mass Setting) to mark the change in liturgical season.
- Pope John Paul II added the title “Divine Mercy Sunday” (it is now “Sunday of Divine Mercy in the Roman Missal) to this Sunday, but the readings and other texts remain those of the Second Sunday of Easter. During the week, consider how your school community might celebrate and commemorate the God’s divine mercy (i.e. prayer service, pray the Divine Mercy Chaplet, etc.).

Easter Season

- Consider a seasonal response to the Universal Prayer (i.e. “Lord of life, hear our prayer”)
- Since the celebration of baptism “should have a markedly paschal character” (General Introduction, Christian Initiation 28), Easter Time is particularly appropriate for baptism, especially when the Scriptures refer to baptism, as does the first reading for the Fourth Sunday of Easter. Consider how your students can recall their own baptisms with a special prayer service, using the Creed to renew their baptismal promises.
- For the observance of Mother’s Day (May 12) and Father’s Day (June 16), the Book of Blessings has petitions for mothers and fathers which may be included in the Universal Prayer, and a Prayer over the People which may be used to bless mothers or fathers following the Prayer after Communion. Pray for all mothers and fathers, living and dead, as well as mothers and father who have lost children to miscarriage or violence and women and men who have been unable to conceive.

- Sunday, May 19 is the Solemnity of Pentecost. Consider how your school might commemorate this celebration during the week before/after the Solemnity. Utilize the readings from Solemnity (Sunday or Vigil) at a prayer service, decorate with Pentecost symbols, encourage everyone to wear red, pray the “Come, Holy Spirit” prayer, utilize hymns and songs with texts and images about the Holy Spirit, etc.
- Devotions in honor of Mary are traditional in May. See the Order of Crowning an Image of the Blessed Virgin Mary in *The Rites of the Catholic Church, Volume Two*.

Environment & Art:

- In planning for the decoration of your school and worship space, consider how the decorations will be maintained through the fifty-day Easter season (cf. *Built of Living Stones* 125). If funds are limited, don’t spend all the money on lilies that will die shortly after Easter Sunday. Budget funds to replace wilted Easter flowers throughout the season.
- After Pentecost (May 19), we return to Ordinary Time. Ensure you have scheduled time to change the liturgical environment in your school and worship space.

The Solemnity of the Ascension of the Lord (May 9, 2024 – OR – May 12, 2024)

- In Canada and most parts of the United States, the Solemnity of the Ascension is celebrated in place of the Seventh Sunday of Easter, on Sunday, May 12. In these places, Thursday, May 9, is observed as “Thursday of the Sixth Week of Easter” and the readings are found at #294 in the Lectionary. In this case, the Lectionary (56B) notes that “the Second Reading and Gospel from the Seventh Sunday of Easter (see n. 60) may be read on the Sixth Sunday of Easter.”
- This solemnity is part of Easter time. The paschal candle remains lit, and seasonal elements, such as the Rite for the Blessing and Sprinkling of Water, should continue.
- The first reading and responsorial psalm for the solemnity of the Ascension are the same in Years A, B, and C, while the second reading and Gospel are different for each year.
- The Roman Missal provides texts for a Vigil Mass (used on the evening of the day before the solemnity) and a Mass during the Day.
- Additional texts include Preface I or II for the Ascension of the Lord (at #50 or 51 in the “Order of Mass” section), an insert for Eucharistic Prayer I, and a Solemn Blessing (at #7 in the “Solemn Blessings” section, not with the other Ascension prayers.). A rare choice of two options is offered for the Collect of the Mass during the Day.

School Mass Planner

Celebration: _____	Date: _____
Priest celebrant(s): _____	Assisting deacon: <input type="checkbox"/> Yes <input type="checkbox"/> No
Altar server(s): _____	<input type="checkbox"/> Yes Incense: <input type="checkbox"/> No

INTRODUCTORY RITE

Gathering Hymn: _____

Penitential Act: _____

[Glory to God:] _____

Processional cross carried by: _____

LITURGY OF THE WORD

First Reading: _____

Responsorial Psalm: _____

[Second Reading:] _____

Gospel Acclamation: _____

Gospel: _____

Universal Prayer: _____

Read by: _____

Sung/Read by: _____

Read by: _____

Sung/Read by: _____

Proclaimed by priest
 Proclaimed by deacon

Read by: _____

LITURGY OF THE EUCHARIST

Presentation Hymn: _____

Eucharistic Acclamations: _____

Communion Hymn: _____

Gift bearers: _____

Extraordinary ministers of Holy Communion: _____

CONCLUDING RITE

Sending Hymn: _____

CHECKLIST	<input type="checkbox"/> Communication with presider (and homilist)	<input type="checkbox"/> Practice with readers
	<input type="checkbox"/> Communication with sacristan	<input type="checkbox"/> Practice with gift bearers
	<input type="checkbox"/> Communication with accompanist/musician(s)	<input type="checkbox"/> Practice with altar server(s) <i>(if needed)</i>
	<input type="checkbox"/> Worship aid/slides prepared <i>(if needed)</i>	<input type="checkbox"/> Copies of readings and Universal Prayer

SCHOOL PRAYER SERVICES

REMINDERS

The liturgies of the Easter season are distinct:

- The “Alleluia” is back! Utilize texts that embrace the “Alleluia,” or that highlight resurrection, baptism, resurrection, new life, etc.
- We use white (or gold), seen most clearly in the presider’s vestments, to reflect the joyful nature of the season.
- Decorations in the Church or prayer space during the season of Easter should emphasize the joy, celebration, resurrection, and new life.
- Music should reflect the joyfulness and festiveness of Easter, providing a contrast with the somber music of the Lenten season we are leaving behind.

CONNECTION TO SUNDAY

As we described in the introduction, where you are able, connect your prayer to the Sunday experience. Use music that your students will encounter at Sunday Mass. Consider using the psalm and/or a reading from the past or upcoming Sunday in your prayer service. Put your prayer service in the context of what we hear on Sunday. To get some ideas, check out our overview of the Sundays of Lent in the appendix.

CONSIDERATIONS

Structure and format

The prayer service planner uses a structure drawn from the *Liturgy of the Hours*, the official daily prayer of the church. The general outline includes the following:

INTRODUCTORY RITE

Prayer usually begins with a gathering hymn or song, followed by an opening prayer. The wording of this prayer helps set the tone and focus for the prayer service. Additionally, you may wish to use a “Call to Worship,” a brief song or refrain that is repeated before the gathering hymn to focus our hearts and minds and ready ourselves to enter into prayer.

LITURGY OF THE WORD

One or two psalms are sung (or recited). These psalms are chosen because they suit the focus or time of the prayer service. A psalm prayer – or period of silence – follows each psalm. A reading from Scripture is offered, also chosen because of the focus of the prayer service. This could be a reading from the Old or New Testament, or a Gospel. If it is a Gospel reading, the Lenten Gospel Acclamation can be sung before it is proclaimed.

A reflection can be offered by a member of the school community, or a homily if a priest or deacon is presiding. Typically, the morning Canticle (*Benedictus*) follows this period of

reflection. You may or may not choose to sing (or recite) it. Sometimes a song or hymn can be used to help support meditation and quiet prayer.

The Universal Prayer brings the needs of the Church, the world, the local community, and each of us. After the Universal Prayer, the Lord's Prayer ("Our Father") is prayed by all.

CONCLUDING RITE

Before our prayer ends, we pray a closing prayer and ask for God's blessing. Like the opening prayer, the wording of the closing prayer should echo the focus of our prayer and serves to send us forth. If a priest or deacon is presiding, they may wish to offer a blessing. If not, a prayer of blessing is said or sung. Prayer usually ends with a sending hymn or song, but may also end in solemn silence, if appropriate.

This format of prayer is easily adapted to your needs: you can make it shorter or longer, add a prayer or ritual for a specific need, commemorate an important event or celebration, and so forth.

Selecting Scripture and psalms

It is recommended that you select the reading from Scripture first, as the psalms, hymns, and prayers you choose should support the reading. Liturgical prayer creates the opportunity for dialogue between God and the community gathered in prayer, and this is made possible through the Word. Don't start with that favorite song or poem, as tempting as it is to do so. Our goal is to hear God's voice, so begin with God's Word.

- **Brevity.** The reading should only be as long as it needs to be. Effective prayer is focused. Since Scripture is so very rich, it's important that the passage you select is focused, too. Beware, however, that in editing the reading you do not "editorialize" – that is, change the nature or message of the reading.
- **Context.** Use the richness of the Lenten season to help select the reading. Look to the readings of the day or the past/upcoming Sunday. Use a Concordance to find passages related to Lenten themes of fasting, prayer, penance, forgiveness, mercy, repentance, and so forth. You might also look for connections to your religion curriculum, as many lessons are structured around specific passages from Scripture.
- **The Lectionary.** It is recommended that you use Scripture from the Lectionary. These passages are usually of reasonable length already. Also, praying with these Scriptures allows for a deeper connection between your school prayer service and the liturgical life of the parish.

After the Scripture reading has been selected, look for the psalms you will pray. Because of their personal nature, the psalms play an important role in opening a dialogue with God. While it is recommended that you pray two psalms, it is possible to use only one.

- **Theme-based psalms.** Each psalm has a certain tone or focus, like praise, joy, lament, mercy, and so forth. You can choose psalms that fit the particular focus of the prayer service you are creating.
- **Appointed psalms.** Certain psalms are assigned to a time of year or a time of day. There are psalms commonly used during Lent (like Psalms 51, 91, and 130). There are also psalms typically used during morning prayer (like Psalms 63 and 149). You might also look to include the appointed psalm for the past or upcoming Sunday of Lent.

As with the readings from Scripture, it is recommended that you use psalms from the Lectionary. This also helps to ensure that a musical setting of the psalms you select both exist and are available to you.

Creating a prayerful environment

In planning your prayer service, don't forget all of the other steps necessary to creating a prayerful environment for everyone who will gather.

- **Worship aid or slides.** The goal of good liturgical prayer is the full, conscious, and active participation of the gathered community. A printed worship aid – or projection slides, if suitable – can help ensure that everyone has the texts and music needed to participate. A printed worship aid can be simple, including a simple outline of the prayer service and corresponding numbers in the hymnal.
- **Hospitality.** Intentionally plan ways to make participants feel comfortable, welcomed, and invited. This is a great opportunity to involve students who might not be able to lead or read or might feel uncomfortable doing so.
- **Environment.** This is a particularly important concern if you will be praying somewhere other than a church or chapel like a gymnasium, gathering space, auditorium, classroom, etc. Give careful consideration to the way you will arrange the prayer space and how you will use clear signs and symbols. Simple, consistent decorations make all the difference in a non-liturgical prayer space. Use the symbols, textures, colors, and signs of Lent to the extent that you are able.

RESOURCES

[*A Future with Hope: Praying with Youth Preparing for Confirmation \(Stachowski, Reichert\)*](#) is a collection of eight full prayer services and scripts for praying with young people throughout the liturgical year.

Prayer Service Planner

Celebration: _____	Date: _____
Presider/Leader: _____	
Homilist/Speaker: _____	

INTRODUCTORY RITE

[Call to
Worship:] _____

Gathering
Hymn: _____

LITURGY OF THE WORD

Psalm A: _____	Sung/Read by:
[Psalm B:] _____	Sung/Read by:
[Gospel Acclamation:] _____	Sung/Read by:
Reading [Gospel]: _____	Proclaimed by:
[Meditation Song:] _____	
Universal Prayer: _____	Read/Sung by:

CONCLUDING RITE

[Sung
Blessing:] _____

Sending
Hymn: _____

CHECKLIST	<input type="checkbox"/> Communication with presider/leader <input type="checkbox"/> Communication with homilist/speaker <input type="checkbox"/> Communication with accompanist/musician(s) <input type="checkbox"/> Plan to decorate prayer space completed <i>(if needed)</i> <input type="checkbox"/> Presider script prepared <input type="checkbox"/> Worship aid/slides prepared <i>(if needed)</i>	<input type="checkbox"/> Practice with presider <input type="checkbox"/> Practice with reader(s) <input type="checkbox"/> Copy of presider script in place <input type="checkbox"/> Copies of readings and Universal Prayer in place
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Prayer Service Script *(sample)*

The presider, reader(s), cantor(s), and other prayer leaders are seated along with the community. When it is time to begin, the presider gestures for all to stand. If there is a gathering hymn (or call to worship), the music begins immediately.

GATHERING HYMN:

insert music here

After the gathering hymn concludes, the presider continues with the opening prayer.

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

All: Amen.

Presider: Let us pray.

God of all life,
a people once in darkness has listened to your Word
and followed your Son as he rose from the tomb.
Hear the prayer of this newborn people
and strengthen your Church to answer your call.
May the new birth we celebrate show its effects
in the way we live.

We pray this through Christ our Lord.

All: Amen.

After the opening prayer, the presider gestures for all to be seated. The cantor (or reader) moves into place to lead the first psalm.

PSALM A

insert music here

After the psalm is proclaimed, all sit for a moment of prayerful reflection. If a psalm prayer is to be led by the presider, all stand for the prayer. If no psalm prayer is to be offered, all remain seated for the second psalm.

(optional) PSALM B

insert music here

After the psalm is proclaimed, all sit for a moment of prayerful reflection. If a psalm prayer is to be led by the presider, all stand for the prayer. If no psalm prayer is to be offered, all remain seated for the reading.

The reader moves into place to proclaim the reading from Scripture. If the reading is taken from the gospel, a Lenten gospel acclamation may be sung before the reading is proclaimed.

READING FROM SCRIPTURE: _____

After the reading has been proclaimed, the reader returns to their seat. The person offering the reflection (or homily) should move into place after the reading concludes.

REFLECTION (HOMILY) GIVEN BY: _____

After the reflection (or homily), all remain seated for a time of quiet reflection.

If a meditation or reflection song is to be used, it should begin after this period of silence.

(Optional) MEDITATION/REFLECTION SONG:

insert music here

The presider begins the Universal Prayer by proclaiming the following:

Presider: Saving God,
hear us now as we place our needs before you.

Following the introduction, the reader leads the intercessions.

Reader: For the Church:
for authentic witness,
for communities of welcome.
We pray to the Lord.

All: *Lord, hear our Prayer.*

Reader: For our nation and our world:
for mercy and forgiveness,
for justice and peace.
We pray to the Lord.

All: *Lord, hear our Prayer.*

Reader: For our sisters and brothers in need:
for the immigrant, the imprisoned,
the unhoused, the addict, and the unemployed.
We pray to the Lord.

All: *Lord, hear our Prayer.*

Reader: For our school community:
for teachers and students, parents and staff,
and for all who long to deepen their faith in Christ Jesus.
We pray to the Lord.

All: *Lord, hear our Prayer.*

Reader: For those most in need of our prayers:
for all who are sick,
all the dying, and for all who will die this day.
We pray to the Lord.

All: *Lord, hear our Prayer.*

Reader: For all who have died:
for our family, friends, and neighbors in heaven,
and for all who now see Jesus, face to face.
We pray to the Lord.

All: *Lord, hear our Prayer.*

After the intercessions conclude, the presider invites the community to pray the Lord's prayer by saying the following.

Presider: Gathering all of our prayers and praise into one,
let us pray together the words that Jesus himself gave to us.

All: Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come, thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptations,
but deliver us from evil.

For the kingdom, the power, and the
glory are yours,
now and forever. Amen.

Immediately following the Lord's Prayer, the presider introduces the closing prayer with the following.

Presider: Let us pray.

God of mercy,
we no longer look for Jesus among the dead,
for he is alive and has become the Lord of life.
From the waters of death you raise us with him
and renew your gift of life within us.
Increase in our minds and hearts the risen life we share with Christ
and help us to grow as your people
toward the fullness of eternal life with you.

We ask this and all things through Christ, our Lord.

All: Amen.

After the closing prayer, the presider immediately introduces the blessing.

Presider: Let us now ask for God's blessing.

If a sung blessing is to be used, the music begins immediately.

SONG OF BLESSING:

insert music here

If the blessing is to be spoken, the presider leads the following as all make the Sign of the Cross.

Presider: May the Lord bless us,
protect us from all evil,
and bring us to everlasting life.

All: Amen.

Immediately following the blessing, the presider invites the community to share a sign of peace with the following:

Presider: Before we go forward to continue our Easter celebration, let us share with one another a sign of Christ's peace.

All exchange a sign of peace. As the sign of peace concludes, a final hymn or song may be sung by the entire community.

SENDING HYMN:

insert music here

The prayer concludes after the sign of peace (or the final hymn). All depart.



Preparation Guide: *Lector*

Helping to lead your classmates and teachers in prayer is an awesome responsibility! You will be using your gifts and talents in ways that help your school and parish community voice its hopes, dreams, worries, and thanks. So, it's important that you take some time to prepare for this role before you serve.

Prayer

Before going any further, spend a moment in prayer.

O God, ever present in Word and Sacrament, guide me in my preparation to proclaim your Good News. Make me a channel of your wisdom and truth. Free me from every worry and anxiety. Help me to illuminate the Scripture in a way that draws all who hear it closer to you.

Amen.

The details

Keep track of essential information below. Make sure you know the answers to the following:

When am I serving as lector? [date and event]

What reading will I be proclaiming?

Where can I find the text I will be proclaiming?

When is the rehearsal (if any) for this liturgy?

Preparation checklist

Use the questions below to study, practice, and focus yourself for this ministry.

STUDY

- Have I studied the reading thoroughly?
- Do I understand the context? Who is being spoken to? What other biblical events or stories occur around it?
- Do I understand the lesson that is meant to be conveyed? Could I explain this reading in my own words?

PRACTICE

- Have I read the reading aloud several times?
- Have I practiced proclaiming it in front of people?
- Have I practiced difficult pronunciations?
- Have I asked if listeners are able to understand what I am trying to convey?

PRAY

- Have I prayed in preparation for proclaiming this reading?
- How has Scripture formed me? Has it challenged me to think about things differently?
- How has the Scripture called me to act in my relationship with Christ and others?

Pro tips

1. Know the roadmap. Look over the full script before prayer begins. Make sure you know when you need to go up and proclaim your reading (and know where you are supposed to stand!). Make sure you know if you need to have the copy of your reading or if one will be in place for you.
2. Speak loudly and clearly. You are proclaiming the Word of God! It is critical that everyone can hear and understand what you are saying. Even if they are familiar with the passage you are reading they will have the opportunity to hear it in new ways.
3. Use visible gestures to cue the assembly. If you are leading the psalm, make sure to look up at the assembly and raise your hands, indicating when it is time for them to speak the response.
4. Don't overlook body language! The way you stand up, the posture you take, the eye contact you use, and other ways you use your body signal confidence, reverence, and the importance of what the assembly is doing.

Preparation Guide: *Music Minister*

Helping to lead your classmates and teachers in prayer is an awesome responsibility! You will be using your gifts and talents in ways that help your school and parish community voice its hopes, dreams, worries, and thanks. So, it's important that you take some time to prepare for this role before you serve.

Prayer

Before going any further, spend a moment in prayer.

O God of mercy and grace,
guide me in my preparation
to lead your people in song.
Work your grace through my hands and voice.
May the songs we sing
bring us closer to you and each other.
Amen.

The details

Keep track of essential information below. Make sure you know the answers to the following:

When am I serving as music minister? [date and event]

What song, hymn, and/or psalm will I be leading?

Where can I find the music I will be leading?

When is the rehearsal (if any) for this liturgy?

Preparation checklist

Use the questions below to study, practice, and focus yourself for this ministry.

STUDY

- Have I studied the songs, hymns, psalms, canticles, and responses thoroughly?
- Do I understand how the music fits in the context of the prayer? How do the songs, hymns, psalms, readings, and prayers interact?
- Do I understand the message that is meant to be conveyed?

- (If cantoring the psalm) Have I studied the psalm? Do I understand its context and origin?

PRACTICE

- Have I rehearsed sufficiently on my own?
- Have I rehearsed with the other musicians?
- (If cantoring the psalm) Have I practiced the psalm in front of others?

PRAY

- Have I prayed in preparation of leading this music for payer?
- How has this music formed me? What lines of text have spoken to me?
- Have these songs found a way into my prayer? What do I hope others will hear in these songs I am sharing?

Pro tips

1. Know the roadmap. Make sure you have looked over the outline/order for the liturgy. Know the cues for when each song is supposed to begin and mark them in your score.
2. Practice, practice, practice. Make sure you have rehearsed well before the liturgy begins.
3. Sing clearly. The text of each song is of the utmost importance. Be sure everyone can understand what you are singing.
4. Use visible gestures to cue the assembly. Everyone will know when to sing if you indicate this with a simple movement of your hands. This is important for each song, but especially for the psalm.
5. Don't overlook body language! The way you stand up, the posture you take, the eye contact you use, and other ways you use your body signal confidence, reverence, and the importance of what the assembly is doing.

Q&A: ASK THE LITURGIST

Written by Dr. Glenn Byer

A. What is the idea behind the Octave of Easter? And what about Divine Mercy Sunday?

The great feasts of the year seem so grand that one day just doesn't seem to be enough to celebrate them. Easter, in particular, has a second celebration on the eighth day, otherwise known as the Second Sunday of Easter. More recently, in part because of the visions of Saint Faustina, the Second Sunday also celebrates God's mercy in a particular way and is known as Divine Mercy Sunday.

Supporting documentation: *GPLY 24; CB 371; 35 Years 38, 573-74, 882, 1451, 1643*

B. Our parish celebrates a completion Mass for the eighth grade at the regular 10:00am Mass on Sunday. This year it falls on Trinity Sunday. How do I serve both at once? We generally choose more contemporary songs for this Mass, but some people feel that it is inappropriate because it's Trinity Sunday.

Wow—what a great pastoral opportunity. First of all, you don't tell me what your parish name is. If it is Most Holy Trinity, then I would certainly think twice about adding something like this to the patronal feast of the parish. Another technicality: calling it a "completion Mass" is hopefully shorthand, because this wording is a bit odd. I know we want to stay away from terms like "graduation," and that is good, but it should be called something like "the Mass Celebrating the Completion of Eighth Grade."

Can you celebrate this event on the feast of the Most Holy Trinity? Even if Trinity Sunday is not a special feast of the parish, it is a feast of some solemnity in our calendar; no other ritual Masses or votive Masses may intervene. Because of this, the festivity of the Most Holy Trinity needs to be an important focus. There should be no changing of the readings or the prayers of the Mass—it is the feast of the Most Holy Trinity. The eighth grade class could be mentioned in the prayer of the faithful, and the homily might also partly address them. I would hesitate, however, from having anything extra added to what the parish does on a typical weekend.

Now to address "inappropriate" music. There is an immediate and a longer-term answer. The immediate answer is this: The music we use at the Eucharist should *always* be appropriate for the Eucharist. There is no special exemption from having theologically appropriate music, nor an exemption from having music that befits the celebration. Does that mean it all needs to sound the same? Of course not. In collaboration with the pastor and the parish staff, you should be able to come up with a list of songs that support the liturgy of Most Holy Trinity and are still accessible to those coming to church for a special reason. At the same time, your list should include at least some of the music that is traditional to your community for this feast day. Hymns in honor of the Most Holy Trinity have been an important part of our tradition, and even

those completing eighth grade should have been taught at least some of them. If you have used the same music over several years, the eighth grade community will know these hymns. If you have not, that is another problem that needs solving. There should be music that is reserved for special feasts.

For the longer term, your pastoral staff should consider developing a plan for how more contemporary-style music can be part of your parish repertoire. They should also ensure that all members of the community, young and old alike, have a good grasp of a core repertoire of more traditional music. Everyone should know certain songs, and while there is a good chance that people will learn them as they grow up in church, there is still a need to include such music in the music program of parish schools or parish religious education programs. That way, you will not have the dual problem of some people not knowing the basic songs that you would sing on such a feast and people thinking that only a narrow range of musical styles is permitted at the liturgy.

Finally I would recommend that your parish team find some way to offer catechesis to the parish on *Sing to the Lord: Music in Divine Worship*. These are the new guidelines on music in the liturgy from the US bishops, and they offer a lot of good counsel, not only on the choice of music but on the celebration of the liturgy itself.

C. What are some criteria for readers?

Readers share with homilists and preachers the challenging and sometimes daunting responsibility of holding a liturgical assembly's attention. Twenty-first century American people do not ordinarily just sit still and listen to any individual for minutes at a time. What we try to do in the Liturgy of the Word is extraordinary in audacity but also in importance.

Let us recall how crucial the spoken word is:

Sacred scripture is of the greatest importance in the celebration of the liturgy. For it is from scripture that lessons are read and explained in the homily, and psalms are sung; the prayers, collects, and liturgical songs are scriptural in their inspiration and their force, and it is from the scriptures that actions and signs derive their meaning. Thus to achieve the restoration, progress, and adaptation of the sacred liturgy, it is essential to promote that warm and living love for scripture to which the venerable tradition of both eastern and western rites gives testimony. (Sacrosanctum Concilium 24)

This is the theory, and it is supported by practice. The more people know about the Bible, the better they respond to the readings. The more a reader is perceived as boring, the more the reader's message is summarily dismissed. This holds true even if the reader is ordained.

Supporting documentation: Lectionary for Mass: Introduction 51–52, 55; Dei Verbum 21–26; Sacrosanctum Concilium 24

D. What Are the Virtues of an Excellent Reader?

The following would include what I would call the virtues of a great reader:

- Practices aloud beforehand

- Is dependable and ready ten minutes before Mass begins
- Checks to see where the readings are in the *Lectionary for Mass*
- Walks with dignity, bows or genuflects with grace
- Reads from the *Lectionary for Mass* and not from a folded-over worship aid or printed missal
- Looks at the liturgical assembly while saying distinctly “A reading...”
- Conveys enthusiasm for and understanding of the reading
- Concludes with a head-up, non-apologetic “The word of the Lord”
- Reads the intentions as if he or she wrote them
- Is 100 percent correct on the pronunciation of every name
- Reads announcements and letters with dispatch

The liturgically ideal reader will do three things very well: 1) take part confidently in the total celebration; 2) make difficult passages easier for the liturgical assembly to grasp; and 3) approach the listeners with a subtle sense of “I’ve got something to share with you...”

Supporting documentation: Lectionary for Mass: Introduction 55

E. How important are music and singing for a Mass?

Certainly one of the greatest influences on the perceived quality of worship in parishes is the presence or absence, and then the excellence or mediocrity, of liturgical music and singing by the liturgical assembly.

Just as clothes do not make the person, neither does music make the Mass. But just as clothes give an impression for good or ill, so, too, the music we encounter in a parish will either attract or discourage. People are not neutral about the art forms they experience, and since we are trying to give people multiple reasons to keep coming to church, good liturgical music, strong singing by the liturgical assembly, and knowledgeable implementation by music directors and clergy of the principles of liturgical music are all crucial and in everyone’s best interest.

Supporting documentation: GIRM 39-41; OCF 30-33; MCW 4, 6, 7, 15-18, 23-4, 51; LMT 63, 70, 73-74

F. Is the use of recorded music during the liturgy ever permitted?

The Bishops’ Committee on the Liturgy stated the general principle that recorded music is “never to be used with the liturgy to replace the congregation, the choir, the organist or other instrumentalists” (LMT 60).

Having said that, certain exceptions are allowed: to accompany outdoor processions, in Masses with children, and as an aid to prayer during long periods of silence (e.g., when confessions are being heard) in a communal celebration of reconciliation. It is never appropriate to use a recorded song to substitute for the community’s own singing. For example, we should not play a Responsorial Psalm and just listen to it. Real people should make real music and do their own singing.

Supporting documentation: MCW, 38, 76; LMT 52; BLS 88-90, 226-27; EACW69, 83.

G. What can I say to a person who complains that the Mass is boring, that everything is always the same?

Any number of reasons might underlie such a complaint, and whatever practical improvements can be made should be made. But you might try to help that person have a larger vision by sharing statements like the following: At the Last Supper, on the night when he was betrayed, our Savior instituted the eucharistic sacrifice of His Body and Blood. He did this in order to perpetuate the sacrifice of the cross through the centuries until he should come again, and so to entrust to His beloved Bride, the Church, a memorial of His death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a paschal banquet “in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us” (SC 47). When we come to celebrate Mass and the sacraments we should ask: “What can I give to the liturgical celebration?” Not, “What can I get out of the celebration?”

Supporting documentation: GIRM 319-324; SC 39-45, 47; CCC 1066; CIC 598, 924, 847, 853-54, 880, 1009, 1057, 1166; BLS 25; Hebrews 13:14; 35 Years 7, 367, 455, 1257, 1267, 1139

H. What about the music at Communion? What’s it for, when should it start, and how long should it last?

Communion is the other moment that has an antiphon associated with it (the other is the beginning of Mass). The singing seems to be integral to the ritual. The rubrics make this clear. The Communion singing is to be sung as the priest receives Communion and continue as long as possible, hopefully until everyone, including the musicians, have received Communion. This is because the Communion of each person affects the Communion of every other person. We rejoice in each Communion and celebrate Communion together. For this same reason, the best solution is to have a single song at Communion, not a song and a reflection while some people are still going to Communion. If a song doesn’t have enough verses, there are ways of extending it to cover the whole ritual action. In this same spirit, a silent Communion, solo singing, or instrumental music at Communion are not the best options and should be avoided, even at weddings.

Supporting documentation: GIRM 87, 159; MCW 62; 35 Years 120, 187, 206, 236

Assessment tool

Liturgical evaluation survey

This tool is intended to be used by liturgical leaders, staff, or others to assess the liturgical life of their parish or school community, prioritize needed improvements, and plan for the future. It may be used in its entirety, or your school may decide to study one particular aspect of liturgical life at a time.

Read through the questions before you plan for the season so you understand what will be evaluated. Then, soon after the season concludes, use the questions to assess your school's celebration.

EASTER SEASON	Y	N	n/a	Note(s)
1. Did the Easter season have a unified feel? Was it truly a joyful celebration of one feast day, a "great Sunday"?				
2. Was Easter clearly a distinct season from others (e.g. Christmas, Advent, Lent, Ordinary Time)?				
3. Did music "do its job" in Easter liturgies, establishing a distinct season and heightening texts?				
4. Were liturgical decorations tasteful, appropriate, and include areas besides just the church?				
5. Did Easter liturgies reinforce the paschal character of the Mass?				
6. Did Easter feel connected to the Easter Triduum?				
<i>Other comments and observations</i>	Opportunities for growth			

PROCESSION	Y	N	n/a	Note(s)
7. Did the gathering procession look like a procession?				
8. Did the ministers walk with dignity? Too slowly or hurriedly? Did they move gracefully?				
9. Were the cross, Book of the Gospels, and other items carried and placed with dignity?				
<i>Other comments and observations</i>	Opportunities for growth			

LITURGICAL MUSIC	Y	N	n/a	Note(s)
10. Are there enough hymnals or missals for the assembly? Can visitors find them easily?				
11. Did the opening hymn accomplish the task of gathering the assembly? Were all verses sung?				
12. Did the assembly know and sing the Kyrie? the Gloria?				
13. Did the accompaniment support and enable the full participation of the assembly in sung prayer?				
<i>Other comments and observations</i>	Opportunities for growth			

LITURGY OF THE WORD	Y	N	n/a	Note(s)
14. Was there ample silence between readings? After the homily?				
15. Were the readings proclaimed clearly and confidently? Projected well so all could hear?				
16. Were the lectors trained to convey meaning of the reading, use appropriate pace, use appropriate posture, etc.?				
17. Did the assembly sing (or recite) the Responsorial Psalm well?				
18. Did the cantor lead the Psalm from the ambo?				
19. Did the assembly sing the Gospel Acclamation well? Was the appropriate verse sung or spoken?				
20. Were the General Intercessions announced by the reader prayerfully and clearly?				
21. Did the assembly participate fully, consciously, and actively through the whole Liturgy of the Word?				
<i>Other comments and observations</i>	Opportunities for growth			

LITURGY OF THE EUCHARIST	Y	N	n/a	Note(s)
22. Were the gifts of bread and wine brought to the altar from the midst of the assembly?				
23. Were the vessels used of genuine, beautiful, and dignified quality?				
24. Did the procession of gifts look like a procession? Were the gifts processed with care and dignity?				
25. Did the assembly sing the Eucharistic acclamations confidently?				
26. Did the acclamations match the feel of the liturgical season?				
27. Did the people share the Sign of Peace genuinely? Did the gesture feel like a ritual sign?				
28. Did Communion ministers speak clearly and confidently, using good eye contact?				
29. Did the assembly feel united as one body during the entire Communion procession?				
30. Was the whole assembly able to sing the Communion song confidently?				
31. Was there a good amount of silence after Communion?				
<i>Other comments and observations</i>	Opportunities for growth			

CONCLUDING RITE	Y	N	n/a	Note(s)
32. If there were announcements, were they brief and necessary?				
33. Was the recessional hymn or song sung by the entire assembly?				
34. Was the assembly dismissed with a sense of mission?				
<i>Other comments and observations</i>	Opportunities for growth			

Based upon the evaluation above, what opportunities should be prioritized?

Who will be responsible for addressing these priorities?

What resources (if any) will be needed, and will the parish commit to obtaining them?

What is the timeline for addressing the priorities?

When will the liturgical evaluation be conducted again to assess growth?

What liturgical formation and catechesis can be provided for liturgical leaders, lay ministers, and the congregation as a whole? Make sure to address each group.

FORMATION ARTICLES

Resources

Essential liturgical formation

To assist with your formation efforts, we are pleased to provide the articles below. They provide guidance and suggestions for incorporating cultural richness into liturgical celebrations, spiritual and theological formation for Easter and Pentecost, ideas for forming missionary disciples, understanding music as catechesis, children with special needs, and more.

Share and discuss them with your staff members, campus ministers, volunteers, clergy, and anyone else who would benefit from intentional formation and professional development.

READING LIST

1. *A Transformative Cultural Richness: Celebrations from Ash Wednesday through Pentecost*, by Sr. Doris Turek, SSND
2. *The Easter Season and Its Music: An Ecclesiological Reading*, by Bob Hurd.
3. *Theological Awareness: The Holy Spirit*, by Dr. Glenn CJ Byer.
4. *Seasonal Ritual Suggestions: The Rite of Baptism for Children*, by Deacon Paul Covino.
5. *Music as Catechesis: What Music Education Can Teach Children about the Real Presence*, by John Flaherty.
6. *Los Niños Especiales en la Liturgia. Children with Special needs in our Liturgies*, by Petra Alexander.
7. *El Hogar: Terreno ideal para formar discípulos misioneros. Forming Missionary Disciples in the Home*, by Silvio Cuéllar y Familia.

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Riqueza Cultural Transformadora: Fiestas del Miércoles de Ceniza a Pentecostés

A Transformative Cultural Richness: Celebrations from Ash Wednesday through Pentecost

La Iglesia ofrece muchas oportunidades para fortalecer la vida litúrgica de la parroquia durante todo el año. Las celebraciones interculturales que se observan desde el Miércoles de Ceniza hasta la solemnidad de Pentecostés son buena ocasión para dejarnos transformar por los dones que conforman la comunidad católica.

Generalmente, la liturgia del Miércoles de Ceniza es muy concurrida, por lo que la pastoral determina el tipo de liturgia que se necesita. Por ejemplo, en una liturgia por la noche, es más fácil que se reúnan familias enteras de feligreses hispanos, filipinos y vietnamitas. Del mismo modo, las liturgias celebradas en la lengua materna de un grupo cultural ayudan a que la música, la homilía y los símbolos de la temporada preparen todos los corazones para entrar en el espíritu cuaresmal.

Durante la Cuaresma, los feligreses se pueden reunir semanalmente en pequeños grupos lingüísticos para leer y compartir entre sí las lecturas del domingo siguiente. Algunas parroquias ofrecen una misión parroquial o reuniones para conversar sobre temas cuaresmales. Estas reuniones se pueden hacer en la lengua que habla la mayoría de la comunidad o, si es posible y hay espacio para reuniones separadas, se pueden incorporar más idiomas en la misma noche. Se pueden planificar servicios de penitencia que incluyan himnos y oraciones en varios idiomas, con confesores disponibles para ayudar a los hablantes de esas lenguas.

A menudo es fácil celebrar la diversidad en una parroquia con algo tan simple como compartir una cena de sopa, pescado frito o tacos. Estas reuniones proporcionan

Throughout the year, the Church provides many opportunities for strengthening the liturgical life of a parish. The intercultural celebrations observed from Ash Wednesday through Pentecost are great times to let ourselves be transformed by the gifts that make up each and every Catholic community.

The Ash Wednesday liturgy is usually very well attended. As a result, pastoral considerations determine the type of celebration that is needed. Consider that an evening liturgy is more easily accessible for Hispanic, Filipino, and Vietnamese parishioners, for example. Likewise, liturgies celebrated in a group's native language allow the music, the homily, and the symbols of the season to prepare everyone to enter into the spirit of Lent.

During Lent, parishioners could gather weekly in small groups to read and share the Scriptures for the upcoming Sunday. They could hold these groups in their native language. Some parishes also offer a parish mission or gatherings to talk about Lenten topics. These get-togethers could be held in the dominant language of the community or, if it's possible and there's enough room for separate gatherings, various language groups could meet on the same night. Penance services may also be planned that include hymns and prayers in several languages. Confessors should be available to assist the speakers of all those languages.

Often it's easy to celebrate the diversity in a parish through something as simple as hosting a dinner of soup, fried fish, or tacos. Gatherings like these give people the chance to get involved in their parish and also share a meal

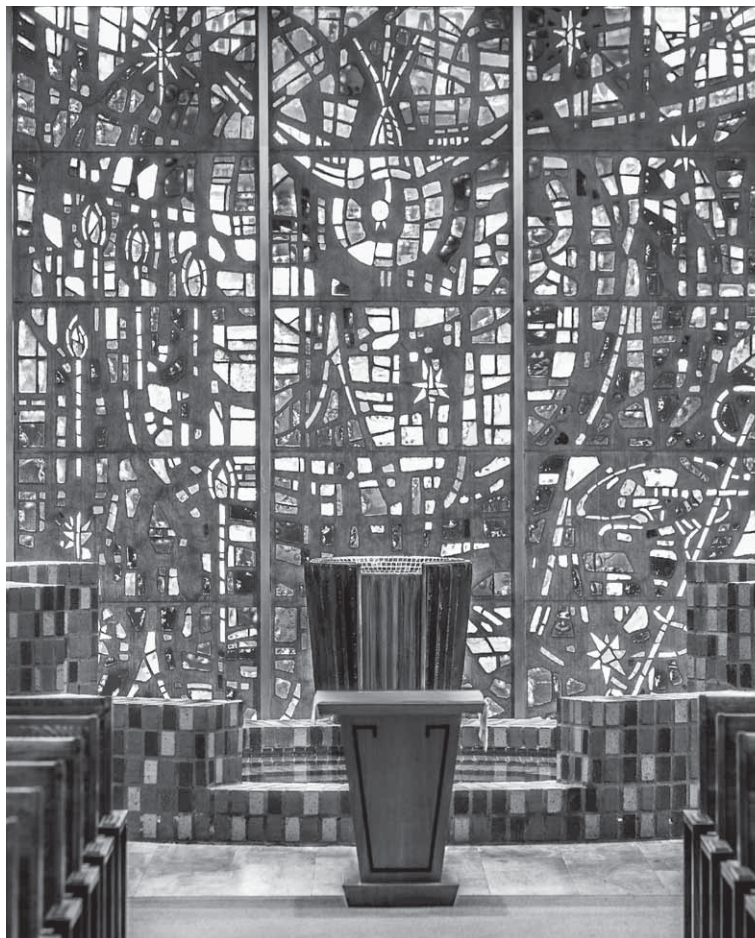
la valiosa oportunidad de participar y comer juntos. El arte ucraniano de decorar huevos brinda una alternativa divertida para toda la familia y feligreses que hablan distintos idiomas. Estos huevos, llamados *pysanky*, se enfocan en el simbolismo cristiano de la Pascua. Durante la Cuaresma, se pueden ofrecer clases. Después, las creaciones se suman a cualquier celebración parroquial de la temporada.

Las procesiones de Cuaresma y del Triduo ofrecen otra oportunidad para fomentar la inclusión en el culto católico. Una jornada de reflexión en un santuario, abadía o centro

de retiro cercano fomenta la preparación espiritual fuera de casa o de la parroquia. Las procesiones forman parte natural de las celebraciones litúrgicas del Triduo. Estuve cerca de una parroquia polaca donde, después de la Misa del Jueves Santo, el clero, representantes de organizaciones parroquiales y niños con lirios en las manos forman una procesión hacia el sagrario, donde se guarda el Santísimo Sacramento. La gente ora ante el Santísimo y luego va a visitar las iglesias del área. La liturgia del Viernes Santo incluye una procesión de los fieles, y cada persona devotamente adora la cruz.

“Las Tres Caídas” y “El Pésame” (condolencias a la Virgen) son parte de la celebración del Viernes Santo en muchas comunidades latinas. Es una buena idea incorporar esta costumbre en cualquier comunidad parroquial con una gran población hispana. “Las Siete Palabras de Jesús en la Cruz” es otra devoción que practican los latinos y otros grupos culturales para estar en compañía del Señor sufriente.

El servicio de oración y predicación puede ser guiado por representantes de diversos grupos culturales. En algunas iglesias polacas, por ejemplo, los líderes de las organizaciones parroquiales comparten reflexiones sobre las cinco llagas de Cristo, delante de una tumba que contiene una estatua del cuerpo de Jesús.



Foto/photo Le Vu

together. Another fun alternative for the entire family and for parishioners who speak different languages is the Ukrainian tradition of decorating eggs. These eggs, called *pysanky*, focus on the Christian symbolism of Easter. Classes could be offered during Lent. The creations could then be part of any parish celebration of the season.

Another good time to encourage inclusion at worship is during Lent and Triduum pilgrimages and processions. A pilgrimage for a day of reflection at a nearby shrine, abbey, or retreat center fosters spiritual prepara-

tion outside the home or parish. Processions also form a natural part of the liturgical celebrations of the Triduum. After Holy Thursday Mass at one Polish parish I know, clergy, representatives of parish organizations, and children carrying lilies process to the repository where the Blessed Sacrament is kept. People pray there and then visit other area churches. The liturgy on Good Friday includes a procession of the faithful, and each person devotedly venerates the cross.

“Las Tres Caídas” (The Three Times Jesus Falls) and the “Pésame” (Condolences to Mary) are part of the Good Friday observance in many Latin American communities. Incorporating these into any parish community with a large Hispanic population is a good idea. The devotion of “Las Siete Palabras de Jesús en la Cruz” (The Seven Last Words of Jesus on the Cross) is another devotion practiced by Latin Americans and others as a way to spend time with the suffering Lord.

The prayer service and preaching may be led by representatives of various cultural groups. In some Polish churches, for example, the leaders of the parish organizations share reflections on the five wounds of Christ in front of a tomb containing a statue of Jesus.

Después de la liturgia del Viernes, las comunidades latinas y filipinas participan por la noche en la Procesión del Santo Entierro. Una estatua del Cristo yacente se deposita en una urna de cristal, que se lleva en andas por las calles, para luego depositarla en la iglesia; allí se venera como expresión de respeto hacia el cuerpo de Cristo antes del entierro. La tradición *Pasyón*, que requiere el canto de la Pasión, es un voto (*panatà*) hecho por un individuo o

After the Good Friday liturgy, Latin American and Filipino communities participate in the “Procesión del Santo Entierro” (Procession of the Holy Burial) at night. A glass casket encasing a reclining statue of Christ is carried through the streets and displayed in the church, where it is venerated as an expression of respect for the body of Christ before burial. The *Pasyón* tradition, which calls for the chanting of the Passion, is a vow (*panatà*)

Esta temporada ofrece maravillosas
oportunidades para que,
unidos en una sola comunidad,
adoremos a nuestro Señor.

This season provides wonderful
opportunities to worship
our Lord united as one
single community.

familia; a menudo, el voto se transmite de generación en generación.

El Sábado Santo, en algunos países europeos, se bendicen pequeñas porciones de alimentos que se van a consumir con la familia durante la cena de Pascua. Esta tradición, conocida como la “Bendición de la Cesta de Pascua”, podría ser extendida para incluir a todos los feligreses de una parroquia. Posteriormente, las familias pueden orar en la iglesia donde el cuerpo de Cristo permanece. Algunas familias se inscriben para pasar una hora con Jesús (una estatua de su cuerpo yacente en una losa en la iglesia) entre las 7 de la mañana y las 7 de la tarde.

En la Vigilia de Pascua, los nuevos miembros son bautizados, confirmados o recibidos en la Iglesia, por lo que este es un momento maravilloso para reunir a todas las culturas de la parroquia. En esta celebración, rica en imágenes de agua y luz, puede que falte la asistencia de algunos grupos, ya que no siempre es una parte importante de su tradición. Así que asegúrense de invitar a todos a estar presentes en esta bella e importante celebración.

El domingo de Pascua, la Misa de Pascua antes del amanecer en algunas parroquias polacas y lituanas incluye una procesión con el Santísimo Sacramento y una estatua de Cristo resucitado (llamada la *rezurekcja*), seguido de la oración en la tumba vacía. El Gran Encuentro se observa en muchas comunidades latinas. En esta tradición, las mujeres llevan una estatua de la Virgen, mientras que los hombres tienen una estatua de Jesús. Ambos grupos se reúnen cerca de la iglesia donde la gente hace genuflexión y baja la estatua de María y hacen una reflexión sobre la primera vez que María se encontró con Jesús resucitado. Luego entran en la iglesia cantando y orando antes de comenzar la liturgia de Pascua. La celebración filipina de *salubong* a menudo comienza en la madrugada de una manera similar.

made by an individual or family; often the vow is passed on from generation to generation.

In some European countries, small amounts of food that will be eaten by families during the Easter meal are blessed on the Saturday of the Triduum. This tradition, known as the Blessing of the Easter Basket, could easily be expanded to include all the faithful in a parish community. Afterward, families can pray in the church, where Christ’s body remains. Some families have the custom of signing up to spend an hour with Jesus (a statue of his body lies on a slab in the church) sometime between the hours of 7 am and 7 pm.

At the Easter Vigil, new members are baptized, confirmed, or received into the Church, so this is a wonderful time to bring together a parish’s many cultures. This celebration, rich with the images of water and light, may not be well attended by members of some communities since it is not always a part of their tradition. Be sure to encourage everyone to attend this beautiful and important celebration.

On Easter Sunday, the pre-dawn Easter Mass at some Polish and Lithuanian parishes includes a procession with the Blessed Sacrament and a statue of the risen Christ (this procession is called the *rezurekcja*) followed by prayer at the empty tomb. The “Gran Encuentro” (Grand Encounter) is observed in many Latin American communities. In this tradition, women carry a statue of the Blessed Mother while men carry a statue of Jesus. Both groups meet near the church where the people genuflect. Then they lower Mary’s statue and stop to reflect on the first time she met the risen Jesus. Singing and praying, they all process into the church building together and begin the Easter liturgy. The Filipino celebration of *salubong* often starts at dawn in a similar way.

Esta temporada ofrece maravillosas oportunidades para que, unidos en una sola comunidad, adoremos a nuestro Señor. Pentecostés es un momento especialmente adecuado para acoger a todos como pueblo de Dios. Consideren tener una procesión de entrada con los representantes de las diferentes culturas en su atuendo nativo; o bien, traten de tener una de las lecturas proclamadas en un idioma distinto al lenguaje que habla la mayoría. Por ejemplo, impriman

Es realmente maravilloso
tener una comunidad
unida y participativa.

las intercesiones en inglés, pero léanlas en otros idiomas. Aprovechen la riqueza multicultural que ofrece la música para usar dentro y fuera de la liturgia. Inviten a los feligreses de varios grupos culturales a participar como ujieres. Y, cuando termine la Misa, celebren los dones de la comunidad con una fiesta donde se sirva comida étnica. Inviten a todos a participar del banquete.

Es realmente maravilloso tener una comunidad unida y participativa. Tengan en cuenta las siguientes sugerencias para obtener mejores resultados durante las celebraciones de esta temporada.

- **Planifiquen juntos.** Cuando se invita a los representantes de todos los grupos parroquiales a planificar liturgias, se logran celebraciones bellas, significativas y mejor coordinadas. Puesto que la música es la clave, exhorten a los directores de los diversos coros a conocerse y ofrecer sugerencias sobre las selecciones musicales. Si sólo hay un coro de la parroquia, busquen y capaciten personas que puedan cantar y músicos de todos los grupos lingüísticos que participan en el ministerio de la música para estos días y posiblemente en el futuro. Esto podría dar lugar a la formación de un comité parroquial permanente o coro multicultural.
- **Comuniquen.** Una invitación por medio de boletines o el anuncio desde el ambón suele ser una buena manera de empezar a comunicarse, pero rara vez es suficiente. Los feligreses pueden leer o escuchar un anuncio pero, a menos que les den el mensaje de manera que ellos se sientan realmente invitados, es posible que no se acerquen. Los líderes y los feligreses necesitan apoyo continuo para entender el verdadero significado de ser católico y recibir al recién llegado como hermano o hermana.
- **Inviten.** El toque personal cuando se hace una invitación no debe ser subestimado. Por ejemplo, tener a

This season provides wonderful opportunities to worship our Lord united as one single community. Pentecost is an especially appropriate time to welcome all as the people of God. Consider having an entrance procession with representatives from different cultures in their native dress, or try having one of the readings proclaimed in a language other than the dominant language. For example, you could print the intercessions

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in English but read them in other languages. Offer a variety of languages and styles in the music used at worship as well. Invite parishioners from several cultural groups to be greeters. And, when the Mass is over, celebrate the gifts of the community with a welcoming celebration featuring food from several countries and cultures. Invite all to share in the banquet.

It is truly marvelous to have a community that is united and active. Consider the following suggestions to help you get better results during the celebrations of this season.

- **Plan together.** When representatives of all parish groups are invited to plan liturgies, the result will often be celebrations that are more beautiful, meaningful, and organized. Since music is key, encourage the leaders of all the different language choirs to get to know each other and to offer suggestions on the musical selections. If there is only one parish choir, look for and empower singers and musicians of all the language groups so they can participate in the music ministry for these days and possibly into the future. This could even lead to the formation of a permanent parish committee or multicultural choir that could serve the community.
- **Communicate.** An invitation in a bulletin or via a pulpit announcement is usually a good way to start communicating, but it's rarely enough. Parishioners may read or hear an announcement but, unless they're given the message in a way that helps them feel truly invited, they might assume the message isn't really intended for them. Leaders and the people in the pews need constant support to understand the true meaning of being Catholic and receiving a newcomer as a brother or sister.
- **Invite.** The importance of a personal approach when inviting others cannot be underestimated.

una persona en la puerta de la iglesia, después de la Misa, entregando boletines e invitando a otros a la liturgia funciona muy bien. Los que asisten a la Misa diaria también pueden invitar personalmente a otros a acompañarlos a una liturgia.

- **Den la bienvenida.** Una cálida bienvenida a los asistentes a una liturgia intercultural es muy importante. El Cardenal Donald Wuerl comenzó una buena práctica el Viernes Santo, cuando era el arzobispo de Washington, DC. Él se apostaba en la puerta de la Catedral San Mateo y, personalmente, daba la bienvenida a la comunidad hispana que venía de orar el Vía Crucis por las calles de la ciudad y entraban en la catedral para celebrar la liturgia en español. Naturalmente, las personas que entraban a la sede de la arquidiócesis sentían la bienvenida de una manera especial. Consideren la posibilidad de hacer algo similar en su parroquia.
- **Llaman y pidan los dones.** Las celebraciones litúrgicas durante el Triduo Pascual deben incluir ministros de varias culturas. Los músicos en particular pueden ser invitados a compartir sus dones al aumentar su repertorio para las celebraciones. Pidan sus dones y capacítenlos para aprender canciones en varios idiomas tomando en cuenta la capacidad de la asamblea multicultural.
- **Respeten.** Algunos cantos o costumbres pueden ser nuevos para los miembros de una comunidad parroquial, incluso para aquellos que hablan la lengua dominante del grupo. Los dones de cada persona y la cultura deben ser respetados y comprendidos. Las costumbres y tradiciones se pueden explicar por medio de un boletín escrito o el pastor puede dar una explicación breve antes de la celebración.
- **Agradezcan.** Las celebraciones interculturales son verdaderos momentos de oración. Muestran gratitud hacia los que comparten su tiempo y talento en beneficio de toda la comunidad parroquial. Sean generosos con su agradecimiento sincero.

En algunas comunidades de inmigrantes, la vida diaria es una lucha constante en un país extranjero. El sufrimiento de Jesús se parece mucho a su situación actual, aun cuando no se den cuenta. Esforzarse por ayudar a *todos* los feligreses de una parroquia a conocer a Dios es quizá la obra más importante que hagamos. Poco a poco, todos podemos llegar a comprender plenamente que somos muchos individuos, pero un solo cuerpo de Cristo.

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For example, it works well to have someone at the church door after Mass handing out bulletins and inviting people to another liturgy. Those who attend Mass daily may also take the time to personally invite others to accompany them to a liturgy.

- **Welcome.** A warm welcome to those attending an intercultural liturgy is very important. Cardinal Donald Wuerl started a wonderful practice on Good Friday when he was the archbishop of Washington, DC. He would stand at the entrance of Saint Matthew Cathedral and personally welcome the members of the Hispanic community arriving for Mass. At this point, they would have just prayed the *Via Crucis* through the streets of the city and were entering the cathedral to celebrate the liturgy in Spanish. Naturally, the people felt his welcome to the mother church of the archdiocese in a big way. Consider doing something similar at your parish.
- **Call forth gifts.** The liturgical celebrations during the Triduum should include ministers of many cultures. Musicians in particular may be invited to share their gifts by increasing their repertoire for service at the celebrations. Ask them to share their gifts and help them learn songs in various languages as well as songs that are sensitive to the needs of different cultures.
- **Respect.** Some songs or customs may be new to members of a parish community, even to those members who speak the dominant language of the group. The gifts of each person and culture must, therefore, be respected and understood. Customs and traditions can easily be explained in a worship aid or the pastor can share a brief explanation out loud before the celebration.
- **Thank.** Intercultural celebrations are true moments of prayer. Show gratitude toward those who share their time and talents for the benefit of the entire parish community. Thank people often and sincerely.

In some immigrant communities, daily life is a constant struggle in a foreign land. The suffering of Jesus closely resembles the current situation for many of these people, though they may not realize it. Making a significant effort to help *all* in a parish come to know God is possibly the most important work we can ever try to do. Slowly but surely, we can all come to realize more fully that we are many individuals but only one body of Christ.

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Easter Season and Its Music: An Ecclesiological Reading



**Bob
Hurd**

Bob Hurd has served as a teacher, composer, and liturgist in various pastoral and academic settings. His music is featured in numerous hymnals in the United States, Canada, Great Britain, and Australia. His articles have appeared in *Worship, Liturgy, Celebration, Liturgical Ministry*, and *Today's Liturgy*. He has a doctorate from De Paul University in Chicago.

To begin this overview of Easter season, I invite you to consider two images, one from before and one from after the resurrection.

The first image—a woman in labor. Preparing his disciples in the Last Supper discourse for his impending death, Jesus compares the coming crisis to a woman giving birth. He says there is much travail during the hour of labor, but great joy at the birth of the child. Jesus connects this *hour* not only to his disciples' anguish, but to his own passion, saying his "hour has come" (John 16:21–22, 32; 17:1). For this reason, some medieval crosses portray Christ as pregnant, his side bulging with the Church about to be born from his pierced side.

The second image—Christ ascending. The Acts of the Apostles describes the disciples "looking intently at the sky as he was going," a posture underscored a moment later when two men in white appear, saying, "why are you standing there looking at the sky" (Acts 1:10–11). John Shea says it is not curiosity but panic that motivates them:

If they could have, they would have reached up and pulled Jesus back to earth by his heels. What they were watching move ever farther away from them was the One who made it possible for them to love one another. What will happen now that he is gone? (John Shea, *An Experience Named Spirit*. Chicago: Thomas Moore Press, 1983. p. 29)

Both images bear upon the question: what will happen now that he is gone? Simply put, what happens is the Church. Christ assumes a new mode of existence: in heaven at the right hand of the Father, on earth in his "body," the Church. The readings of the Easter season are about this transition, teaching the first disciples

and us how to abide in the risen Lord and be his Church. In one way, the season is Christological. Its touch points are Resurrection, Ascension, Pentecost—a pattern mirrored in the Easter section of most hymnals: many resurrection songs, a few Ascension songs, and numerous "Spirit" songs. So, until the Sundays of the Ascension and Pentecost, songs celebrate the resurrection. We rightly expect to sing "Jesus Christ Is Risen Today" or "Alleluia! Sing to Jesus" not only on Easter Sunday but over several weeks. But in another way, the season is *ecclesiological*. Our musical choices should also engage worshippers in the mystery of being church, a mystery flowing directly from the resurrection.

Today's Liturgy provides song suggestions for each Sunday, so I will not duplicate this. Instead I will elaborate the season's ecclesiological teaching and offer just a few song examples that speak to this teaching. Since I have provided Gospel-specific music for each of these Sundays in my collection *One with the Risen Lord* (hereafter OWTRL), I will refer to it along with the songs of other composers in *Breaking Bread* and *Music Issue*. Also included are songs from another collection, *Dining in the Kingdom* (hereafter DINING). Assuming that generic Easter season music will carry over from Sunday to Sunday, Gospel-specific songs can be used either for preparation, Communion, post-Communion, or, in some cases, for sending forth. Songs with a hymn format can be used at all of these points except during Communion, which is best accompanied by songs with a refrain-verse structure, freeing eyes from books as people process.

The *ecclesiological* touch points of the season, differing somewhat from the Resurrection-Ascension-Pentecost pattern, are: 1) Sundays

2–3: Encountering the Risen Lord, 2) Sundays 4–5–6: Abiding in Christ and Being Church, 3) Ascension and Pentecost: The Church Launched on Its Mission. This pattern applies to all three years, but in what follows I will focus on year A.

Sundays 2–3:

Encountering the Risen Lord

Shattered by Jesus' death, the first disciples must come to know him as risen, not only for their own sakes but also so that they can give witness to others. Taken together, Sundays 2 and 3 teach us that we too must know him as risen and not merely as an admirable figure from the past. Each Sunday also has a further point:

Doubting Thomas (John 20:19–31)

Having believed the witness of Mary Magdalene (“I have seen the Lord”)¹, the disciples are prepared to rejoice when Christ appears to them in the locked room. But when, echoing Mary, they tell Thomas “We have seen the Lord,” he refuses their witness. There is an ecclesiological lesson here: how will those who come after know and believe in the risen Lord? Must each of us see the nail marks and touch his wounded side before we believe? No—we know and believe because of the witness of other believers, the witness of the Church. That is the problem with Thomas’ “conditions” for believing. These extraordinary appearances of the risen Lord will soon end with the Ascension. That is why this Gospel story ends with Jesus saying: “Have you come to believe because you have seen me? Blessed are those who have not seen and have believed.”² The *Lectionary* pairs the first letter of Peter (1 Peter 1:3–9) with this Gospel: “Although you have not seen him you love him, even though you do not see him now, yet believe in him.”

SECOND SUNDAY OF EASTER

- Ye Sons And Daughters (BB 170, TM 170)
- We Walk by Faith (BB/MI 502)
- Sing a New Song (Schutte, BB/MI 567)
- OWTRL: Though Not Seeing You

Emmaus (Luke 24:13–35)

The witness of the Church returns in Luke's Emmaus story. The encounter of the two travelers with the risen Lord culminates in his vanishing from their sight. With this “vanishing” they are given the two ways in which he will nevertheless remain in and with them: in the word proclaimed and in the breaking of the bread. This is where the risen Lord is found thereafter and down the centuries—through the Church, proclaiming the Gospel, celebrating the Eucharist, and living the self-offering of Christ by deeds of justice and compassion.

THIRD SUNDAY OF EASTER

- Two Were Bound for Emmaus (BB 171, TM 171)
- Three Days (BB 176, TM 176)
- In the Breaking of the Bread (BB/MI 336)
- OWTRL: Emmaus and Jerusalem

Sundays 4–5–6: Abiding in Christ and Being Church

The subtitle of these three Sundays could be *the mystery of indwelling*. What makes individual believers and the Church credible witnesses to the crucified and risen Lord is that we abide in him and he in us. This mystery of indwelling is described variously on Sundays 4–6 in years A, B, and C. In year A, we belong to the risen Christ as sheep to the shepherd, always striving to hear and heed his voice (Sunday 4). He is our way, our truth, our life (Sunday 5). The mystery of indwelling has

other implications as well—keeping the commands of the Lord and participating in his relationship to the Father and the Spirit: “I am in my Father and you are in me and I in you” (Sunday 6A, John 14:20).

FOURTH SUNDAY OF EASTER

Be careful not to repeat the text of the responsorial (Psalm 23: The Lord is my shepherd) several times across this liturgy, even if in paraphrase. Better to choose a song that, while evoking the psalm's imagery, goes further and explores related Scriptures and themes. Examples are:

- Shepherd of Souls (BB/MI 372)
- The Lord Is My Hope (BB/MI 472)
- OWTRL: You Spread This Table
- DINING: To Whom Else Shall We Go
- DINING: A Listening Heart (BB/MI 503)

FIFTH SUNDAY OF EASTER

- I Am the Way and the Truth and the Life (BB 181, TM 181)
- Take and Eat (BB/MI 360)
- I Received the Living God (BB/MI 362)
- DINING: To Whom Else Shall We Go

SIXTH SUNDAY OF EASTER

- Christ in Me Arise (BB/MI 516)
- Now Is the Time (BB/MI 517)
- Holy Wisdom, Lamp of Learning (BB/MI 519)
- One with the Risen Lord (BB/MI 574)
- We Belong to You (BB/MI 662)

Thematically, the Seventh Sunday, where this is celebrated, is similar to Sundays 5 and 6. The issue is the future of Christ's followers. Jesus prays to the Father for them because they are “in the world, while I am coming to you” (John 17:1–11a).

Ascension and Pentecost: The Church Launched on Its Mission

Confirmed in the knowledge that the Lord is truly risen, and taught how to abide in him, the Church is definitively “launched” on the Ascension and Pentecost. With the Ascension, the disciples are commissioned to bring Christ to the world. The time of knowing Jesus in his risen appearances has ended. His presence is now to be revealed through the gestures of his “body,” the Church. On Pentecost, the outpouring of the Spirit brings to fullness our new mode of dwelling in Christ: “This is how we know that we remain in him and he in us, that he has given us his Spirit” (1 John 4:13). The Spirit enables the Church, however imperfectly, to be an efficacious sign (sacrament) of the love of God and neighbor enacted by Christ in his living, dying, and rising.

THE ASCENSION OF THE LORD

- God Has Chosen Me (BB/MI 378)
- Lord, You Give the Great Commission (BB/MI 374)

- Vayan al Mundo/Go Out to the World (BB/MI 375)
- We Are Sent into the World (JS3 819)
- OWTRL: I, the Lord, Am with You Always

PENTECOST SUNDAY: AT THE VIGIL MASS

Some of the music will be the same for both the Vigil and Sunday morning, but the Vigil features different readings, most notably the Gospel, in which Jesus refers to his gift of the Spirit, saying, “Let anyone who thirsts come to me and drink” (John 7:37–39). So musical choices should be somewhat different from those for the next day.

- Come to Me and Drink (BB/MI 355)
- Come to the River (BB/MI 661)
- Come to the Water (BB/MI 612)
- Sing a New Church (BB/MI 413)

PENTECOST SUNDAY: AT THE MASS DURING THE DAY

The Gospel returns us to the first part of the story from the second Sunday—Christ appearing to the disciples, saying “Peace be with you,” commissioning them, and breathing the Spirit upon them. Giv-

en the responsorial text (Lord, send out your Spirit) and the sequence (Come, Holy Spirit), be careful not to simply repeat these texts across the liturgy in the remaining song choices. Choose a song that evokes these themes and goes further by relating them to other Scriptures and our lives. Examples are:

- Spirit and Grace (BB/MI 339)
- Litany of Peace (BB/MI 529)
- We Are Many Parts (BB/MI 585)
- OWTRL: Filled with the Spirit
- OWTRL: Alive in One Spirit

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¹ See John 20:11–18; this scene comes just before the locked room scene of the Second Sunday.

² My understanding of this episode is indebted to the interpretation of Raymond E. Brown in *Christ in the Gospels of the Liturgical Year* (Collegeville: Liturgical Press, 2008), pp. 252–54.

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Theological Awareness:

THE HOLY SPIRIT

Dr. Glenn CJ Byer



Dr. Glenn CJ Byer has written widely on the liturgy. He earned a sacred liturgy doctorate (SLD) from Sant' Anselmo in Rome in 1994. Co-author of *Hospitality Basics* (ocp.org/6147), *Parish Liturgy Basics* (ocp.org/6143), and his recent book on the Mass: *26 Ordinary Ways to Live the Liturgy* (<http://bit.ly/2EH0kxC>). He is currently worship publications manager for OCP.

Regular readers of this space will not be surprised to learn that after articles on the Father and the Son in *The Catechism of the Catholic Church*, we now turn this series of articles to the Holy Spirit (I.2.3, Paragraphs 683-1065). I hope you are good at juggling, because the Church sees the Holy Spirit as key to a lot. From all of creation, to the Church, to the Blessed Mother, to the resurrection of the body, to just about everything that touches the life of faith, the Holy Spirit is right there in the middle of it. So hang on, we've got a lot of ground to cover, in fact, so much ground that it will take three articles – more on that later.

The Holy Spirit and the Blessed Mother

Mary always ends up at the end of things. We always knew when one of my former pastors was turning for home in his homily, because he would always refer to the Blessed Mother. Even the Church, in its constitution on itself, has Mary as the eighth and last chapter of *Lumen Gentium*. So for a change (and a good reason), let's put her first. The *Catechism* asserts that devotion to Mary is intrinsic to Christian worship (#971). Songs of Mary should therefore not be generic or simple expressions of piety. Rather they should support and build on the spirituality of the Mass. I like to think of how the rosary, even though it is made up of prayer in honor of the Blessed Mother, is really a meditation on the saving life of Jesus.

The paragraphs on Mary (#963-975) come in this chapter on the Spirit, and specifically on how the Spirit animates the Church, and so when we think of Mary in a liturgical sense, it should be about how prayers and songs of Mary are to be songs of the Holy Spirit in the Holy Church. In evaluating our music, our prayers, even our statuary and artwork, we need to be sure we authentically honor Mary as Mother of God, and (as the new celebration on the day after Pentecost reminds us) as Mother of the Church. This is a real challenge—one that even some of the standard Marian hymns don't live up to.

We need songs that, like the rosary, support Mary's role in telling the life of Christ, songs that place her in the midst of the life of the Church, and yes, that allow us at the same time to express our admiration for her as our mother. Dan Schutte's beautiful "Song of Mary" (BB/MI 695) is strongly Scriptural, but does note her role throughout the ages in the care for the poor. Of the more traditional songs, one might look to "O Holy Mary" (BB/MI 703), which refers to the Trinity, but also to the Church and the saints, and even to "Immaculate Mary" (BB 199), with its strong ecclesial dimension, and especially to Carey Landry's classic, "Hail Mary: Gentle Woman" (BB/MI 705) which calls on us all to emulate the Mother of Jesus.

By What Name?

As for songs about the Holy Spirit as a person of the Trinity, it is really important that we get this right. Because the Holy Spirit is, well, a spirit, it can be challenging to find ways to sing or speak in ways that help us in our relationship with this person. The *Catechism* presents almost a litany of names and images of the Holy Spirit. It makes

for a great checklist for our repertoires – are we presenting a wide range of images of the Holy Spirit? Just one image won't cut it. This litany of names and images would also be a great starting point for a composer to use in creating a sung litany of the Holy Spirit.

NAMES	IMAGES
Holy Spirit	Water
Paraclete	Anointing
Consoler	Fire
Spirit of Truth	Cloud and Light
Spirit of the Promise	Seal
Spirit of Adoption	The Hand of Blessing
Spirit of Christ	The Finger of God
Spirit of the Lord	The Dove
Spirit of God	
Spirit of Glory	

The chapter goes on to add to these with images and names such as Spirit in creation, Spirit of prophecy, Spirit guiding the Church, and so on. Reviewing *Breaking Bread's* section on the Holy Spirit, we find songs that refer to the spirit as comforter, others dealing with the Holy Spirit in creation, like Bernadette Farrell's "Send Out Your Spirit" (BB/MI 445), and another song of the same name by Tim Schoenbachler (BB/MI 450). Both are worthy additions to your repertoire. Beyond these names there are newer images like, "Savior of the poor" from Ricky Manalo's beautiful "By the Waking of Our Hearts" (BB/MI 447), and "Spirit of hope and of light" from David Haas' "Send Us Your Spirit" (BB/MI 453). Also, let's not forget about "Litany of the Spirit" (OCP 30134846) by Paul Hillebrand and John Becker, available as an octavo at ocp.org.

The Spirit and the Word

The extent to which the *Catechism* relates the work and presence of the Holy Spirit to the Word of God is impressive, and it should impress us in our work in service to the liturgy. Start with the amazing link of the Word of God to the Breath of God—no breath no word. That should stop us in our tracks, but go on through the entire Old Testament, especially at the times when God is revealed by the Holy Spirit, but also in the times of trial like the Exodus, and in the prophecies of the Messiah, including the work of John the Baptist. It is clear we need to be acutely aware that the Word of God and the Holy Spirit are inseparable. Songs focused on the Word benefit from references to the Holy Spirit. "Your Words Are Spirit and Life" (BB/MI 593) makes this point explicit.

The Spirit and the Church

This is a massively important aspect of our experience of the Holy Spirit, and the *Catechism* takes more than 200 paragraphs to describe it (#731-945). So let's save this for next time, and look at what else the Holy Spirit is up to.

Saints and the Communion of Saints

The saints. Our friends and intercessors. Those whom we ask to pray for us, and those whom we try to emulate. Based on the invitation to Communion from the Eastern liturgies: Holy things for the Holy People—in Latin, "*Sancta Sanctis!*" the *Catechism* puts it so beautifully—really something to memorize: "the faithful (*sancta*) are fed by Christ's holy body and blood (*sancta*) to grow in the communion of the Holy Spirit (*koinonia*), and to communicate it to the world" (#948). And so whenever we sing of the saints, we need to see the relationship as spiritual—yes, in the Holy Spirit, but we also need to see it as Eucharistic—we are in communion by Communion and for the communion of the whole world. So when we greet one another as we come to Mass, keep that in mind. When we place images of the saints, keep that in mind. The saints should not be so remote; they are celebrating with us at this altar, at this Mass. This is clear in the traditional hymn, "Ye Watchers and Ye Holy Ones" (BB/MI 718), where we join the ranks of heaven in praise.

Baptism and Penance

Confirmation is an obvious time of the action of the Holy Spirit, and will be dealt with later in the *Catechism*, but it is instructive that the sacraments of Baptism and Penance are tied to the Holy Spirit at this point. Baptism is easy; the Holy Spirit is right there in the blessing of the water and in the rite of pouring or immersion. But it is useful to remember that the forgiveness of God and the power to forgive sins, known as the power of the keys, is also a gift and ongoing action of the Holy Spirit. Remember the Holy Spirit as we prepare celebrations of Penance for our parishes. Yes, it is Christ and his sacrifice that frees us from our sin, but it is affected by the power of the Holy Spirit.

Resurrection of the Body, Judgment, and Eternal Life

Since the whole question of the last things is pretty complicated, and needs its own space, look for this in the Ordinary Time 2 issue that comes later in the summer as our minds start turning towards the end of the liturgical year. As people who serve in the liturgy, either as musicians or some other role, the huge role played by the Holy Spirit in our prayer and in our ministry is something that simply needs to be constantly deepened. More on all of this to follow....

Seasonal Ritual Suggestions

Help for Planning Ritual Moments

Deacon Paul Covino



Deacon Paul Covino received his master's in liturgical research from Notre Dame and has worked for more than thirty years in pastoral liturgy. A permanent deacon for the Diocese of Worcester, Massachusetts, he is editor of *Celebrating Marriage* (ocp.org/30136672) and currently serves as director of campus ministry at Assumption College in Worcester.

“The world is charged with the grandeur of God.” Thus begins the poem “God’s Grandeur” by the English Jesuit Gerard Manley Hopkins (1844–1889). Using the beauty of poetry, Hopkins expresses what is theologically known as a “sacramental worldview,” that is, the view that God can be experienced through things of nature. Individually, we might have this type of encounter with God when walking along a seashore or taking in the vista from a mountaintop. From the earliest days of the Church, Catholics have focused on several elements of nature that uniquely mediate God’s presence and action when we gather for liturgy. Examples include bread, wine, water, oil, and light, and they are at the heart of our liturgical celebration of the sacraments. The *Catechism of the Catholic Church* summarizes what happens when we celebrate the sacraments: “Christ acts through the sacraments in what the common Tradition of the East and the West calls ‘the sacramental economy;’ that is the communication (or ‘dispensation’) of the fruits of Christ’s Paschal mystery in the celebration of the Church’s ‘sacramental’ liturgy” (1076).

Over the course of this year, this column will explore several of the sacramental rites of our Church. Let these columns serve as an invitation to read through the text of the rites. Whether you have never read through these texts or it’s been a while since you last read through them, you may be surprised by what you discover. Be open-minded when the texts challenge your assumptions and your local practice. If you don’t have a copy of the text of the rites, invest in the study edition collection entitled *The Rites of the Catholic Church: Volume One* (Liturgical Press, litpress.org).

The Rite of Baptism for Children

While the earliest candidates for baptism were adults, most historians agree that the Church began to baptize children at a very early stage. Ironically, even as infant baptism became the norm in most places, the baptismal liturgy continued to be one designed for adults. This led to the rather odd custom of addressing questions to the infant and having the questions answered by the godparents. The *Constitution on the Sacred Liturgy* of the Second Vatican Council addressed this when it said that “the rite for the baptism of infants is to be revised and it should be suited to the fact that those to be baptized are infants” (67). In 1969, the Church promulgated its first baptismal liturgy designed specifically for children: *The Rite of Baptism for Children* (RBC). Almost fifty years later, this rite continues to guide the celebration of baptism for infants and young children in Catholic churches around the world. A revision or retranslation of RBC is under consideration, although a timetable has not been announced.

The thirty-one paragraphs of the Introduction to the RBC provide a variety of theological, liturgical, and catechetical insights; read them before proceeding to the subsequent chapters. The section on “Ministries and Roles in the Celebration of Baptism”

begins by referencing the “important part” that “the people of God, that is, the Church, made present by the local community” plays in the baptism of children (4). It goes on to say that the local community’s “congregational participation” and expression of “assent together with the celebrant after the profession of faith by the parents and godparents” makes it “clear that the faith in which the children are baptized is not the private possession of the individual family, but the common treasure of the whole Church of Christ” (4). While it does not prohibit baptism with only family and close friends present, the rite clearly views baptism in the midst of the local community as the norm.

In order “to bring out the paschal character of baptism,” to provide the opportunity for “the entire community (to) be present,” and to highlight “the relationship between baptism and Eucharist,” the Introduction notes that “on Sunday, baptism may be celebrated even during Mass” (9). The cautionary statement that “this should not be done too often” (9) can be addressed by scheduling a few set days for baptism at Mass throughout the year, particularly days when the liturgical season, feast or Scripture readings focus on baptism. Timothy Fitzgerald proposes several such occasions in *Infant Baptism: A Parish Celebration* (pages 72–74; Liturgy Training Publications, ltp.org).

While it is the children who are baptized, the RBC is primarily directed to the parents and other adults who participate. The Introduction, for example, states that “the liturgy of the word is directed toward stirring up the faith of the parents, godparents, and congregation” (17) and suggests that “while the liturgy of the word is being celebrated...children should be taken to some other place” (14). In order to allow the parents and godparents to pay attention to the liturgy of the word, the introduction notes that the children should be entrusted to the care of others. This could include grandparents, aunts and uncles, or friends of the family. A comfortable room near the worship space could be set up to accommodate the children and their caretakers until the children are brought back to the church following the intercessions (48).

When baptism is celebrated during Mass, the introduction points out a couple of changes to the regular order of Mass. First, the Mass begins with the reception of the children which takes the place of the usual greeting and the Penitential Act. The Gloria and Collect would then follow the reception of the children. Second, the Creed is not used “since the profession of faith by the entire community before baptism takes its place” (29.2.c).

RBC provides various forms for the celebration of baptism. There are chapters for the “Rite of Baptism for

Several Children,” the “Rite of Baptism for One Child,” the “Rite of Baptism for a Large Number of Children,” the “Rite of Baptism for Children Administered by a Catechist When No Priest or Deacon is Available,” and the “Rite of Baptism for Children in Danger of Death When No Priest or Deacon is Available.” The sixth chapter provides a “Rite of Bringing a Baptized Child to the Church” that would be used to welcome a child who had been baptized outside of a church, such as in a hospital when a child in danger of death is baptized.

In Church liturgical books, the first form of a rite is usually considered the normative form. In the RBC, that would be the “Rite of Baptism for Several Children” which begins by stating that baptism “should be conferred in a communal celebration for all the recently born children” (32). If the parish is blessed with several children who have been born recently, this is the rite that should be used rather than multiple celebrations of the “Rite of Baptism for One Child.” If there are concerns about the length of a baptismal liturgy involving several children, note that the RBC permits the minister to omit two relatively minor parts of the rite: the anointing before baptism (51) and the prayer over ears and mouth (65).

The rite of receiving the children takes place at “the entrance of the church or...that part of the church where the parents and godparents are waiting” (35). Invite the assembly to turn and face this location, and provide one or more microphones there so that the words spoken by the priest or deacon as well as by the parents and godparents can be heard by all in the assembly.

For the baptism, the RBC indicates that the priest or deacon “immerses the child or pour water upon it” (60). Immersion is listed first and is described by the *General Introduction to Christian Initiation* as “more suitable as a symbol of participation in the death and resurrection of Christ” (22). The clothing with the white baptismal garment follows the baptism (63). This refers to the child’s baptismal gown or other baptismal garment, not a bib, shawl or other piece of white cloth. The RBC assumes that the baptismal gown or garment is placed on the child only after the child has emerged from the waters of baptism.

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Music as Catechesis:

What Music Education Can Teach Children about the Real Presence

John Flaherty



John Flaherty has been involved in music and educational ministry for almost 40 years as an educator, elementary school principal, music director, liturgy director, and composer.

He has taught on the elementary, secondary, and college levels and is presently on the Campus Ministry team at Loyola Marymount University where he serves as the director of Liturgy and Music. He serves on the Liturgy Committee for the Los Angeles Religious Education Conference and has published music with both World Library Publications and GIA Publications. He is the director and founder of the Pastoral Liturgy and Pastoral Music Certification Programs in the Center for Religion and Spirituality at LMU. He and his wife Kathleen have five children.

*“Be mindful of the words (and songs) you place in people’s mouths.
What they place in their mouths, they take into their bodies.
What they take into their bodies, they become.”*

—John Flaherty

“My experience is more of a feeling than a memory. When I hear songs that I learned as a child, the feeling takes me back to those moments. I don’t know if back then I felt Christ’s presence, but I know I felt something. I am very emotional.

“Singing in church makes me very emotional. When I was a child, it was about how the music made me feel. As an adult, I get the same feeling with more intensity because the lyrics connect with me in different ways depending on what I am going through in my life at the moment. Although I didn’t fully comprehend Jesus’ presence as a child, I know that the feeling I get every time I hear and/or sing certain songs is the seed that was planted in my soul then, waiting for when I would need it again as an adult.”

— A.R., a former student; now age 44

As a young educator, my mentor taught me that teaching children is akin to planting seeds and nurturing young plants—only others will know and experience their maturation. We may never see those full blossoming. Our work is that important. We find our vocation within the octaves of time and music that we live over and over living ever deeper into the Paschal Mystery and salvation history.

As Catholic primary school educators, we have a critically important job in building up the Body of Christ. It is this—to teach every child to praise God through song, and to love doing it. Not to sing perfectly, be able to sing in parts, or to even insist that every child sing in tune, but to make a joyful noise to the Lord, and to love doing it.

We’ve heard and read many times—“Don’t sing songs during the Mass. Sing the Mass.” The liturgy is intended to be sung from the initial Sign of the Cross to the “Thanks be to God,” of the Final Dismissal.

If the most important voice in the liturgy is that of the assembly, then we must teach every single child that their voice is important and that without it, we are not whole. To tell a child not to sing, or to only mouth the words, is tantamount to telling a child of God that he or she cannot and is not permitted to pray. To sing is to pray.

Whenever I assembled the choirs for First Eucharist, graduation, or Easter, the choir was

never fewer than 225 voices from a student body of 300. The choirs would have been larger in number, but the choir loft could only hold that many bodies. As a music teacher, my expectation was always that every child would be encouraged to sing, just as every child would study math, English, social studies, and physical education. The result was that every child wanted to sing in whatever choir needed to be assembled for the celebration at hand.

How many of us can recall sacred Scripture because we learned to sing these passages when we were young? How many of us know tenants of our faith because we can sing and remember them in the melodies that live in our bodies?

The first day of my first theology class at Pepperdine University (where I completed my undergraduate degree in music education and choral conducting) was exciting. Malibu! Pepperdine was founded by the Church of Christ, a Protestant denomination. The first night's homework assignment was to come to class the next day prepared to take a quiz and name every book of the Bible. My new music major friends and I panicked. And then spent the entire first night of our university life trying to memorize the Table of Contents of our Bibles. I don't think we slept. Many of us failed that first quiz. Many of the Protestant students received perfect scores. They recalled the song they learned as children comprised of all the books of the Canon. In order. Those of us who failed were given another chance and we all, those who failed with those who passed, spent our second evening of university life with new friends who taught us the song. When we were confident we knew the song, we sang and taught each other many other songs – sacred as well as secular. What a great professor and what a wonderful learning experience. In the end we, and our professor, had a great and joyful laugh together. I realize now that I can quote a great swath of Scripture and almost all of psalmody from memory because of the teachers and mentors who taught me how to pray through the music we sang—from Gregorian chant to any of the masters of past European glory, to the music brought to us today by the migrants who flee persecution just as Joseph, Mary, and the Christ child did two millennia ago, to whoever the composer de jour of tomorrow might be.

The Church's documents tell us that liturgy is the public work of the Church. Most understand this rubric as that which the ordained, women religious, and lay professional ministers do to prepare and celebrate the weekly Eucharist. In reality, it is what the Body of Christ, having been nourished in Word and Sacrament, does in the world throughout the days of each week. In embracing this principle, we prepare our communities and ourselves to celebrate and encounter Christ in the world. The corner of the garden in

which music educators serve is perhaps one of the most important and richest places any individual can toil.

During the many years I spent (and loved!) teaching children music, I never taught them music written or composed solely for children. I taught them music that the parish sang every Sunday at Eucharist—music they could and would grow into as they aged and matured. We do a great disservice to those in our care when we feed them food that will not sustain them for the long journey that lies ahead. With this in mind, I also did not teach them music written by composers who didn't work with children on a regular basis.

Don't teach children only "kiddie" music with all rainbows and sunbeams. Teach them music that they don't yet fully understand but that which they will grow into throughout their lifetime.

Who among us fully understood *To Kill A Mockingbird* when we were assigned to read it in the sixth grade? Or *Hamlet*, when we were high school sophomores. We read and experienced these great pieces of art and then grew into them as we experienced life. It is the same with the music we sing in Catholic worship. Who we are, what we say, and how we live are all a daily witness to the presence of Christ in our students' lives, and they are being formed and informed by what we teach them intentionally, and by what we model for them unintentionally.

If we are teaching a song of reconciliation and forgiveness and lose our patience with the student or choir member who is disruptive, we betray that which we're attempting to teach. Take care not to rush through a song or Psalm of lament and make certain that the interpretation and performance reflects the moments in which you're teaching.

Feed those in your care a balanced diet of music, poetry, and art. Too much of any one musical genre is not healthy for the body... or, the Body. The work you do now grows the deep roots that will sustain those in your care for the long and beautiful road that lies ahead for them. In the words of Benedictine Father Aidan Kavanaugh, "for through the work you do, God saves people."

You must be passionate about what you do—not frenetic, but passionate and in love with this vocation. It must exude from you in all you do and how you teach. Be joyful. And, make that noise... that joyful noise.

"Children have never been good at listening to their elders—but they have never failed to imitate them."

— James Baldwin

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Los Niños Especiales en la Liturgia

Children with Special Needs in Our Liturgies

Las familias de niños especiales buscan ante todo ser recibidas con hospitalidad por nuestras asambleas litúrgicas. Hospitalidad es una verdadera aceptación. Es común que cuando los niños con discapacidades atienden a nuestras asambleas, muchos miembros no saben qué hacer.

Recuerdo que la primera vez que mi hijo estuvo presente en una banca donde había un adolescente en silla de ruedas que emitía ruidos inesperados y balanceaba su cuerpo constantemente, mi hijo estaba nervioso. Le dije en voz baja: “Muéstrate natural. Imagínate que estuvieran de visita en nuestra casa”. A la madre del joven se le cayó una botella de agua y mi hijo se la dio con amabilidad. El joven hizo un fuerte ruido y parecía sonreír. Los hermanitos del niño especial se miraban apenados. Mi hijo se dio cuenta y les compartió el libro de cantos. Con este acto se rompió el hielo. Mi hijo dejó atrás su curiosidad y comenzó a entender que la familia viene a Misa tal y como es.

Generalmente, en las familias que tienen hijos con discapacidades, constantemente se habla sobre qué hacer. Se pide a todos los miembros que se adelanten a la necesidad, que aporten ayuda y que den un servicio. En nuestra Iglesia, los obispos invitan a las comunidades a incluir en todo sentido a las familias que tienen hijos con discapacidades. La voz de nuestros pastores ha sido explícita: “Debemos reconocer que las personas con discapacidades tienen derecho a nuestro respeto porque...comparten la misma redención de Cristo y contribuyen a la sociedad por medio de su participación. La Iglesia debe abogar por ellos y con ellos...individuos y organizaciones en cada nivel dentro de la iglesia deben tener un ministerio para personas con discapacidades sirviendo a sus necesidades personales y sociales” (*Declaración Pastoral de los Obispos Católicos de EE. UU. para Personas Discapacitadas* [PD] 11).

El trabajo de sensibilizar al interior de las familias y comunidades requiere una abogacía constante. Lo mismo debe ocurrir en nuestras parroquias. Debemos adelantarnos a

Families of children with special needs seek first and foremost to be welcomed by our liturgical assemblies. They wish for hospitality in its true meaning: acceptance. When children with disabilities attend our assemblies, many members often do not know how to react.

I recall the first time my son dealt with this. He was nervously sitting in a pew next to a teenager in a wheelchair who made sudden noises and constantly moved his body back and forth. I whispered, “Act normal. Imagine them as guests in our home.” The teenager’s mother dropped a bottle of water and my son picked it up and kindly gave it to her. The teenager made a loud noise and seemed to smile. His siblings looked embarrassed. My son noticed and shared his songbook with them. With this action, the ice was broken and my son began to understand that families attend Mass just as they are.

In general, there is a question of what to do with families with disabled children. Members of the assembly are asked to plan ahead, respond to their needs, lend support, and offer service. In our Church, our bishops invite communities to include—in all ways—families who have disabled children. Their voices have been explicit: “Recognizing that individuals with disabilities have a claim to our respect because they are persons, because they share in the one redemption of Christ, and because they contribute to our society by their activity within it, the Church must become an advocate for and with them...individuals and organizations at every level within the Church should minister to persons with disabilities by serving their personal and social needs” (*Pastoral Statement of US Catholic Bishops on People with Disabilities* [PWD] 11).

The effort to help families and communities become more sensitive requires constant advocacy. The same must take place in our parishes. We must think of the needs of the disabled ahead of time and offer our help,

pensar en sus necesidades y ofrecernos de manera sincera a reconocer quiénes son estos miembros del cuerpo de Cristo. Esta no es responsabilidad sólo de los ujieres, sino de toda la comunidad y del liderazgo. Del mismo modo que una familia hace sus planes, va a su ritmo, y los padres invitan a integrar o esperar al discapacitado para que no se sienta marginado, igualmente la catequesis y las celebraciones litúrgicas deben tener en cuenta a los participantes con discapacidades.

En nuestras comunidades hispanas, todavía falta comprensión sobre todo lo que significa para una familia tener un hijo con una discapacidad. Y esto es normal si pensamos que fue muy recientemente que la Organización Mundial de la Salud incluyó la palabra “discapacidad” como una palabra para referirse a limitaciones o restricciones para la participación. Hay ejemplos tristes de familias que viven con enojo o rechazo por la llegada de un niño discapacitado. ¿No debe ser la comunidad precisamente la que haga más liviano este dolor con su acogida?

Ante una discapacidad, la familia necesita educarse para comprender mejor el tipo de discapacidad ya sea motora, sensorial o intelectual. Un discapacitado requiere constantes visitas a especialistas, medicinas, aparatos, dietas, transporte y mucho más. Las casas deben adaptarse y el equipo requerido suele afectar el presupuesto familiar. Es importante hacer saber todo esto a las comunidades. “Es esencial que toda forma de liturgia sea completamente accesible a las personas con discapacidades, ya que esta forma es la esencia del vínculo espiritual que une a la comunidad cristiana en su conjunto. Al excluir miembros de la parroquia de las celebraciones de la vida de la Iglesia, aun por omisión pasiva, es negar la realidad de esa comunidad” (PD 23).

Es extraordinario cuando las comunidades van haciendo el esfuerzo de proveer lo que se requiere en las celebraciones. Hay parroquias que, por ejemplo, han invertido en alguna adaptación de los baños, construido rampas, y consiguen un traductor en lenguaje de signos o textos en Braille.

Los niños especiales reflejan una experiencia particular de la presencia de Dios en sus vidas. Su corazón es sensible a la alabanza y desarrollan su propia manera de comunicarse con Dios. En una ocasión observé a un niño con síndrome de Down que se unió al canto del Aleluya, y aunque terminó el canto, él emitió una tonada muy cercana a la melodía con verdadero júbilo. Nadie se extrañó de esta manera tan suya, y el que presidió le dirigió una sonriente mirada a la familia. Las liturgias donde los discapacitados son acogidos viven un significado más real de comunidad, y a la vez, las familias sienten que este recibimiento les adhiere más a la Iglesia como verdadera familia.

Hay diócesis donde las familias de niños especiales hacen una comunidad. Se reúnen y periódicamente tienen una celebración litúrgica. Esto despierta un sentido de comunión entre sus necesidades compartidas. Se despierta

sinceramente reconociendo a estos miembros del cuerpo de Cristo. This is not only the responsibility of the ushers, but of the whole community and its leaders. Just as a family makes plans and moves at its own pace, just as the parents decide to either invite the person with disabilities to join in or wait so he or she does not feel left out, catechetical events and liturgical celebrations must keep participants with disabilities in mind.

In our Hispanic communities, there is still a need to understand the demands placed on a family with a disabled child. This is understandable; it wasn't until recently that the World Health Organization added the word “disability” to refer to limitations or restrictions to participation. There are heartbreaking examples of families that become angry or reject their child when he or she is born with a disability. Should it not be precisely their community that makes their grief lighter with its embrace?

When faced with a disability, a family needs to educate itself to better understand the type of disability, whether it is a motor, sensory, or intellectual one. A person with disabilities needs constant visits to medical specialists, medications, apparatuses, special diets, transportation, and more. Houses must be adapted, and the equipment needed often affects the family budget. This must be brought up to communities. “It is essential that all forms of liturgy be completely accessible to people with disabilities, since these forms are the essence of the spiritual tie that binds the Christian community together. To exclude members of the parish from these celebrations of the life of the Church, even by passive omission, is to deny the reality of that community” (PWD 23).

It is extraordinary when communities make the effort to provide for the required needs in celebrations. For example, there are parishes that have invested in some adaptations in restrooms, constructed ramps, and provided a sign language interpreter or books in Braille.

Children with special needs reflect a personal experience of God's presence in their lives. Their hearts are sensitive to praise, and they develop their own way of communicating with God. I once observed a child with Down syndrome who joined in singing the Alleluia, and even though the song had ended, he continued by sounding out a similar melody with great joy. No one questioned his personal interpretation of the song, and the presider looked at the family and smiled. In liturgies where persons with disabilities are embraced, a more real community is experienced and, at the same time, their families feel that this welcome connects them more to the Church, making them true members of the family.

There are dioceses where families with children with special needs form a community of their own. They get together and periodically have a liturgical celebration.

también un servicio ministerial entre muchos a quienes les gusta apoyar esta pertenencia. Pero esto no supe que la parroquia acoja a sus propios miembros y los haga sentir como verdaderos miembros del cuerpo de Cristo. Cuando los niños especiales reciben los sacramentos de iniciación, celebran una quinceañera o van a una Misa de funeral, deben sentir la participación de su comunidad. Los padres de niños especiales saben mostrar una solidaridad muy excepcional. Son generosos cuando hace falta ayuda, leales y cooperadores cuando otro miembro de la comunidad atraviesa por una necesidad o una emergencia.

Sacrosanctum Concilium nos insiste en favorecer la participación de toda la asamblea: “La santa madre Iglesia desea ardientemente que se lleve a todos los fieles aquella participación plena, consciente y activa en las celebraciones litúrgicas que exige la naturaleza de la Liturgia... hay que tener muy en cuenta esta plena y activa participación de todo el pueblo” (14). Una buena participación integra a todas y cada una de las partes y aunque algunos miembros tengan dificultades, se busca la manera en que todos estén activos en la liturgia. “Las personas con discapacidades también pueden tener una parte más activa en la liturgia, si se les provee con ayuda y entrenamiento adecuado. Por ejemplo, los ciegos pueden servir como lectores y el sordomudo como ministro especial de la Eucaristía. Esperamos el día en que más personas con discapacidades sean activas... al servicio de la Iglesia” (PD 24).

Los niños especiales viven las liturgias como una pieza clave de sus vidas. Cuando “Ángela” introduce a su hija en su silla de ruedas, la niña señala la fuente bautismal. No puede hablar, pero sus gestos son contundentes. Le gusta detenerse y ella misma toca y palmea varias veces el agua. Ángela tiene una sonrisa constante mientras la observa y me cuenta, “Para mi niña, el día de su bautismo fue muy especial. A todos los que nos visitan en la casa les muestra la fotografía. Yo me había alejado de la Iglesia por una mala experiencia. Cuando esta niña nació regresé a buscar mi fe y esta comunidad me devolvió el rostro de la Iglesia. Muchos conocen a mi niña por su nombre y por sus problemas. Es frecuente cuando va al hospital y le llevan cartas y flores, detalles tan lindos. Gracias a esta comunidad yo he entendido que es cierto: Dios no hace distinción de personas”.

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This stirs a sense of communion rooted in their shared needs. This also awakens the desire to serve among many who like to get involved and support this community. This does not replace the parish’s need to embrace its members and make them all feel like true members of the body of Christ, however. When children with special needs receive the sacraments of initiation, celebrate a *quinceañera*, or attend a funeral Mass, they must feel the participation of their community. Parents of children with special needs know how to show exceptional solidarity. They are generous when help is needed, loyal and cooperative when another member of the community has a need or emergency.

Sacrosanctum Concilium insists on participation by all the assembly: “Mother Church earnestly desires that all the faithful should be led to that fully conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy ... this full and active participation by all the people is the aim to be considered before all else” (14). Good participation integrates each and every part, and if some members have difficulties, we must look for ways that all can be active in the liturgy. “People [with disabilities] can also play a more active role in the liturgy if provided with proper aids and training. Blind parishioners can serve as lectors, for example, and deaf parishioners as special ministers of the Eucharist. We look forward to the day when more individuals with disabilities are active in...the Church” (PWD 24).

Children with special needs live the liturgy as a key part of their lives. When “Angela” brings her daughter in in a wheelchair, the child points to the baptismal font. She is unable to speak, but her gestures are convincing. She likes to stop and reach out and touch the water several times on her own. Angela has a steady smile as she observes her and shares, “For my daughter, the day of her baptism was very special. She shows her picture to all who visit us at our home. I had distanced myself from the Church due to a bad experience. When this girl was born, I returned to look for my faith, and this community gave me back the face of the Church. Many know my child by name and know her problems. She frequently goes to the hospital and they deliver notes and flowers, such beautiful gestures. Thanks to this community I have come to understand: God makes no distinction among people.”

Translated by Rosa María Mora.

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El Hogar: Terreno ideal para formar discípulos misioneros

Forming Missionary Disciples in the Home



Los católicos hispanos en los Estados Unidos están en medio de un proceso de cuatro años de consulta, actividad misionera, desarrollo de liderazgo e identificación de las mejores prácticas ministeriales. Este proceso, llamado V Encuentro, se está implementando en las parroquias, diócesis y comunidades, en el espíritu de la Nueva Evangelización. El V Encuentro está en línea con el llamado del Papa Francisco a ser una iglesia “en salida”, Iglesia que sale a las periferias, creando una cultura del Encuentro (*Evangelii Gaudium* 20). Uno de los enfoques del V Encuentro es transmitir la fe a las nuevas generaciones, especialmente a los hispanos de segunda y tercera generación. Pero, ¿cómo podemos pasar la fe eficazmente en un mundo moderno con tantas tentaciones y distracciones? Para responder a esta pregunta queremos compartir cinco ideas simples de nuestra experiencia de vida familiar, algunas observaciones de nuestros propios hijos y de las Exhortaciones Apostólicas del Papa Francisco *Evangelium Gaudium* (EG) y *Amoris Laetitia* (AL).

1. Mi esposa, Becky, y yo, hemos estado casados por casi 25 años y tenemos 7 hijos de 8 a 24 años de edad. Cinco de nuestros hijos están muy involucrados en el ministerio juvenil y son líderes a nivel parroquial, diocesano y regional. Ellos están muy apasionados por su fe; enamorados de Jesús, y tienen un deseo ardiente de no sólo practicar su fe, sino también de ser jóvenes discípulos misioneros, ayudando a otros jóvenes a conocer a Cristo. Nuestro hijo David, de 19 años, acaba de graduarse de

Hispanic Catholics in the United States are in the middle of a four-year process of consultation, missionary activity, leadership development, and identification of best ministerial practices. This process, called V Encuentro, is being implemented throughout parishes, dioceses, and communities in the spirit of the New Evangelization. The effort is a response to Pope Francis' call to be a church “en salida” that goes out to the peripheries creating a “culture of Encounter” (*Evangelii Gaudium* 20). One of the focuses of V Encuentro is passing on the faith to new generations, especially second and third-generation Hispanics. But how can we effectively pass down the faith in a modern world with so many temptations and distractions? To answer this question, we would like to share five simple ideas from our family life experience, our own children's observations and also from Pope Francis' Apostolic Exhortations: *Evangelium Gaudium* (EG) and *Amoris Laetitia* (AL).

1. My wife, Becky, and I have been married for almost 25 years, and we have seven children ages 8 to 24. Our older five kids are very involved in youth ministry and are youth leaders at the parish, diocesan and regional levels. They are passionate about their faith, in love with Jesus, and have a desire to not only practice their faith but also to be young missionary disciples, bringing others to know Christ. Our 19-year-old son, David, just graduated

la escuela secundaria y asiste a un colegio comunitario mientras discierne un llamado al sacerdocio. Él dijo: “Ser católico e ir a la iglesia los domingos, no es suficiente para despertar pasión por su fe en los corazones de sus hijos. Cuando los hijos ven que sus padres son apasionados por su fe y que ponen su fe por encima de otros aspectos de su vida, pueden comenzar a interesarse y querer aprender más acerca de su fe”.

Creo que este es el primer paso para la fe de cualquier persona, ver que sus padres están apasionados por la fe que profesan.

“Los padres siempre inciden en el desarrollo moral de sus hijos, para bien o para mal. Por consiguiente, lo más adecuado es que acepten esta función inevitable y la realicen de un modo consciente, entusiasta, razonable y apropiado” (AL 259).

2. David también señaló: “Para los adolescentes, otra parte muy importante de tener una fe fuerte, es tener amigos que están en el camino de la fe con ustedes. Es esencial que los adolescentes construyan buenas amistades católicas con otros adolescentes que entienden y apoyan su moral y sus creencias. De esa manera tienen a alguien con quien pueden relacionarse, y que están caminando en la vida hacia el mismo objetivo, que es el Cielo y la santidad. Es importante que los padres se aseguren que tengan la oportunidad de tener estas amistades”. En nuestra parroquia, San Patricio, en Providence (Rhode Island), el ministerio juvenil es muy vibrante y ofrece un espacio seguro e inclusivo para los adolescentes. Hace aproximadamente 8 años, después de que el grupo anterior se muriera cuando los líderes pasaron a la universidad, se inició un nuevo ciclo. Nuestra parroquia comenzó a enviar a los niños a los retiros diocesanos de la “Búsqueda”, las Conferencias Regionales Steubenville East y organizó Seminarios de “Vida en el Espíritu”. Estas experiencias cambiaron muchas vidas. Mi hijo Alex, de 24 años, dijo: “Este retiro me mostró en mi lenguaje juvenil cómo Jesús me entiende y me ama, proporcionando experiencias con las que yo me podía conectar, como charlas, testimonios, música rock, dinámicas y adoración. Yo tenía 15 años y ahí tuve mi primera experiencia de conversión”.

Ahora nuestra parroquia tiene un grupo juvenil multicultural, un grupo de jóvenes adultos, en inglés y otro en español, tres grupos de danzas, un equipo de fútbol y el “Ministerio Revive” que se formó con algunos de los líderes juveniles —incluyendo a dos de mis propios hijos— con el objetivo de evangelizar a los jóvenes a través de la música. “¡Qué bueno es que los jóvenes sean ‘callejeros de la fe’, felices de llevar a Jesucristo a cada esquina, a cada plaza, a cada rincón de la tierra!” (EG106).

3. El refrán: “La familia que reza unida permanece unida”, acuñada por el padre Patrick Peyton (sacerdote de la Orden de la Santa Cruz, conocido por su Apostolado del Rosario en la Familia), no es sólo una frase bonita, hay mucha verdad detrás de ella. Es necesario que los miembros

from high school, and now attends a community college while discerning a call to the priesthood. He said, “Being Catholic and going to church on Sundays is not enough to stir up passion in your children’s hearts for their faith. When kids see that their parents are passionate about their faith and that they put their faith above other aspects in their life they can begin to be curious and want to learn more about the faith.”

I think this is the first step to any person’s faith, seeing that their parents are passionate about it.

“Parents always influence the moral development of their children, for better or for worse. It follows that they should take up this essential role and carry it out consciously, enthusiastically, reasonably and appropriately” (AL 259).

2. David noted: “For teens, another important part of having a strong faith is having friends who are on the faith journey with you. It is essential for teens to build good Catholic friendships with other teenagers who understand and support their morals and beliefs. That way they have someone they can relate to, and they’re both walking in life towards the same goal, which is heaven and sainthood. It is important for parents to make sure that they have the opportunity to have these friendships.” In our parish, Saint Patrick’s in Providence, Rhode Island, youth ministry is very vibrant, and offers a safe and inclusive space for teens. About eight years ago, after the previous group kind of died down after the leaders moved on to college, a new cycle was started. Our parish started sending kids to diocesan Search Retreats, the Steubenville East Regional Conferences and Life in the Spirit seminars. These were life-changing experiences. My son Alex, 24, said: “This retreat showed me in my own language how Jesus does understand and love me, while providing experiences that I could connect to, like engaging talks, witnesses, rock music, lively activities and adoration. I was 15 and it was there that I had my first big conversion experience.”

Now our parish has a multicultural youth group, young adult groups in English and Spanish, three dance groups, soccer team, and a Revive Ministry that was formed by some of the youth leaders, including two of my own children, with the goal to evangelize youth through music. How beautiful it is to see that young people are “callejeros de la fe” (street preachers), joyfully bringing Jesus to every street, every town square and every corner of the earth! (EG 106).

3. The saying, “a family that prays together stays together” coined by Holy Cross priest, Father Patrick Peyton, is not just a nice sounding phrase—there is much truth behind it. It is necessary for your family to pray together if you want your children to flourish in the

de la familia oren juntos si quieren que sus hijos florezcan en la fe, y vivan su vida como católicos comprometidos. A mi hija Mariana, que tiene 15 años, le encanta ir al grupo de oración de los jóvenes en el Centro Juvenil Católico (CYO). Ella dijo: “Tener padres que viven diariamente su fe nos inspira en la nuestra. Mis hermanos mayores también son un buen ejemplo para mí, y eso me anima en mi propia jornada de fe. También tener abuelos muy conocedores de las enseñanzas de la Iglesia y de los santos me ha ayudado a desarrollar una mejor apreciación de mi fe”.

4. Nuestra familia ha tenido innumerables oportunidades de participar en ministerios, ya sea ministerio juvenil, ministerio musical, y otros ministerios litúrgicos, siempre hemos estado activos. David dijo: “Este fue un gran aspecto en el crecimiento de los adolescentes de la familia Cuéllar. Les permitió participar en la evangelización en lugar de ser simplemente católicos dormidos. Encuentren una iglesia que les permita involucrarse en un ministerio”. Nuestro párroco, presbítero James Ruggieri, acredita el éxito de nuestros programas juveniles, a la capacidad de la parroquia de crear muchos espacios y ministerios diferentes, donde los adolescentes puedan servir. Como director de música, mi papel ha sido no sólo asegurarme de que nuestras misas sean vibrantes, sino también de ser mentor de jóvenes músicos que puedan servir en nuestras liturgias, ministerios juveniles, de música y coros. Esto requiere invitar, dar lecciones, servir de mentor, incluso a veces conducir 16 horas para llevarlos a las conferencias de música donde los jóvenes pueden ser inspirados a considerar el ministerio de la música como una vocación.

5. Por último, otra forma de enseñar es dando ejemplo. Mi hijo Alex comentó: “Ver a mi papá entregándose totalmente con pasión incesante al ministerio y a la música, dirigiendo muchos coros y disfrutando lo que hace, fue una inspiración para mí”.

Nuestros hijos crecieron viendo cómo sus padres servían en la Iglesia. No tuvimos que predicar sobre ello, lo vivimos. Incluso cuando nos íbamos de vacaciones, la primera cosa en la lista era encontrar una iglesia local para ir a Misa. Nuestra fe era nuestra prioridad y Jesús se convirtió en el centro de nuestra casa y nuestras vidas. También, hace cinco años cortamos el servicio de cable, limitando el uso de la televisión, sólo para rentar películas de vez en cuando. Puesto que sólo comprábamos música religiosa de todo tipo, nuestros hijos crecieron apreciando la música cristiana y sirviendo en el ministerio. Los padres deben preguntarse a qué quieren que sus hijos estén expuestos; es decir, deben preocuparse por averiguar quién está proporcionando su entretenimiento, qué está entrando en sus habitaciones a través de la televisión y los dispositivos electrónicos, e incluso con quiénes están pasando su tiempo libre (ver AL 260).

En conclusión, pasar la fe a nuestros hijos requiere que los padres vivamos apasionadamente nuestra fe, recemos regularmente en familia, enseñemos con el ejemplo y limitemos

Catholic faith and live out their life as committed Catholics. My daughter Mariana, who is 15, loves to go to the youth prayer meetings at the Catholic Youth Center (CYO). She said: “Having parents who daily live out their faith inspires us in ours. My older siblings set a good example for me as well, and that encourages me in my own faith journey. Having grandparents who are very knowledgeable about Church teaching and the saints has helped me develop a better understanding about my faith.”

4. Our family has had countless opportunities to engage in ministry, whether it be youth ministry, music ministry, or other liturgical ministries, we have always been active. David said: “This is a huge part of growing up in the Cuéllar family. It allows you to engage in evangelization rather than just being a dormant Catholic. Find a church that can allow you to get involved in ministry.” My pastor, Father James Ruggieri, credits the success of our youth programs to the parish’s ability to create different places and ministries where teens can serve. As music director, my role has been not only to ensure that our Masses have vibrant worship, but also to mentor young musicians to serve in our liturgies, music ministries, and choirs. This requires inviting new members, giving lessons, mentoring, sometimes even driving 16 hours to bring them to music conferences where they might be inspired to consider music ministry as a vocation.

5. Finally, another way to teach is to set an example. My son Alex commented, “Seeing my dad dedicate himself entirely to ministry and music, directing many choirs and enjoying it, was an inspiration to me.”

Our kids grow up watching their parents serve the Church. We did not have to preach about it, we live it. Even when we went away on vacation, the first thing on the list was to find a local church to go to Mass. Our faith was our priority and Jesus became the center of our home and our lives. Five years ago, we cut the cable service, limiting screen time to occasionally renting movies. Since we only purchased religious music, our kids grew up appreciating Christian music, and serving in ministry. Parents need to consider what they want their children to be exposed to, and this necessarily means being concerned about who is providing their entertainment, who is entering their rooms through television and electronic devices, and with whom they are spending their free time (see AL 260).

Passing the faith to children requires parents to live out their faith passionately, to pray regularly as a family, to lead by example, and to limit some of the negative influences of media and entertainment. Children need the opportunity to be surrounded by others who are in love with Jesus. They need to attend retreats where they can

las influencias negativas de los medios de comunicación y de entretenimiento. Nuestros hijos necesitan la oportunidad de estar rodeados de otros niños y jóvenes que estén enamorados de Jesús; asistir a retiros donde puedan desarrollar una relación personal con Jesús; servir en nuestras parroquias y participar en el ministerio. Es posible vivir nuestra fe con alegría y asumir el llamado de ser discípulos misioneros, comenzando por nuestros propios hogares.

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develop a personal relationship with Jesus, and to serve in parishes and participate in ministry.

It is possible to live our faith with joy, and to respond the call to be missionary disciples in our homes.

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Silvio Cuéllar is coordinator of Hispanic ministry of the Diocese of Providence, Rhode Island, music director of Saint Patrick's Church, a journalist, and an OCP composer. Alex (24), Emily (21), David (19) and Grace Cuéllar (17) are youth leaders and cofounders of *Revive Ministry* at Saint Patrick's. The entire Cuéllar family performs under the name Family4God.

Liturgia y Canción se complace en presentar el canto de "Los Reyes Magos" (publicado en *El Señor Nos Invita, Vol. 2*), el cual narra el pasaje bíblico del Evangelio de Mateo 2, 2–19 de la llegada de los reyes que venían de Oriente para adorar al Rey de los Judíos, el Mesías. Esto lo hace ideal como canto de entrada en la Epifanía.

El ritmo es una polka con instrumentos de viento que asemejan la música de Medio Oriente. La alegre y sencilla melodía del estribillo invita a cantarlo como una alabanza de grupos de oración. El estribillo puede hacerse más rápido al final de su interpretación.

Escuche otros cantos de Silvio Cuéllar en las siguientes colecciones de OCP:

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Caminando Juntos hacia el Altar

Idioma/Language: Español/Spanish | **Teclado/Keyboard, Guitarra/Guitar, Voces/Voice,**
Instrumento en Do/Solo Instrument in C | <https://www.ocp.org/es-us/songs/78907>

Los Reyes Magos

Idioma/Language: Español/Spanish | **Teclado/Keyboard, Guitarra/Guitar, Voces/Voice,**
Instrumento en Do y Sib/Solo Instrument in C and Bb | <https://www.ocp.org/es-us/songs/88176>

Mi Amigo Jesús

Idioma/Language: Español/Spanish | **Teclado/Keyboard, Guitarra/Guitar, Voces/Voice,**
Instrumento en Do y Sib/Solo Instrument in C and Bb | <https://www.ocp.org/es-us/songs/78908>

Pueblo en Marcha

Idioma/Language: Bilingüe/Bilingual | **Teclado/Keyboard, Guitarra/Guitar,**
Voces/Voice | <https://www.ocp.org/es-us/songs/88428>

Virgencita, Dulce Madre

Idioma/Language: Español/Spanish | **Teclado/Keyboard, Guitarra/Guitar, Voces/Voice,**
Instrumento en Do y Sib/Solo Instrument in C and Bb | <https://www.ocp.org/es-us/songs/78909>

Liturgia y Canción proudly presents "Los Reyes Magos" (found in *El Señor Nos Invita, Vol. 2*), a song that narrates the Gospel passage Matthew 2:2–19, about how the three kings of the east came to venerate the King of the Jews, the Messiah. The choice of Scripture makes the song ideal for use as an entrance song for the feast of the Epiphany.

The song uses polka rhythms and wind instruments reminiscent of Middle Eastern instrumentation. With a simple, joyful melody, the chorus can be easily used as a song of praise in prayer groups, repeated at a faster tempo on the last repetition.

If you enjoy this song, other songs by Silvio Cuéllar can be found in the following OCP collections:

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