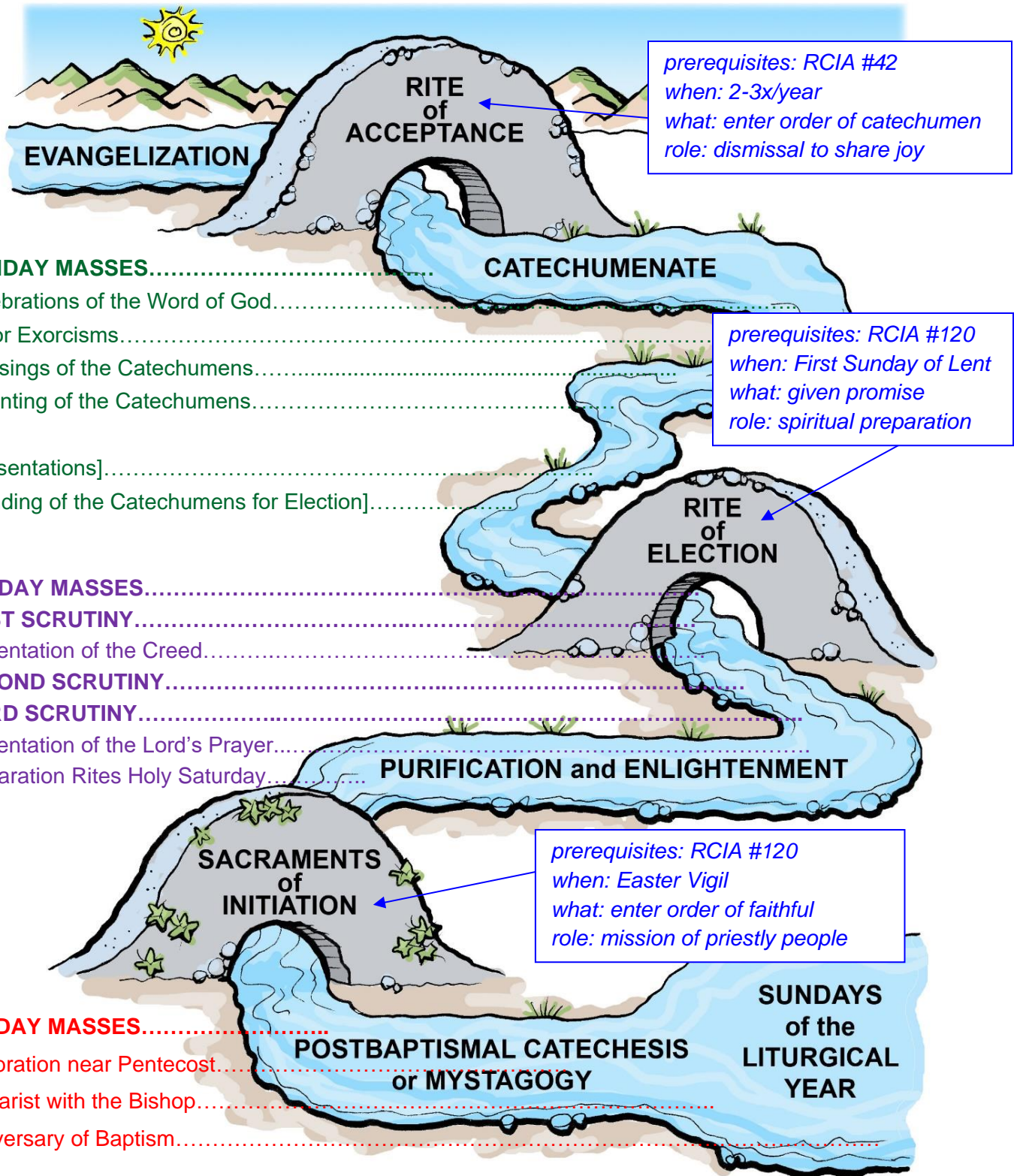


# TWELVE KEY PRINCIPLES AND FOUR LITURGICAL ARTS OF AMAZING LITURGY



1. Liturgy never has “a theme.” The theme of every liturgy is the paschal mystery.
2. Liturgy, like a sentence, has a grammar. It has a beginning, a middle, and an end.
3. Liturgy is sequential and not episodic.
4. Liturgy is always public and communal. It is never private.
5. The assembly is always the primary actor. Its members are never spectators.
6. Liturgy is hierarchical. It is never clerical.
7. Liturgy is canonical. It may be spontaneous, but it is never improvised.
8. Liturgy is built around silence. Never speak when silence says more.
9. All speech in liturgy is ritual speech.
10. Liturgy is musical.
11. Liturgy is composed of symbols and symbolic acts.
12. Liturgy is art.

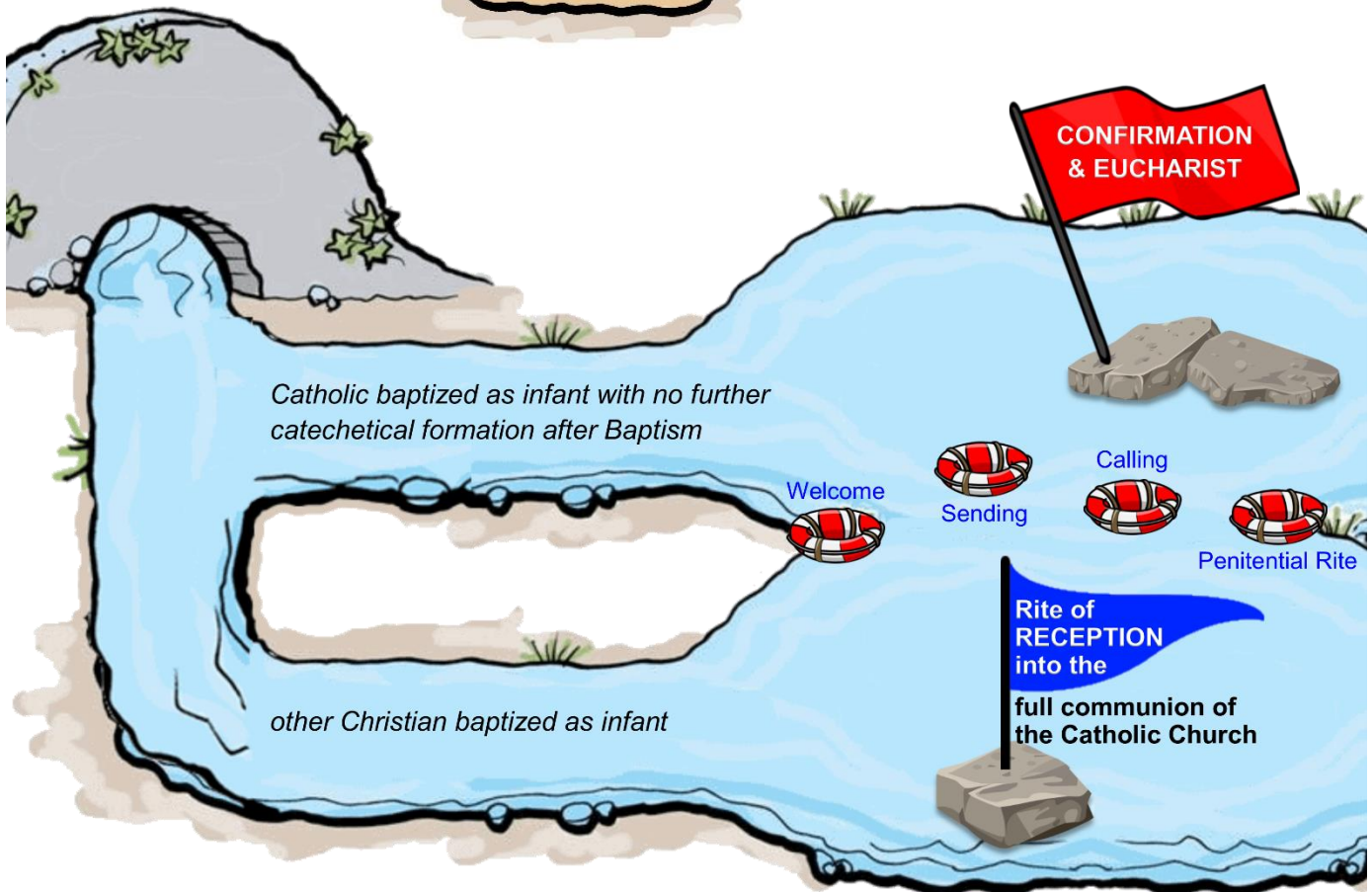
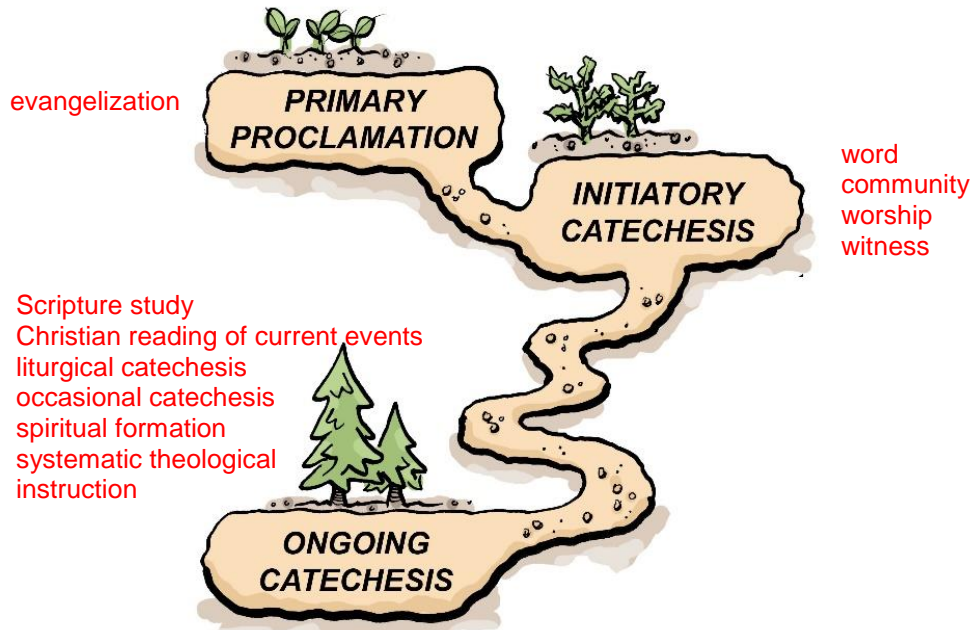
Word	Music	Movement	Environment
<ul style="list-style-type: none"><li>• Homilists, lectors, anyone who speaks during the liturgy, even bulletins, Web sites, and sign boards communicate something about how we understand our faith.</li><li>• see principles: #2, #6, #7, #8, #9</li></ul>	<ul style="list-style-type: none"><li>• Making music and singing together in prayer is an act of solidarity with one another, an act of submission to the song, an act of praise to God, an act of passion that goes beyond critical thought.</li><li>• see principles: #4, #8, #10</li></ul>	<ul style="list-style-type: none"><li>• Standing, sitting, making the Sign of the Cross, walking, carrying, etc., communicate what we understand of Incarnation, of the dignity of the human person, of our connectedness to the members of the body.</li><li>• see principles: #4, #5, #11, #12</li></ul>	<ul style="list-style-type: none"><li>• As embodied persons, we look to how our bodies connect and interact with our surroundings. Incarnation is also about God entering into the human environment.</li><li>• see principles: #1, #3, #11, #12</li></ul>



# THE CATECHETICAL PATH AND RITES FOR THE BAPTIZED



*Three levels of catechesis (General Directory for Catechesis, chapter 2)*





## Event

*an encounter with God*

## Conversion

*how it challenges, confronts, affirms; why it matters; how will I live differently now?*

## Recollection

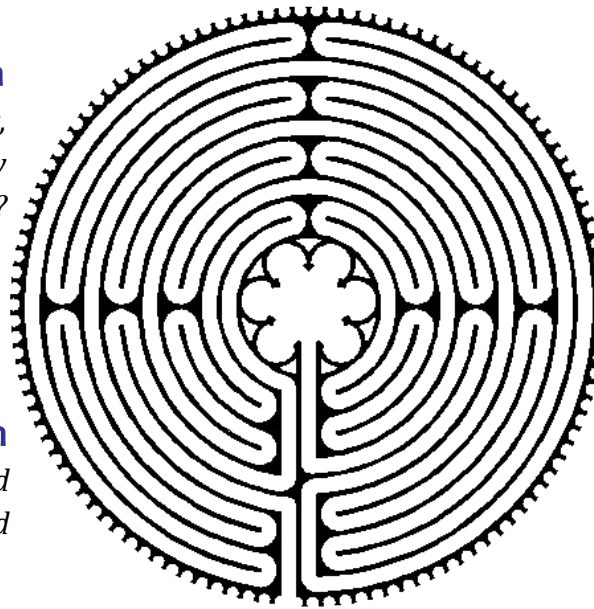
*of the event's symbols, actions, texts; taking time to remember*

## Connection

*to my life, to my situation and relationships, to the world*

## Reflection

*sharing what was most memorable, engaging, discomfoting*



## Catechesis

*what Scripture and Tradition teach us;  
what we can learn from the symbol, action, text*

### Mystagogy is:

*Ambrose of Milan's Method of Mystagogical Preaching*, Craig Alan Satterlee, Liturgical Press, 2002

- scripturally based
- takes place within a liturgical setting
- addressed exclusively to the Christian community
- goal is formation of Christians rather than providing religious information to Christians

*Sacramentum Caritatis*, #64 (Pope Benedict XVI)

- corresponds interior disposition with our words and gestures
- enables us to live what we celebrate
- an encounter with Christ that
  - interprets rites in light of events of our salvation
  - presents the meaning of the signs in the rites
  - brings out significance of the rites for Christian life

### Some mystagogical questions:

- What was your most memorable moment?
- What was your favorite part?
- What did you see/hear/do/feel?
- What did it mean to you?
- What does it remind you of from the Bible or from our Christian traditions?
- What does it tell you about God?
- What does it say about Christ?
- How did the rite communicate that?
- If that symbol could speak, what would it say to us about our faith?
- How does this change you?