



Going to the Summit

Nourishing a Vibrant Catholic Life

How well, or to what extent, do your catechumens/candidates participate in the Eucharistic Liturgy at the beginning of their journey? Are you able to see/hear a difference in their participation as they journey through the Catechumenate? Are they participating fully at the Easter Vigil and beyond the Easter Vigil? What is their quality of spoken response, of sung response, of posture, of gesture?

Since they attend only the Liturgy of the Word, do they exhibit a growing confidence in singing the Opening Hymn, the Penitential Act (if sung), the Gloria, the Responsorial Psalm, the Gospel Acclamation?

Constitution on the Sacred Liturgy, Dec. 3, 1963

10. Nevertheless **the liturgy is the summit** toward which the activity of the Church is directed; at the same time it is the font from which all her power flows. For the aim and object of apostolic works is that all who are made sons of God by faith and baptism should come together to praise God in the midst of His Church, to take part in the sacrifice, and to eat the Lord's supper.

The liturgy in its turn moves the faithful, filled with "the paschal sacraments," to be "one in holiness" [26]; it prays that "they may hold fast in their lives to what they have grasped by their faith" [27]; the renewal in the Eucharist of the covenant between the Lord and man draws the faithful into the compelling love of Christ and sets them on fire. From the liturgy, therefore, and especially from the Eucharist, as from a font, grace is poured forth upon us; and the sanctification of men in Christ and the glorification of God, to which all other activities of the Church are directed as toward their end, is achieved in the most efficacious possible way.

11. But in order that the liturgy may be able to produce its full effects, it is necessary that the faithful come to it with proper dispositions, that their minds should be attuned to their voices, and that they should cooperate with divine grace lest they receive it in vain [28] . Pastors of souls must therefore realize that, when the liturgy is celebrated, something more is required than the mere observation of the laws governing valid and licit celebration; it is their duty also to ensure that the faithful take part fully aware of what they are doing, actively engaged in the rite, and enriched by its effects.

Question: What do we do during our Catechumenal sessions to help the Catechumens and Candidates be the best worshippers they can be?

Question: Are you a good model of a worshipper at liturgy?

Question: Do you ever engage anyone from the Music Ministry in your parish as co-team members?

In their absence, what can you do?

14. 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. Such participation by the Christian people as "a chosen race, a royal priesthood, a holy nation, a redeemed people (1 Pet. 2:9; cf. 2:4-5), is their right and duty by reason of their baptism.

In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit; and therefore pastors of souls must zealously strive to achieve it, by means of the necessary instruction, in all their pastoral work.

29. Servers, lectors, commentators, and members of the choir also exercise a genuine liturgical function. They ought, therefore, to discharge their office with the sincere piety and decorum demanded by so exalted a ministry and rightly expected of them by God's people.

Consequently they must all be deeply imbued with the spirit of the liturgy, each in his own measure, and they must be trained to perform their functions in a correct and orderly manner.

30. To promote active participation, the people should be encouraged to take part by means of acclamations, responses, psalmody, antiphons, and songs, as well as by actions, gestures, and bodily attitudes. And at the proper times all should observe a reverent silence.

48. The Church, therefore, earnestly desires that Christ's faithful, when present at this mystery of faith, should not be there as strangers or silent spectators; on the contrary, through a good understanding of the rites and prayers they should take part in the sacred action conscious of what they are doing, with devotion and full collaboration. They should be instructed by God's word and be nourished at the table of the Lord's body; they should give thanks to God; by offering the Immaculate Victim, not only through the hands of the priest, but also with him, they should learn also to offer themselves; through Christ the Mediator [38], they should be drawn day by day into ever more perfect union with God and with each other, so that finally God may be all in all.

Music During Catechetical Sessions

Different Types of Prayer: Evening Prayer
most likely since many meet in the evening

The Mass

Sing to the Lord: Music in Divine Worship says: 9.

Charity, justice, and evangelization are thus the normal consequences of liturgical celebration. Particularly inspired by sung participation, the body of the Word Incarnate goes forth to spread the Gospel with full force and compassion. In this way, the Church leads men and women “to the faith, freedom and peace of Christ by the example of its life and teaching, by the sacraments and the other means of grace. Its aim is to open up for all men [sic] a free and sure path to full participation in the mystery of Christ.