

LITURGICAL PASTORAL MINISTRY



Sessions 1, 2 & 3





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GENERAL OBJECTIVE

The Liturgical Pastoral Ministry of the Diocese of Charleston, South Carolina, aims to help those involved in the ministries of readers, extraordinary ministers of Communion, servers, hospitality, and music to discover the importance of liturgy in the life of the Church as both summit and source. It seeks to help them understand that participation must be constant, fruitful, and active; identify the variety and significance of the elements, signs, and symbols present in the liturgy in order to fully live it; recognize the centrality of the Paschal Mystery in the liturgy and its celebration throughout the liturgical year; and identify the current scope and challenges of Liturgical Pastoral Care, encouraging the formation of ministers.



FIRST SESSION

WHAT IS THE MASS?

The Holy Mass consists of three things:

1. Sacrifice:

The Mass is, above all, a Sacrifice—the sacrifice of the Body and Blood of Jesus Christ, offered to God the Father on the altar of the Cross for the redemption (forgiveness) of all sins of all mankind (Espín).

2. Memorial:

At the Last Supper, Jesus said, “Do this in memory of me.” It is natural for the human heart to desire to preserve the memory of those whom we have loved. Our Lord Jesus has also left us a memorial of Himself, as only God could: His living presence, which comes to us daily in the Holy Mass (Espín).

3. Banquet:

The Mass is not only a Sacrifice and a Memorial, but it is also considered a Sacred Banquet. It is Jesus Himself who nourishes us with His own Body and Blood, as we are told in the Gospel of John 6:35 and 6:51: “I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty... I am the living bread that came down from heaven. Whoever eats this bread will live forever; and the bread that I will give is my flesh, for the life of the world...”



Psalm 40:6-8

Mt 12:1-8

Lk 22:19

PURPOSE OF THE MASS

The purposes of the Holy Mass are four:

1. *To worship God:*

In the Mass, we can worship God in an absolute, worthy, and infinite way, because it is there that His divine presence is found.

2. *To ask for forgiveness for our faults:*

Asking God for forgiveness in the Mass is for all the faults committed through thought, word, deeds, and omission, with the desire to reconcile with our brothers and with God.

3. *To ask for the graces we need:*

It is in the Mass where Jesus Himself offers Himself so that we may obtain the eternal merit of His sacrifice and receive the graces for eternal life.

Our prayer, united with that of the Lord Jesus in the Mass, acquires a special dignity and virtue.

4. *To give thanks to God for all His blessings:*

This is the main purpose of the Mass: to give thanks to God for everything we have received from His infinite mercy; for offering His own life for us; and above all, because He remains with us and allows us to receive Him Himself in Communion.

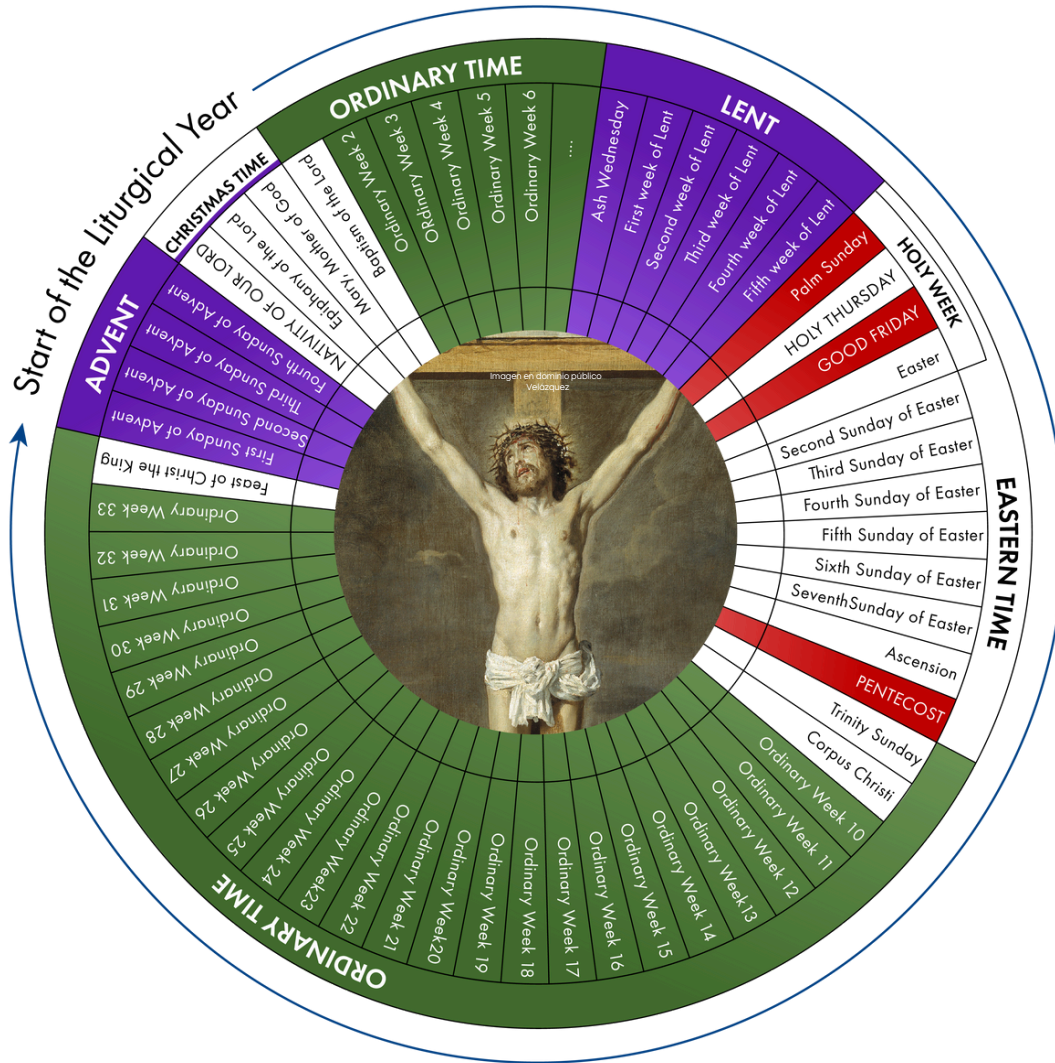
cf. CIC 1363 †

THE LITURGICAL YEAR

Just as in our lives we have different celebrations such as birthdays, baptisms, anniversaries, etc., in the Church—the great family to which all Catholics belong—we also have feasts that we celebrate together, and above all, united with Jesus.

The liturgy includes the acts of worship with which Catholics honor Christ, who continues to be with us in the Church. These celebrations take place throughout the year, and through them, we remember the birth, life, death, resurrection, and ascension of Christ; this is called the **Liturgical Year**.

The Liturgical Year begins with the season of Advent and ends on the Saturday following the Solemnity of Our Lord Jesus Christ, King of the Universe (Feast of Christ the King), and is divided into five liturgical seasons, which cover all 365 days of the year (HMIG).



EASTER VIGIL AND EASTER

COLOR	TIME	MEANING	COLOR	TIME	MEANING
PURPLE	Advent	Waiting/Advent (formerly the coming)	RED	Palm Sunday	King (Royalty)
	Lent	Waiting/Advent (formerly the coming)		Good Friday	Passion / Death of Christ – Blood-Cross
	Funeral Rites (Exequies)	Pray for them / souls in Purgatory		Pentecost	Fire of the Holy Spirit:
Christmas	Joy Nativity (Birth)	Feast of Martyrs		Blood: Died for their faith in Christ	
WHITE (GOLD)	Holy Thursday	Foot Washing / Institution of the Eucharist - Priesthood	GREEN	Ordinary Time (2 periods)	Hope of heaven / no special time
	Easter Sunday	Passage from Death to Life, Triumph, Joy	PINK	3rd Sunday of Advent	<i>Gaudete = "Rejoice" It's about to come</i>
	Corpus Christi	Special Adoration		4th Sunday of Advent	<i>Laetare = "Rejoice" Almost redeemed</i>
	Mary, Angels, Saints	Purity and Innocence		Lent	Waiting/Advent (formerly the coming)

The Liturgical Calendar of the Church is divided into: Advent, Christmas, Ordinary Time, Lent, and Easter Time. The colors used by the priest on the chasuble are determined by the liturgical cycle or by the feast being celebrated on that day:

- **The color white** is used during Easter, Christmas, and reminds us of purity, joy, and celebration.
- **The color red** for Palm Sunday, Good Friday, Easter Time, the Feast of the Holy Cross, and also for the feast of a martyr. It symbolizes love and witness.
- **The color green** is used during Ordinary Time and speaks of hope and life.
- **The color purple** is used for both Lent and Advent, as well as for All Souls' Day, representing penance and fasting (De la Torre).
- **The color pink** highlights the joy of the nearness of the Savior on the Third Sunday of Advent and marks a pause in the penitential rigor on the Fourth Sunday of Lent. It is a symbol of joy, but a fleeting joy.
- **The color blue** indicates Marian feasts, particularly the Immaculate Conception. (catholic.net)

ADVENT:

Advent is the four weeks leading up to the Birth of Jesus. The first Sunday of Advent corresponds with the last Sunday of November or the first Sunday of December. During Advent, we prepare to celebrate Christmas, as it is a time of preparation and hope: "Come, Lord, and do not delay."

In Advent, we should examine our conscience carefully and improve our inner purity to receive God. It is a time to reflect on what distances us from the Lord and remove everything that separates us from Him. In this way, when Christmas Day arrives, our soul will be ready to welcome Jesus. The liturgical color of Advent is purple (HMIG).



Lk 1:26-38
22 Pt 3:13-14
1 Thes 5:23
Rom 13:13-14



CHRISTMAS



Christmas! Christmas! A proclamation of joy! Oh, radiant night that resounds with the song of the Angels and shines with the miraculous Star! The divine Child has been born; the Second Person of the Holy Trinity, God the Son, unites His divine nature with human nature and brings peace to people of goodwill.

May our hearts be filled with devotion and joy. He will come to the altar, in an invisible yet absolutely real way, the same Jesus who lay in the manger at Bethlehem. Let us adore Him; and to receive Him, let us bring Him a heart full of love. (De la Torre)

Lk 2:1-21
Mt 1:18-25



Epiphany of Our Lord (January 6)

In the heavens of our souls, a mysterious Star also frequently appears: it is the intimate and clear inspiration of God, calling us to acts of generosity, detachment, or inviting us to a deeper life of intimacy with Him. If we were to follow this Star with the same faith, generosity, and readiness as the Magi, it would lead us to the Lord, helping us find the One we seek.

The Magi continued seeking the Child even when the Star was hidden from their sight; we, too, must persevere in practicing good works, even in the darkest interior trials. This is the test of the spirit, which can only be overcome through an intense exercise of pure and naked faith.

"God wills it," we must remind ourselves in those moments. "God is calling me, and that is enough for me." "I know whom I have trusted, and I am certain" (2 Tm 1:12). I know very well whose hands I have placed myself in, and no matter what may happen, I will never doubt His goodness. (De la Torre)



Mt 2:1-12
Mt 6:1-34
Is 60:1-6

ORDINARY TIME

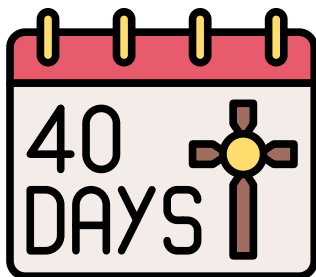
The term "Ordinary Time" can easily lead one to think that "ordinary" means something unimportant, but this is clearly not the case. Ordinary is distinct from extraordinary. In our context, Ordinary Time differs from the liturgical seasons of greater solemnity. However, this does not imply that Ordinary Time is any less significant.

On the contrary, we cannot constantly live in extraordinary situations or activities. Similarly, it is profoundly human for the liturgy to alternate between solemn seasons and ordinary or common periods. The liturgy reflects the rhythm of life; it is a celebration (De la Torre). Ordinary Time is a period of growth and maturation.



✝ **Mt 5:38-48**
Mt 6:1-34
Lk 1:57-66, 80

LENT



Lent is a period of forty days that prepares us for Easter. The Church invites us to exercise ourselves in order to have a heart like that of Jesus. We do this through much prayer, striving to change the things we know are wrong, and helping others. It ends with Holy Week. (Diocese of Ambato)

Mt 14:22-25, Lk 22:1-71, Jn 18:1-40, Jn 19:1-42, CCC 540, 598, 1332-1438, 1521, 1992



EASTER VIGIL AND EASTER

We celebrate that through His Resurrection, Jesus conquered Death and Sin; He reconciled us with God and gave us Eternal Life.

Easter Season: These are the fifty days from Easter to Pentecost, during which the Church celebrates the triumph of Christ, with His Ascension and the sending of the Holy Spirit, as if it were one great Sunday. (Diocese of Ambato)



✝ **Mt 28:1-19, Mk 16:18, Lk 24:1-49, Jn 20:1-29,**
CCC 1169, 1334, 1339, 1340, 1363

We celebrate the love of God, who never abandons us, and who gives us the Holy Spirit, marking the beginning of the life of the Church.

Acts 2:1-41 †

Jesus sent us His Holy Spirit so that we may proclaim to all that He calls us and desires to be close to us. (Diocese of Ambato)

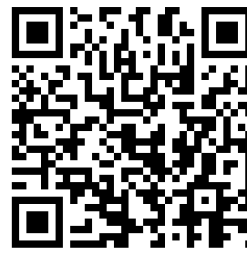


Where in the Catechism of the Catholic Church does it explain the liturgical year?



Scan the QR code to access the Catechism of the Catholic Church.

Scan the QR codes to access the exercises.



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SECOND SESSION

MOMENTS OF THE EUCHARISTIC CELEBRATION

These are introductory rites to the celebration and prepare us to listen to the Word and celebrate the Eucharist.

1. INITIAL RITES

This initial rite includes:

1. *Entrance Procession:*
We arrive at the church and prepare to celebrate the greatest mystery of our faith. We accompany the entrance procession by singing with joy (The Celebration of the Eucharist).
2. *Greeting of the Presiding Priest:*
After kissing the altar and making the sign of the cross, the priest greets the assembly (The Celebration of the Eucharist).
3. *Penitential Act:*
We humbly ask God for forgiveness for all our sins. Lord, have mercy.
4. *Glory:*
In the Gloria, we recognize the holiness of God and, at the same time, our need for Him.
5. *Collect Prayer:*
This is the moment of prayer by the priest, representing the entire assembly, where he offers all the intentions of the community to God the Father.



Scan the QR codes to access the exercises for the Initial Rites and practice with your partner on the left.

2. LITURGY OF THE WORD

- In this part of the Mass, we listen to the proclamation of the Word of God. Christ Himself is the one who performs it, as He is the incarnate Word of God, the only Word that resounds in both the Old and New Testaments.
- A selection of texts from Sacred Scripture is read, from both the Old and New Testaments.
- It is not a mere evocation of words spoken in the past; it is a memory that updates what is remembered, making it effective, at the moment of its proclamation, for those to whom it is addressed (The Mass, Step by Step).

The Liturgy of the Word consists of:

a) Readings:

Varied readings from Sacred Scripture are done during specific periods of the year, so that the people come to know the most significant parts of the Old and New Testaments. In them, God speaks to His people, revealing the mystery of redemption and salvation, and Christ Himself, through His Word, becomes present in the midst of the faithful (The Mass, Step by Step).

b) Interlectional Songs:

- *The Responsorial Psalm: It is a response to the Word of God, related to the first reading. It is a biblical text through which God speaks to His people (The Mass, Step by Step).*
- *Alleluia: In Hebrew, it means "praise the Lord." It is always sung, except during Lent (The Mass, Step by Step).*
- *Sequences: Outside of the days of Easter Time, it is optional and is sung before the Alleluia (USCCB).*

c) Gospel:

The proclamation of the Gospel is the climax of the Liturgy of the Word (USCCB).

d) Homily:

The homily is a preaching by the priest or deacon (it should not be given by a layperson), who comments on the Word of God within the liturgy, primarily based on the readings that have been heard.

- It should always be delivered on Sundays and feast days.
- It is not a discourse on the personal ideas of the preacher but a continuation of the biblical reading.

- Therefore, the one who preaches must be both a listener and a humble servant of the Word of God.
- The homily helps the faithful grasp the message that the readings convey today and now, assisting them in their needs and encouraging them to respond to its demands.
- The language should be clear, simple, adapted to the listeners, and rooted in their lives (The Mass, Step by Step).

e) Profession of Faith - The Creed:

It is recited by the community. It is also called a symbol, which means "a sign by which one is recognized." The Christian is recognized by the profession of faith. It was introduced into the liturgy in the mid-6th century in the Byzantine East. In Rome, it was included in the 11th century. It is recited standing, because it signifies firmness in faith and a desire to put into practice, through actions, that faith which is proclaimed (The Mass, Step by Step).

f) The Universal Prayer:

The Universal Prayer, also known as the prayer of the faithful, common prayer, or Universal Prayer. It consists of an introduction and petitions of a universal and local nature:

- For the needs of the Universal Church.
- For the needs of society, rulers of nations, individuals, and the salvation of the world.
- For those who suffer any need.
- For the local community.

The petitions can be read by one or several people and must be prepared and written. They can be adapted to various celebrations: a wedding, a funeral, etc.

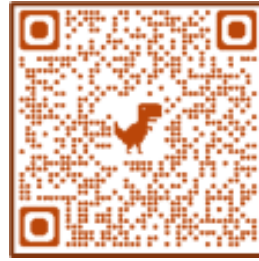


In which chapter of the Catechism of the Catholic Church is the Rite of the Liturgy of the Word discussed?



Scan the QR code to access the Catechism of the Catholic Church

**Scan the QR codes to access the exercises on
the Liturgy of the Word**



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THIRD SESSION

MOMENTS OF THE EUCHARISTIC CELEBRATION

(Continues)

LITURGY OF THE EUCHARIST

This is the most important part of the Mass. The Liturgy of the Word and the Eucharistic Liturgy are not two distinct acts of worship, but two celebratory moments of a single mystery.

- The Church has structured the celebration of the Eucharistic Liturgy based on the actions corresponding to the words and gestures of the Lord at the Last Supper.
- At the Last Supper, Christ instituted the paschal feast, through which the Sacrifice of the Cross becomes continuously present when the priest, representing Christ, performs the action that the Lord himself did and ordered his disciples to do in his memory (The Mass, step by step).

1) PRESENTATION OF OFFERINGS (PREPARATION OF THE ALTAR)

1. Presentation of the Gifts:

At this moment, the altar server brings the chalice, corporal, and purificator to the altar, according to the custom of the parish. The other altar server may extend the corporal, place the missal, and handle the microphone.

2. Presentation of the Bread and Wine:

If there is a procession, the designated altar servers will stand on either side of the priest to take the offerings (the paten with the host and the cruets with the wine and water) from his hands, and then place them on the altar.

Clarification: If there is no procession of offerings, the altar servers directly bring the host, wine, and water from the credence table to the altar. The priest receives them and places them on the corporal.

Finally, he places the wine and water into the chalice. The altar server holds the cruets while the priest pours them.

3. **Ritual Washing/ Lavabo**

After placing the wine and water into the chalice, an altar server brings the lavabo to the priest and pours water over his hands. Another altar server will offer the lavabo towel (a small towel). When finished, they return the lavabo to the credence table, and the cruets to their place, which is the credence table (Espín). In the early centuries of the Church, the faithful would bring the offerings from their homes, which were presented to the priest by a deacon.

The Rite of the Offerings has four meanings:

- **Baptismal:** because only the baptized, in communion with the Church, can make offerings.
- **Eucharistic:** because the gifts are presented to be consecrated into the Body and Blood of Christ.
- **Anthropological:** that offering of the most representative fruits of human labor signifies the offering of each faithful person—their life, their work, their hopes.
- **Social:** they are not just individual offerings, but those of the entire Church (The Mass, step by step).

2) PREPARATION OF THE ALTAR:

- First, the altar or table of the Lord is prepared by placing the Corporal, the Chalice, and the Missal on the altar.
- Then the faithful present the bread and wine, which will become the Body and Blood of Christ. These are received by the deacon or priest.
- Other offerings can also be brought, for charitable purposes or to support the worship. These are placed outside the Lord's table (The Mass, step by step).

3) THE GREAT EUCHARISTIC PRAYER

Preface (Proclamation):

The Eucharistic Prayer begins with the Preface, which is a hymn of thanksgiving to God for all His benefits (The Mass, step by step).

4) THE COMMUNION:

It begins with the invitation to pray the Our Father. During the Our Father, all the concelebrating priests extend their hands, just like the principal celebrant (The Mass, step by step).

- Rite of Peace: This is when the faithful express mutual charity. The priest wishes true peace to everyone, inviting the assembly to share that same sentiment (The Mass, step by step).
- Breaking of the Bread: The priest takes the consecrated bread, breaks it over the paten, and drops a piece into the chalice, saying silently, "The Body and Blood of Our Lord Jesus Christ, united in this chalice, be for us food for eternal life" (The Mass, step by step).
- Lamb of God: The priest kneels, takes the consecrated bread, holds it over the paten, and shows it to the people saying, "This is the Lamb of God who takes away the sin of the world. Blessed are those invited to the supper of the Lord" (The Mass, step by step).

The priest communicates and then those faithful who know they are properly disposed will do so. They have examined themselves and recognized that they are in the grace of God (i.e., they have no unconfessed mortal sin) (The Mass, step by step).

This part concludes with the Prayer after Communion.

5) FINAL RITES (CONCLUSION):

- It has two parts: The greeting and the final blessing.
 - The Lord be with you - And with your spirit. The help of God is requested for all who have participated in the Eucharist, so that God may help them in their daily life.
 - The blessing of Almighty God, Father, Son, and Holy Spirit, descend upon you - Amen. The Amen of the people expresses trust in God's mercy.
- There are two farewells:
 - **The farewell of the faithful** with a simple phrase: Go in peace.
 - **The farewell of the altar**, symbol of Christ. The principal celebrant venerates it with a kiss, just as at the beginning. It is an expression of love and veneration from the entire Church to Christ.
- The phrase **Go in peace** indicates that it is a mission (The Mass, step by step).

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