

saint mary's press

LIVE JESUS IN OUR HEARTS

SACRAMENTS AND GOD'S GRACE

JOANNA DAILEY AND IVY WICK

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High School Framework Course 5

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Thanks and Dedication

A very special thank you to our student contributors: Mattias and Karla from Seton Catholic Preparatory School in Chandler, AZ; Victoria and Mike from Red Bank Catholic High School in Red Bank, NJ; and Demetrios from Our Lady of the Hills College Preparatory School in Kerrville, TX.

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—Joanna Dailey

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—Ivy Wick

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UNIT 1

An Introduction to Liturgy and the Sacraments

WHY
SHOULD THE
LITURGY AND
SACRAMENTS
MATTER TO
ME?

A young man with dark hair, wearing a bright yellow t-shirt and dark shorts, is seated in a silver metal wheelchair on a sandy beach. He is looking out towards the ocean. The wheelchair has large, spoked wheels with a textured tread. In the background, the blue ocean meets a clear sky, and a rocky pier extends into the water. Other people can be seen in the distance on the beach.

LOOKING AHEAD

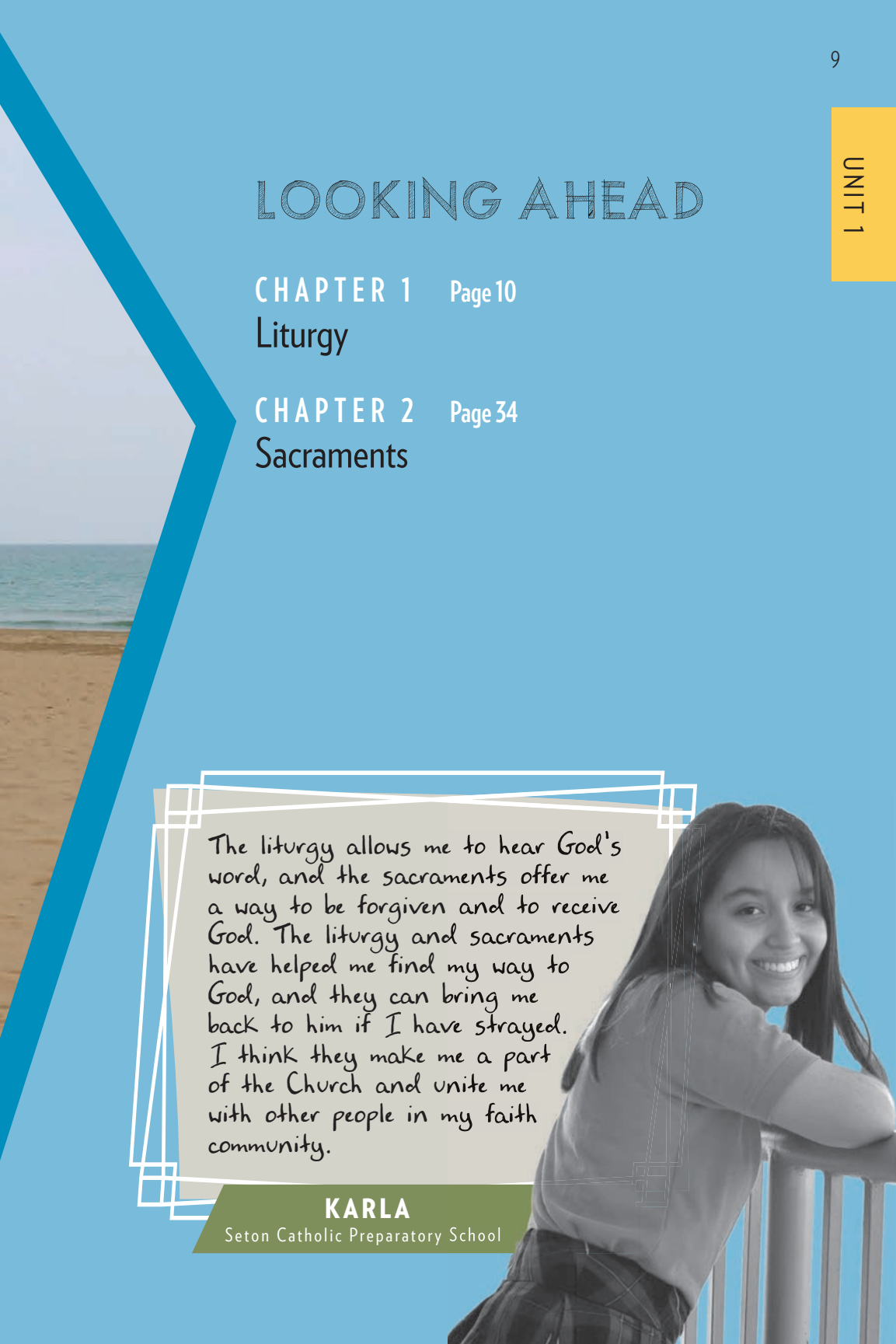
CHAPTER 1 Page 10
Liturgy

CHAPTER 2 Page 34
Sacraments

The liturgy allows me to hear God's word, and the sacraments offer me a way to be forgiven and to receive God. The liturgy and sacraments have helped me find my way to God, and they can bring me back to him if I have strayed. I think they make me a part of the Church and unite me with other people in my faith community.

KARLA

Seton Catholic Preparatory School



CHAPTER 1

Liturgy

HOW CAN THE LITURGY
BRING ME CLOSER
TO GOD?

SNAPSHOT

Article 1 Page 11
What Is the Liturgy?

Article 2 Page 17
The Holy Trinity and the Liturgy

Article 3 Page 20
The Liturgical Year

Article 4 Page 26
Liturgical Rites and Traditions

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Celebrating the Liturgy

Article 1

What Is the Liturgy?

A Roman centurion on horseback rides through a crowded pathway leading to the market. “Make way! Make way! Make way for the *leitourgia*!” he announces. He is followed by a road crew carrying picks and axes. They will remove the large rocks from the path, smooth it out, lay smooth chiseled stones, and make a real road.

This is a *leitourgia*—a liturgy. The literal meaning of *leitourgia* is “the people’s work.” The Church adopted the word *liturgy* as her own. The **liturgy** is the Church’s official, public, communal prayer. It is God’s work in which the People of God participate. And, of all the liturgies the Church celebrates, the Eucharist is the most important. When we gather to carry out Jesus’ commandment to “do this in memory of me” (Luke 22:19), we are responding to God’s invitation and his gracious love.

TAKE IT TO GOD

Lord, today I give thanks.
 I am grateful for the resources of the Earth.
 I am grateful for the gift of human life.
 I am grateful for the ability to share in the work of creation.
 Lord, today I give thanks.
 I am grateful for the opportunity to know you more intimately
 in the Mass.
 I am grateful for the diversity and unique individuality of my
 community.
 I am grateful to serve others, care for others, and share the gifts
 you have given me.
 Lord, today I give thanks.
 Amen.

liturgy ► The Church’s official, public, communal prayer. It is God’s work, in which the People of God participate. The Church’s most important liturgy is the Eucharist, or the Mass.

Not every public gathering for prayer is liturgy. A group prayer service is public and communal, but it is not liturgy because it is not official—that is, it is not governed by the Church. Private prayer is important, but, because it is not official or public, it is not liturgy. When we say “the liturgy,” we mean the liturgy as a whole—all the sacraments, including the Eucharist, as well as liturgies that are not sacraments, such as the Liturgy of the Hours and Catholic funerals. When we say “a liturgy,” we mean a particular Mass or liturgical celebration.



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An entrance procession is usually part of the Introductory Rites of the liturgy. The Introductory Rites prepare our minds and hearts to fully participate in the celebration.

The Work of God

For decades, teens have told their parents, “I’m not going to church; it’s boring and pointless.” If you find attending church boring or without purpose, you are not alone! If you enjoy going to Mass, you are truly blessed. You have the good fortune to have been graced with an appreciation for God’s great gift to the Church, a little taste of Heaven on Earth. However, many people come to truly appreciate the liturgy as adults, once they find that all the distractions of their daily life—their phones, social media, and work do not satisfy their hunger for meaning and connection with God. It’s not that modern technology and media are bad, but their flash and instant gratification can distract us from what is really important. We have to look harder today at what God is offering us in the sacred liturgy to discover its true and eternal value.

Liturgy is primarily the work of God (in Latin, *opus Dei*), in which we participate. It is the public, communal, and official worship of the Church. It is public as a sign of our faith to the local community. It is communal, which means it isn't a prayer that we do alone. It is official, which means the Church governs it. The Eucharist (or Mass) is the central liturgy of the Catholic Church and the foundation for most other liturgical celebrations. The other six sacraments of the Church—Baptism, Confirmation, Penance and Reconciliation, Anointing of the Sick, Holy Orders, and Matrimony—have their own liturgical rites.

The word *liturgy* is taken from the Greek word *leitourgia*, which means “a public work” or “service on behalf of the people.” For Christians, *liturgy* means the participation of the People of God in the work of God. So our liturgies aren't something we do, but something God does and we participate in. If you are thinking, “God isn't saying the prayers, singing the songs, and receiving the Body and Blood of Christ. . . that's me!”, you are right. But those words and actions are the physical expression of the spiritual work that God is doing in the liturgy to bring us to eternal salvation.

That is why participation in the liturgy is just as important as having faith in Jesus, avoiding sin, and living a moral life. In the liturgy, we learn about the great mysteries of our faith by participating in them. We learn about the mystery of the Trinity by encountering the Trinity in the liturgy. We learn about the Incarnation of Jesus Christ by encountering him as true God and true man. We learn about the Paschal Mystery as we participate in the Passion, death, Resurrection, and Ascension of Christ through the Eucharist.



Participation in the liturgy is just as important as having faith in Jesus, avoiding sin, and living a moral life.

The liturgy is the focal point of our participation in God's work, but it is not the Church's only way of cooperating in his work in the world. Teaching and preaching the Gospel prepares good soil for the seed of faith and worship to grow in God's people. What we experience through the liturgy, we carry out into the world. Because we participate in God's work through the liturgy, we are strengthened and inspired to share our faith in our everyday lives.

Liturgy, Scripture, and Tradition

All the Church's sacraments and liturgies have Christ as their origin, yet he did not dictate all aspects of the liturgy. So where does liturgy as we know it today come from? The essential elements of the liturgy have been handed on to us through Scripture and Tradition, while other elements that we call traditions (lowercase *t*) have emerged over time. Scripture and Tradition are distinct, yet closely related. Both transmit the Word of God. Together they form a single, sacred Deposit of Faith. The Deposit of Faith, the treasure of the Church handed on from the time of the Apostles and contained in Scripture and Tradition, makes clear the truths that cannot be laid aside because they are part of God's Revelation. Truths like these: Jesus Christ is true God and true man,

CHEW ON THIS



There is a special means for passing down this fullness, a means capable of engaging the entire person, body and spirit, interior life and relationships with others. It is the sacraments, celebrated in the Church's liturgy. The sacraments communicate an incarnate memory, linked to the time and places of our lives, linked to all our senses; in them the whole person is engaged as a

member of a living subject and part of a network of communitarian relationships. (Pope Francis, "The Light of Faith," [*Lumen Fidei*," 2013], number 40)

the Pope is the successor of Saint Peter and the visible head of the Church, and the Trinity is one God in three Divine Persons. The Deposit of Faith does not change. The **Magisterium**, the living teaching office of the Church (all bishops in communion with the Pope) is responsible, under the guidance of the Holy Spirit, for interpreting the Deposit of Faith.

The traditions (with a small *t*) that have influenced, and continue to influence, the liturgy are customs, things we do because they are part of our history and culture. They can be incorporated into liturgical celebrations when they express within them the great Tradition of the Church. For example, the priest washes his hands after receiving the gifts of bread and wine at the Preparation of the Gifts. This Christian tradition calls to mind the Old Covenant practice of ritual cleansing before ascending to the altar of sacrifice (see Psalm 26:6). The tradition is preserved in the handwashing ritual in the Eucharist, accompanied by the priest's prayer for purification: "Wash me, O Lord, from my iniquity and cleanse me from my sin" (*Roman Missal*, page 530).



The washing of the hands has been preserved in the liturgy even when there is no longer a practical reason for it. Consider the words the priest speaks to understand why the washing of the hands is still symbolically important.

Magisterium ► The Church's living teaching office, which consists of all the bishops, in communion with the Pope, the Bishop of Rome. Their task is to interpret and preserve the truths revealed in both Sacred Scripture and Sacred Tradition.

Like the truths of faith, the liturgy is guided by the Magisterium. This is what makes the liturgy the official worship of the Church. Essential elements handed on through Scripture and Tradition are always retained, while aspects of our liturgical celebrations that come from traditions can be kept, modified, or eliminated under the guidance of the Magisterium. Within these guidelines, your parish may make its own decisions about such things as which hymns or songs to sing.

Handed On from Christ

The word *Tradition* is a significant word in our lives of faith and comes from the Latin word *traditio*, which means “to hand on or to give over.” Our liturgy has been handed on to us from Jesus, first when he “took bread, said the blessing, broke it, and *giving it* to his disciples said, “Take and eat; this is my body” (Matthew 26:26, italics added), and then later, when he died and “*gave up* his spirit” (Matthew 27:50, italics added) to his Father and to us. In Saint Paul’s account of Jesus’ words at the Last Supper, the earliest account of the words of institution found in Scripture, he notes: “I received from the Lord what I also *handed on* to you, that the Lord Jesus, on the night he was handed over, took bread . . .” (1 Corinthians 11:23, italics added). Our liturgy has been *handed on* to us, as it was to Saint Paul, as the richest inheritance of the Church. ✱

HMMMMMM. . .

How is participating in the liturgy taking part in God’s work?

Tradition ► The process of passing on the Gospel message. Tradition, which began with the oral communication of the Gospel by the Apostles, was written down in the Scriptures, is handed down and lived out in the life of the Church, and is interpreted by the Magisterium under the guidance of the Holy Spirit. Both Sacred Tradition and Sacred Scripture have their common source in the Revelation of Jesus Christ and must be equally honored.

Article 2

The Holy Trinity and the Liturgy

The Church's liturgy is Trinitarian. In the liturgy, the three Divine Persons of the **Trinity**—the Father, the Son, and the Holy Spirit—are at work; and through the liturgy, the mystery of the Holy Trinity, the central mystery of the Christian faith, is more deeply revealed. As a sign of this, every liturgy begins, “In the name of the Father and of the Son and of the Holy Spirit.” And every liturgy ends with the celebrant's asking for the blessing of the Holy Trinity.

Each Person of the Trinity is involved in the Church's liturgy. We acknowledge the Father as the source of all the blessings of creation, and salvation, especially the gifts of his Son, Jesus Christ, and the Holy Spirit. Jesus Christ, who became incarnate to redeem us, is central in the Church's liturgy. In every liturgy, Christ's gift of himself for the sake of our salvation is made present to us, here and now, by the power of the Holy Spirit. This is a challenging concept. How can Jesus, or any of the three Persons of the Trinity, be present to us in the here and now? How can we feel connected to Christ just by participating in the liturgy? These questions are natural and can be answered only through a deeper understanding of our faith.



What happens to the bread and wine during the Eucharist? Through the action of Transubstantiation, the ordinary bread and wine change in substance and become the real Body and Blood of Jesus Christ. Though some people suggest that the phrase *hocus pocus* may have come from a corruption of the Latin phrase “*Hoc est enim corpus meum*” (“This is my body”), Transubstantiation is not magic. It is a real and substantial change that takes place through the power of the Holy Spirit in the consecration at Mass.

Trinity ▶ Often referred to as the Blessed Trinity, the central Christian mystery and dogma that there is one God in three Persons: Father, Son, and Holy Spirit.

Let's look at this from an even larger perspective. Something that makes Christ present to us is called a sacrament; thus, we say that liturgy and Christ's work within it are sacramental. However, we can also say that the Body of Christ, the Church, is a sacrament because the Holy Spirit also works through her to make Christ present in the world and to be the instrument of grace and salvation for all. The Church is thus the sacrament of the Holy Trinity's communion with human beings. In every liturgy, especially the Seven Sacraments, the Church encounters God—the Father, Son, and Holy Spirit. Through this encounter and the outpouring of God's grace, we are justified, which means we are freed from sin, and we are sanctified, which means we are made holy and share in the divine life.

When we celebrate the liturgy, we celebrate with not only the people we can see with us but also all the angels, saints, and those who have gone before us in faith. The saving work of Christ extends our liturgy on Earth into Heaven. In the liturgy, the boundaries of time and space are broken, and we are one in Christ. In every liturgy, we participate in and also anticipate the heavenly liturgy that is our ultimate goal. In the liturgy, we remember the saints in Heaven—first of all the holy Mother of God, then the Apostles, the martyrs, and other saints—on fixed days of the Liturgical Year, not for their own accomplishments but for Christ's work of salvation in them. Their trials and final victory encourage us as we journey to the Father in Christ. Thus, the Church on Earth is united with the liturgy of Heaven.



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Christ is present in many ways in the liturgy, but in a special way in the Sacrament of the Eucharist. We receive Christ's Body and Blood during Communion.

How, then, is Christ present in the liturgy? He is present in the priest, who acts in the person of Christ. He is present in the assembly because we are the Body of Christ. He is present in the Word of God, the Scriptures. God's Word is an essential element of every liturgy and is proclaimed during the Liturgy of the Word. In the Sacrament of the Eucharist, Christ is present in a special way, in his Body and Blood, which we receive during Communion.

The Holy Spirit is active in the liturgy, preparing us to encounter Christ. The Holy Spirit reveals Christ's presence in the assembly, in Scripture, and in the sacramental actions of liturgical celebrations. By Christ's transforming power, the Holy Spirit makes the saving work of Christ present and active, here and now, for us. When we leave the liturgy, we carry the message of God's love to all we meet, through the work of the Holy Spirit.

It is important to understand what it means to say that "the saving power of Christ is present and active, here and now." In the liturgy and the sacraments, we do not merely remember and celebrate the past because the liturgy and the sacraments are how the saving power of the Risen Christ is made available to us today. Christ is alive and is not limited by time and space. In the liturgy, his power is just as available to us as it was to the Apostles and the disciples. Of course, he is with us at all times, but in the liturgy and the sacraments, in a special way, he keeps his promise to be with us always. ✱

HMMMMM...

When does Christ feel most present to you?

Article 3

The Liturgical Year

An underground river, appropriately called the Lost River, can be found in southern Indiana. At several points in its pathway, the river simply disappears. It dips underground and gurgles beneath the surface for miles, only to arise again, sometimes in quiet pools, sometimes in plumes of water, depending on the limestone caves, caverns, and channels underground through which it travels. It has been called one of North America's natural wonders.

For many people, the **Liturgical Year** is like an underground river. The Liturgical Year gurgles beneath the surface of our days, and then, suddenly, it's Advent! or Christmas! or Lent! or Easter! The Liturgical Year rises to the surface of our consciousness, and we catch up to it, at least for a little while.



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Look at the liturgical calendar above. What liturgical season is the Church celebrating now? In what season does your birthday usually fall? the birthdays of family and friends? Why are liturgical colors important to the seasons?

Liturgical Year ► The Church's annual cycle of feasts and seasons that celebrates the events and mysteries of Christ's birth, life, death, Resurrection, and Ascension, and forms the context for the Church's worship.

But the Liturgical Year is always there and is always *now*. The Liturgical Year celebrates God's time and is therefore timeless. The Liturgical Year provides a structure in which the Universal Church throughout the world celebrates the whole mystery of Christ—from his Incarnation and birth, through his life, suffering, death, Resurrection, and Ascension, to Pentecost—and prays in anticipation of Christ's coming again at the end of time. All these saving events are made present to us now.

Let us follow this calendar—as if following a life-giving river—from season to season. How does it nourish our lives and help us to grow as members of the Body of Christ?

Advent

The Liturgical Year begins in Advent. This season begins on the fourth Sunday before Christmas. Advent is the time of preparation before Christmas and lasts four weeks (the fourth week is typically not a full week). Its liturgical color is purple, to signify waiting. Advent is a time of hope, of waiting, and of preparing. What are we preparing for?



In our culture, preparation in this context often has one dimension: we are preparing for Christmas Day. But as Saint Bernard of Clairvaux (a twelfth-century monk, writer, and teacher) explained, our waiting and preparing have three dimensions: (1) waiting to celebrate the Word Made Flesh at Christmas, (2) waiting to celebrate the birth of the Word of God in our hearts at Christmas, and (3) waiting for the final coming of Christ in glory at the end of time. Our waiting is active. We are preparing to be visited by our Savior. We are waiting and preparing for our Redeemer. We are making room in our hearts and our lives for the One who was sent away because there was no room for him in the inn. And we are waiting for Christ's second coming, his final advent, when all things will be fulfilled in him (see Ephesians 1:7–10).

Christmas

Laney looked around at the chaotic family room. The Christmas tree glittered in the corner, and under it lay mounds of torn wrapping paper and ribbon—the evidence of the successful endeavors of her younger brothers and sisters to

open their gifts in the shortest amount of time possible. Of course, she and her parents had also joined in the fun. Laney smiled a little sadly. It had been a good Christmas, but now it was all over.

But what Laney didn't realize was that the Christmas season begins on December 25 and lasts until the Solemnity of the Baptism of the Lord (the third Sunday after Christmas Day). Its liturgical color is white or gold, signifying joy. During this time, the Church reflects on the wonder and meaning of the Incarnation. The Word of God Made Flesh certainly takes more than one day to celebrate!

One Solemnity of particular note during this season is the Feast of the Epiphany. Originally celebrated on what is now the twelfth day of Christmas (January 6), the Epiphany celebrates the Revelation of the Savior to the Gentiles (the people of the non-Jewish world). In many parts of the world, Epiphany is the day for parties and gift-giving. The Solemnity of the Epiphany is celebrated either on January 6 or, according to the decision of the episcopal conference, on the Sunday between January 2 and January 8.



Ordinary Time

Ordinary Time is not called ordinary because the Church considers it “nothing special.” It is called ordinary because its days are numbered with ordinal numbers (that is, the First Sunday in Ordinary Time, Second Sunday in Ordinary Time, and so forth).

Two blocks of Ordinary Time occur in the liturgical calendar: The first one is between the Christmas season and Lent, and the second one, which is longer, is between Pentecost and Advent. The liturgical color of Ordinary Time is green, symbolizing hope.

In Ordinary Time, the Church reflects on the life of Jesus Christ—his mission, his miracles, and his teachings. We have the opportunity, day by day and week by week, to know Christ better, to internalize his teachings and values as we encounter him in Word and sacrament.



Lent

Before Christ came into the world, we were like sheep without a shepherd. But Jesus came, redeemed us through his suffering and death, and led us back to the Father. During Lent we recall Christ's Passion—his suffering and death on the cross. Lent, the most solemn and reflective time of the year, begins on Ash Wednesday. Its liturgical color is purple, symbolizing penance. The Church encourages us to perform three Christian practices in a more focused way during Lent: prayer, fasting, and almsgiving. The whole Church, as the Body of Christ, commits to these works together, supporting one another in our efforts to remember Saint Paul's question: "Do you not know . . . that you are not your own? For you have been purchased at a price" (1 Corinthians 6:19–20). During Lent, we recall that Christ redeemed us through his death, and we prepare to celebrate his Resurrection on the most glorious day of the year, the Solemnity of Solemnities: Easter.



Easter Triduum

The week preceding Easter begins on Palm (Passion) Sunday and is called *Holy Week*. During this week, we remember in the most intense way possible the sufferings and death of Christ.

The last days of the week, called the Triduum (meaning "Three Days"), are the most solemn of the entire year. A liturgical "day" always begins at sundown (or Evening Prayer) on the night before. Our liturgical celebration of Sunday really begins at Evening Prayer on Saturday evening. This follows the Jewish custom and is part of our Jewish inheritance. In the same way, the Triduum begins on Thursday evening and ends on Sunday evening.

On Holy Thursday, we celebrate the Mass of the Lord's Supper in the evening, and we commemorate Jesus' gift of himself in the Eucharist. A foot-washing ceremony reminds us that as followers of Jesus, we are to serve one another (see John 13:14–15). On this day, we also recall the institution of the priesthood.



CATHOLICS MAKING A DIFFERENCE

We know much about the early liturgy of the Church through the writings of Egeria, who lived in the fourth century. She was either a nun or laywoman who made a long pilgrimage from her home in Spain or France to the Holy Land. Egeria writes of the liturgical celebrations on Sundays and holy days, like Epiphany and the Feast of the Presentation (February 2). We can recognize our modern traditions in her descriptions. For example, she describes the Palm Sunday procession with the bishop and all the community from the Mount of Olives to Jerusalem like this: “And all the children of the neighborhood, even those who are too young to walk, are carried by their parents on their shoulders, all of them bearing branches, some of palms and some of olives, and thus the bishop is escorted in the same manner as the Lord was of old” (“Egeria’s Description of the Liturgical Year in Jerusalem: Translation”).

We owe this liturgical pilgrim a debt of gratitude for using her excellent skills of observation and expression to bring our ancient roots alive for us today.

On Good Friday, we remember Jesus’ Passion and death. We venerate the cross in some way. We receive Holy Communion, reserved from the Mass of the Lord’s Supper, but there is no Mass today. Every Eucharist is a sacrifice because it makes the sacrifice of the cross present. The only sacrifice we offer on Good Friday is the spiritual offering of Jesus’ sacrifice on Calvary.

On Holy Saturday, we eagerly prepare for the Easter Vigil, which begins at night. This is the greatest night, the most beautiful night, of the year. “The Church, keeping watch, awaits the Resurrection of Christ and celebrates it in the Sacraments” (Pope Paul VI, *Universal Norms on the Liturgical Year and the General Roman Calendar*, number 21). We celebrate with fire, candles, water, the singing of the Exsultet, readings, and the welcoming of the elect (those preparing to become Catholic) into the Church as they celebrate the Sacraments of Christian Initiation (Baptism, Confirmation, and the Eucharist).

Easter Season

On *Easter Sunday*, we continue our celebration of Christ's Resurrection in all its splendor, with the fullest joy. Easter Sunday begins an entire week of celebration, for each day of Easter week, like Easter Sunday itself, is celebrated as a Solemnity of the Lord. Easter Sunday also marks the beginning of the Easter season, a fifty-day period that ends on Pentecost. The season's liturgical color

is white or gold. During this season, the liturgical readings focus on the Risen Jesus and the growth of the Church in the Acts of the Apostles. In the Northern Hemisphere, the season of Easter coincides with spring. (The word *Easter* is a form of the name of the goddess Eostra, the Greek goddess of spring.) The liturgy and the world itself speak of new life, and the evidence is all around us. Death has been overcome by life, the life of the Risen Christ. His Resurrection is the pledge that our personal lives and the lives of our loved ones will never end. Because of Christ's Resurrection, we live with the hope that one day we will be united with God in Heaven forever.

At Pentecost, the coming of the Holy Spirit seals the work of Jesus Christ in our lives and reminds us of all that Jesus has taught us. We join the Apostles, the disciples, and the Mother of the Lord in the Upper Room, and together we celebrate the gift of the Holy Spirit. With the disciples of Jesus, we are sent into the crowds to proclaim God's salvation in Jesus Christ and to help carry out his mission of love for all humankind. ✱



HMMMMM...

Which season of the liturgical calendar is most significant to you?

Article 4

Liturgical Rites and Traditions

Art was so excited to be on his spring break trip to Romania. His history and theology teachers had planned the trip together and had a ton of interesting excursions planned. Art knew that not everyone would be jumping at a trip to Romania, but he loved history and architecture and traveling to new places. On their third day there, the group visited a small church in the early morning. Bells clanged as the group entered. Art moved to sit down, but most of the assembly was standing in prayer, and some people were even lighting candles at the front. In the dim light, a deacon carrying a smoking censer walked around the entire space, incensing the icons on the walls. Art looked for the altar, but instead all he could see was a wall of icons. Suddenly, the chandelier above the group burst into light. The middle doors opened, and the deacon emerged. He turned and faced the open doors, through which the priest could be seen, facing the altar. The deacon sang out, “Bless, Master!”



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Although the Eastern Catholic Church follows its own traditions, liturgical language, and customs, it is still, with the Roman Catholic Church, united under the Bishop of Rome, the Pope.

The priest sang in reply, “Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.” The choir and people sang “Amen” in response.

Art was a little confused. His teachers had told the group that this was a Catholic Church! And it is. It is one of the twenty-three **Eastern Catholic Churches**, which, after the schism of 1054, either chose to remain united with the Catholic Church or later reunited with it. These Churches maintain unity in Apostolic Tradition and apostolic succession. To this day, Eastern Catholic Churches follow their own ancient liturgical tradition. All these Churches, with the Latin Church, make up twenty-four Churches united under the Bishop of Rome, the Pope. These Eastern Churches celebrate the liturgy according to one of these various liturgical rites: the Antiochene Rite, the Chaldean Rite, the Byzantine Rite, the Alexandrian (Coptic or Ethiopian) Rite, or the Armenian Rite.

Also found within the Catholic Church are other Latin Rites (besides the Roman Rite), which are celebrated in various places, according to ancient customs. Of course, the Roman Rite is celebrated by most of the Roman (Latin) Church. These other Latin Rites celebrated alongside the Roman Rite are the Ambrosian Rite (in and around Milan, Italy); the Mozarabic Rite (in the Cathedral of the Archdiocese of Toledo, Spain, and six surrounding parishes); the Bragan Rite (in the Archdiocese of Braga, Portugal); and three rites associated with religious orders: the Dominican, the Carmelite, and the Carthusian Rites.

All these diverse rites, in both the East and the West, are legitimate expressions of the liturgy of the Universal Catholic Church. They all make present the saving power of God and the saving mysteries of Christ. Because they make present and express the same mystery of Christ, they show us that the Catholic Church is truly catholic (universal). Therefore, even in diversity, the Church remains one body. This is because we follow the teachings of Christ as we have received them from the Apostles and their successors, the bishops. Our unity, amid the diversity of rites, is assured by Apostolic Succession. ✱

HMMMMM...

How comfortable would you be in a church with a different liturgical tradition? Why would you feel this way?

Eastern Catholic Churches ► The twenty-one Churches of the East, with their own liturgical and administrative traditions, which reflect the culture of Eastern Europe and the Middle East. Eastern Catholics are in union with the Universal Catholic Church and her head, the Bishop of Rome.

Article 5

Celebrating the Liturgy

The first World Youth Day was instituted on December 20, 1985, at the request of Pope Saint John Paul II (1920–2005). Since then, convocations of youth have been held in Rome and also in several cities and countries around the world—cities like Buenos Aires, Argentina; Denver, Colorado; Manila, Philippines; and Paris, France. Pope Benedict XVI hosted World Youth Day in 2005 in Cologne, Germany. And in 2008, over three hundred thousand young people traveled to Sydney, Australia, for the worldwide meeting. For the meeting in Madrid, Spain, in 2011, the Spanish capital hosted 1.5 million young people!



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These young people are taking part in one of many celebrations and liturgies that happen during World Youth Day each year. World Youth Day was established by Pope Saint John Paul II, and the activities actually take place over several days!

Unquestionably, a liturgy with the Pope and 1.5 million young people would probably be the most exciting and wonderful liturgy imaginable. Yet, in essence, this liturgy is no different than the liturgy available to you every Sunday morning (or Saturday night).

How can this be? How can a liturgy celebrated by the Pope and attended by so many people be the same as one that is celebrated in our parish churches every day? It is the same because Jesus Christ is the same, yesterday, today, and forever. It is Jesus Christ whom we encounter in every liturgy; no matter if there is music or not; if there are crowds of people or just a few; or if it is celebrated in a great cathedral, a stadium, or a small chapel. Jesus Christ died and rose for us, and it is always him we meet in the liturgy.

That being said, the Church, through its documents and directives, encourages all her members to help make the liturgy as beautiful and as meaningful as possible. We cannot be satisfied with the minimum needed for a celebration. We must make every effort to make the liturgy the best it can be.

But what if you are not on the parish liturgical committee or in the choir? How can you contribute to the celebration of the liturgy? Let us speak particularly of the Eucharist for the moment, as that is the sacrament we celebrate most frequently and the one that unites us in a special way with Christ and with others. Consider these ways to contribute:

1. Make every effort to be present and accounted for, mentally and spiritually as well as physically. Prepare in advance by examining your conscience in light of the Word of God. Once Mass begins, pay attention to what is going on.
2. Pray to the Holy Spirit. We have learned that the role of the Holy Spirit is to help us fully participate in the liturgy. Ask him to help you focus and give thanks for Jesus Christ and all the good things in your life.



One way to contribute to the celebration of the liturgy is by praying. Regardless of the distractions you may face, you can always ask the Holy Spirit to help you center yourself in prayer to focus on the Mass.

MAKE IT SO

The best way to pray with the Church's seasons is to participate in Mass. You may also try some of the following seasonal prayers and practices.

Advent: Help your family set up an Advent wreath at home and light one more candle each week.

Christmas: Each day after Christmas, choose a Christmas card your family has received and pray for its sender.

Ordinary Time: Choose a Scripture reading from the next Sunday's liturgy to pray with and to focus on as you prepare for Sunday Mass.

Lent: Give up something for Lent, or choose one way to *give* during Lent. Each week do something positive, individually or with others, to help those in need.

Easter: Go to the Easter Vigil! Each day of the Easter season (until Pentecost), find one way to bring joy to a person in your life.

Pentecost and Ordinary Time: Make plans to share the gifts the Holy Spirit has given you, especially during the summer.

3. Listen to the prayers. In some cases, they have survived thousands of years. Put yourself in the prayers. Find their value.
4. Listen to the readings. Try (with the help of the Holy Spirit) to allow the words to touch your mind and heart.
5. Pray during the General Intercessions. Pray for the Church, the world, and those who suffer. Pray for your family and friends. Pray for yourself, particularly if you are going through a challenging time.
6. Sing. Music opens up our hearts and our spirits. It opens us up to God. As Saint Augustine (354–430) said, “He who sings prays twice.” There is no need for embarrassment or pride. We do not sing at the Eucharist to show off our voices, but rather to give glory to God with whatever voice he gave us!
7. Say the responses and think about the meaning of the words you say.



Concentrating on Christ's presence in the Eucharist can strengthen you to live your faith in an active way.

8. Use your body. When you make the Sign of the Cross, make it thoughtfully. When you kneel, hold yourself up straight. When you stand or walk, stand up straight. Our bodies help us to pray when we truly participate in the action asked of us.
9. When you receive Communion, concentrate on the reality of Christ's presence in the Eucharistic species and the gift of grace you are receiving, which gives you strength to lead a moral life. Pray that you may have the grace to give of yourself for others as Jesus did.
10. When you are dismissed from Mass, resolve to go forth to live in a way that is pleasing to God. Strive to do what is good and avoid what is evil. This includes carrying out works of mercy, loving actions that help others with their physical and spiritual needs.

The liturgy is a two-way street: God communicates with us, and we communicate with him. Communication is difficult if one of us (and guess which one that might be) is missing in action! ✱

HMMMMM...

Which of the suggested ways to more fully participate in the liturgy is the most challenging for you? Which one would you be most apt to try?



1. What is the original meaning of the word *liturgy*?
2. What does the Church mean by the word *liturgy*?
3. What is the Magisterium of the Church?
4. What is Tradition?
5. What does it mean when we say that the Church's liturgy is Trinitarian?
6. How are we in union with the Trinity?
7. What is the Liturgical Year?
8. How does the Holy Spirit help us to celebrate the liturgy?
9. Explain why every liturgy is a participation in, and anticipation of, the heavenly liturgy.
10. What are Eastern Catholic Churches?
11. What are two of the ways listed in this chapter to contribute to the liturgy?



ART STUDY

Fresco of Last Supper of Christ, by Leopold Kupelweiser

1. What strikes you most about this artwork? Why?
2. In what way does the painting depict Christ as both human and divine?
3. What elements of the liturgy today do you see in the painting?



Live, Jesus, in our hearts . . . forever!

—Saint John Baptist de La Salle



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