



**LITURGY:**  
THE PRIVILEGED PLACE OF  
**CATECHESIS**

*They recognized him in the breaking of bread*

## 2007 National Meeting of Diocesan Liturgical Commissions

**Hartford**

### TABLE RESPONSES

WEDNESDAY, October 10

Following *Dirty Feet* presentation by Rev. Paul Turner

#### 1. BAPTISMAL FONT

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- Is it because we can no longer be moved by our sacred spaces that we want to move everything?
- The shopping malls are the new basilicas.
- Prodigal son "come to his senses and remembers who he is" - tripping over X2 - can't ignore
- Even in the midst of mistakes, action still catechize - cold water reaction perceived as holy
- "Good" Font serves as catechesis toward new catechumens to come, but also affirms the baptized.
- Shake up habitual behaviors?
- Water is point!
- Buildings with fonts - but don't celebrate Baptism - only reminder of Baptism & funerals
- Minimizing symbol catechizes potential devaluation of Baptism - front door placement emphasizes membership
- Availability to gather at baptisms, funerals, marriages
- Share and placement is learning curve for parish
- Should not compete with altar
- Have a privileged place in church
- People need to process to font when baptisms take place
- Parish catechumenate will shape placements, shape and place, size of font.
- Its placement, presence in the space
- Stop making them portable
- Large font: importance sign power, strength, relationship with other sacraments
- Visible font: integral to faith community, not a passive activity, common bond
- Depth of font: Dying and rising, fullness of rite, deep water is dangerous
- Shape of font: 8-sided font connotes eternity, emphasizes public nature - permanence
- Placement: convenient for celebration of other rituals,



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**Table Responses**

- Font as entrance to church and community
- Font as central in the assembly
- Font as symbol of identity
- Symbolic entry
- Sound and sight
- Procession
- When the font is at the entrance it fosters the connection to baptism.
- When it is in front it keeps it even before us.
- The more prominent the font, the more it catechizes.
- Substance
- Tomb
- Axis
- Entrance
- Natural
- Large fonts are powerful
- Sense of death and resurrection
- Invite everyone into font on Easter
- Permanence of sacrament
- Connection to altar
- Visibility, respect for active participation
- Community hospitality for family
- Surrounding by people
- Cultural sensitivity
- Placement does catechize and memories are connected to it.
- The type (permanent or temporary) catechizes the importance
- Hard to find fonts in some churches
- People don't want baptisms at mass
- Sprinkling the body at entrance (location)
- During mass has emotional connection and ownership to assembly
- Often there are too many baptisms scheduled
- Has a lot to do with who people see themselves
- On wheels or bowl doesn't have a permanent place
- Is it in a central location
- Foundational to who we are and in the life of all the people
- Size says a lot of who God and we are - not a stingy God
- Theology of gathering through the font/Baptism
- Shape says a lot/ Has to be integrated into overall catechesis
- Size of worship space makes difference for placement
- Ritual action impinges on location
- Shouldn't be expedient - drawback of choosing an "upfront" location
- Need space around font for ritual action



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- Shape & size of font needs to fit size & share of church
- Font as door to church
- Permanency is an important teaching
- Size is critical
- Entry into the church
- Gate to all sacraments- Sound of living water - comes alive
- Invitation to enter/sign of cross
- Touch/living water
- Location of font can demand its use - in entry
- Bringing out salad bowl diminishes centrality of Baptism - theology of convenience
- Location speaks to sacred space of entry/nave rather than just sanctuary
- Connection to Word/ambo; location at entrance sets foundation for ecclesiology
- Says how important baptism is in this community
- Whose use is it for - babies or adults too?
- Convenience?
- One moment or lifetime reality?

**2A. SILENCE - IMPORTANCE OF SACRED SCRIPTURE**

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- Reflection is taught
- Haste - silence - we need time for reflection after readings
- The silence is counter cultural
- Catechesis is essential for people
- Consistency between celebrants is needed-essential
- People need peace and quiet and the silence provides
- Enhances the sacredness of the Scriptures
- Care needed as it feeds catechumens (source of spiritual nourishment)
- God speaks to us in the silence
- Pace of modern life works against taking the appropriate time to-to "appropriate" the message
- Tension and discomfort of assembly with silence
- Period of silence before reading, especially first reading, is difficult and very important.
- Giving time to silence promotes giving space to the Word in our lives
- Who is listening?
- How are we forming
- Catechesis needs time and silence
- Silence show importance
- Lack of silence shows God's word is seen/treated as just one more word among a constant flow of words, ("information age" overload)

**2B. COMMUNION SONG - THEOLOGY OF EUCHARIST**

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**Table Responses**

- A wait between priests communion and start of communion procession suggests a separation so that we have two communions
- Rubrics “enfleshed” catechize
- Reverence and mystery called for - made possible
- Our being receptive, not just our actions, are called for in worship
- Priest and ministers are part of assembly
- “The Church is in awe at the mystery of God” - Christmas morning prayer
- Standing together encourages singing
- Kneeling encourages adoration
- Posture and singing together is a sign of unity and oneness of assembly
- Importance of community as the Body of Christ
- Danger of setting up an extra layer of hierarchy by how the Eucharist is administered to Extraordinary Ministers
- Music accompanying entire rite emphasizes ALL as the Body of Christ
- Posture during Communion teaches unity of belief
- unity
- in communio
- music texts vital to this understanding
- overall
- posture
- choreography
- clerical
- surrender of personal
- “Father’s own chalice”
- Do all our actions express unity?
- How to choreograph communion rite so music is sustained through entire procession and musicians receive as part of the assembly
- Song choice is important in communicating theology.
- Actions during rite communicate level of importance of action whether added to the ritual or officical “rubric”
- Silence teaches us about the need to reflect after readings
- Silence should last more that a minute
- Musicians need to receive communion after the community. The music during the whole rite created a sense of unity.
- Use a refrain that can be easily sung in the communion recession
- High point of communal celebration
- Unity of entire body receiving Holy Communion - priest to last communicant
- Not a private moment - importance of period of silence after distribution
- Communion Song - joy of heart- not individual private type text
- not waiting inline to get your Jesus



### 3. PEOPLE - RITE OF RECEPTION

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- We need to broaden our understanding of when full reception can take place.
- No issue is also catechized/uncatechized among Baptized.
- Ongoing
- No, not in norms
- At times due to pastoral exceptions
- Examine our motivations-do we receive people already baptized - more for us on them
- Challenge to catechize RCIA catechists about this
- No, as a general principle
- Depends on the community formation
- Parents previously baptized and children to be baptized
- Break away from school year model
- "No greater burden"
- When they are ready!
- Importance of discernment
- No, before Lent, if possible
- Confusion when both groups together
- Preferences-people want to stay together-candidates and catechumens
- Separation seems like second class for candidates
- Our Paschal Celebration
- Newark does not combine rites
- Combined rites seem to push maintaining the bond of the "RCIA Community"
- When we catechize for other sacraments we do not expect all to celebrate at the same liturgy (ex. Marriage)
- Reclaiming specialness
- Probably not - but it depends
- They get those in the Easter Vigil
- When is "Reception Sunday"?
- No
- No, dissatisfaction over the true acceptance of those already Baptized verses the Catechemens
- Respect need of the individual
- Journey
- Role of formation
- Yes, it is convenient
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### 4. TEXT - Liturgists as a "prophetic voice"

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- Be aware of fate of prophets
- Be credible in catechesis



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**Table Responses**

- Proclamation
- How can we help people incorporate these texts into the faithful life
- Assist the priest in the catechesis on the new translation
- Use "common sense" in translations
- Pray the text
- Embrace vision of Constitution of Sacred Liturgy in translating texts
- Only if allowed to give input to the bishop who asks for it
- Be good students so we have good input
- Recommend that he try reading it to see if it works
- Keep talking, persevere
- Yes, but it's hard to be a prophet
- It's a done deal
- Overwhelming to bishops
- Priests/bishops want to be loved and they give into the peoples demands
- Does it make any difference
- Be brave

## 5. STRATEGIES

### A: LOCAL

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- Provide clear catechetical materials... e.g. bulletin inserts
- Communion - facilitate start of music by having musicians receive last - also use songs with simple, singable texts and melodies
- Make sure that full reception, if on day other than vigil, fits with the readings for the day
- Mystagogy for everyone
- Develop a common vision - live out of it together
- Evaluate ministries in light of vision
- Catechesis carefully constructed on realism
- Regular conversations among them of what the intent of the liturgical celebration is and can be
- Focus on Paschal Mystery and lectionary
- "This is the time" to do this - not let the opportunity go by without energizing the catechesis of the assembly
- In preaching use the building, rubrics, etc. to catechize
- Catechize RCIA catechists
- Bulletin inserts about space particulate to parish - explaining meaning
- Immerse entire parish in RCIA model of catechesis
- Opportunity to invite groups to read and reflect on pertinent documents together



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- Making liturgy the center/core of parish life and formation, to establish periodic meetings of those involved in liturgy and catechesis to plan for liturgy and parish religious formation in the parish
- Need to be catechized themselves
- Familiarity with symbols present
- Dialogues with one another
- Talk to each other to try to be on the same page
- Dialogue
- Use art and environment to foster the significance of the element that these call for
- Organization and predictable (in ritual \_\_\_\_\_)
- Training and education and rehearsal of liturgical ministers
- Choose variety of Eucharistic prayers and proclaim them will help catechists present and unpack the primary symbols
- begin to move from function to form
- symbolic vs. didactic catechesis - cultural?
- consistency in doing rites
- Develop material that comes out of the communities lived experience (tied to mystogogy)
- Do the liturgy with great intention and awareness of how liturgy catechizes
- Carefully choose text
- Accountability to pastor (presider) regarding catechesis, music, etc... so all can work together
- Greater allowance for time for liturgy: when constricted by mass time it become routine and something you need to get through
- All must be on same page - musicians, priests, catechists: so liturgical seasons make sense and reinforce text, doctrine, etc.
- Intergenerational
- Family
- Connection with home
- Lectionary based
- Empower them to teach
- Encourage and foster collaboration
- Trust people's experience to name the needs and practices
- Preaching - employ liturgical texts and rituals more frequently
- Information sessions for various training sessions for liturgical ministers/opportunities for catechesis on the liturgy
- Care for placement of font and attentiveness to rituals done there
- Small units of catechesis on liturgy - provided consistently and regularly

**B: DIOCESAN**

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- Provide catechetical materials
  - Provide homiletic helps
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- Communicate regularly with each other
- More dialogue/respect each other
- Focus on collaboration as a necessary aspect of all these ministers
- Teach how to "reflect" not always \_\_\_\_\_by people how to \_\_\_\_\_do this
- Diocesan office bring together pastors, liturgists, musicians, ministers, and educators to discuss catechesis
- Bring together these same people on the parish level
- Develop stronger dialogue with ecumenical office within the diocese re: RCIA and Reception Rite
- Facilitation of dialogue
- Tell the same story
- How to design a church
- Dialogue
- Have people from other offices listed above on the Liturgical Commission to get that aspect in their minds
- Employ full time people for the jobs
- Expand offices and dialogue between offices
- Provide basic workshop assistance to parishes
- Be clear in following documents of Church -not just the extremes and/or personal preferences
- Catechize about singing at the Mass
- Offer workshops/catechesis on Rite of Dedication for parishes building or renovating a church
- Help priests do the ordinary rites artfully
- Diocesan (Liturgy/Catechetical) Offices collaborate to develop a better mystogogy for all, not just RCIA
- Total catechesis
- Collaboration between worship office, commissions, and the offices of faith formation
- Awareness of the catechetical dimension for everything the worship office and commissions do
- Get people together in the same room to talk with each other
- Have music assist one another
- More collaboration between Diocesan offices
- Regular pastoral offices meetings
- Office of Worship cooperate with Evangelization offices
- Regional meeting of FDLC jointly held with regional meeting of Directors of Evangelization
- Teach
- Workshops
- Methodology of Teaching
- Inclusion in all formation sessions for all ministers - elements of liturgical catechesis
- Provide basic formation on the who, what and why of "liturgy" ( includes people, rubrics, furniture, architecture)



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C. FDLC

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- Strategies around Rite Full Communion - implementation. *Mystery of Faith* resources type for Rite of Full Communion
- Discussion on Role of Bishop-RCIA Rite and Role of Bishop
- Strategies around explanations on Text Change
- Bulletin inserts are a great service
- Study Days on specific issues about Liturgical life
- Paul Turner's talk needs to be taped for use on Diocesan and parish level
- Put more materials on the internet
- Not enough time to discuss
- Resources - defining terms
- More events like this to bring catechists and liturgists together, promoting dialogue
- Dialogue
- Continue marketing efforts for FDLC Resources
- Publish Paul's presentation
- Basic Publications for all Liturgical Ministers
- Dos and Don'ts for various ministries
- Help diocesan offices to provide resources to those who prepare liturgy
- We feel this paper has too many questions and not enough time to write, think, and talk together first. We were rushed and had to first process the death of our dear friend Lucien Deiss.
- Keep dialogue going
- Find key people and make each region accountable to carry out catechesis of liturgists
- Continued development of material to help diocesan director of liturgy, formation, catechumen and parish ministers to both catechize those they serve and for personal development as well

**Q & A with Rev. Paul Turner**

contemplation is becoming counter-cultural

Texts of songs -mesh with songs, yet not overly thematic  
Gather

What shall we say to our ecumenical partners about new texts, acclamations/?  
1960's broad consultations, not now  
2009 responses will not be the same; but will be more consistent among Catholics in various language groups

What is biggest challenge? Liturgy celebrated with intention; effect on spirituality

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Reception Sunday? "When they are ready" not Easter Season Sunday

Bishop - reception of all [cf. NS 35]

Neophyte Mass

Rite of Election, Baptism of all, Eucharist next best thing

Water flowing (Didache) amount of water method of immersions

Catechized v. uncatechized candidates

everyone need catechesis

parallel rites designed for those who require little catechesis (rite of welcome)

when, circumstances, appropriate catechesis

Liturgical catechesis = baptismal.catechechumenal process

whole lot of life bringing to the liturgy

respect adult formation techniques

don't talk at people



## THURSDAY, October 11

### Following presentation by Dr. Carole Eipers

1. Five stages in the process of developing disciples. The relationship between liturgists and catechists - list five key phrases from your discussion.

2. Actions speak (to the community) louder than words
3. No limbo
4. Overture & reprise - pre-catechesis Rite - post catechesis
5. Often relationship between liturgy & catechesis is a turf experience
6. Principles are solid
7. Good liturgy is good liturgy
8. Liturgy catechizes whether you want it to or not. Catechesis allows you to go back and reflect on what you have done and what's been done to you
9. Learning happens over a period of time. We learn and relearn
10. This process is about formation in Christ
11. Catechesis helps us experience the ritual completely
12. Not enough time
13. Preparation and follow through assist us in liturgy more
14. Liturgy without a foundation can seem empty and lose some of the beauty and subtlety
15. Comments of a new bishop after liturgy with catechists led to greater collaboration
16. Often the Church focuses on overture, but needs to spend some more time on the reprise
17. Catechists are in touch with where people are and know their stories; liturgy brings what the Church asks of the people
18. There are other dances than liturgists & catechists - musicians
19. Formal catechesis or informal catechesis
20. Working together to experience the "memory" ritual language
21. Permanent Catechesis - must be on same page
22. Difference between program orientation and process orientation
23. These stages are cyclic - inviting renewal and ongoing conversion
24. A key word is process for both lead back to each other in an ongoing, never ending story
25. The whole is bigger than either role, but together they start and maintain the music for the dance
26. We went directly to the strategies
27. It's not your job, it's our ministry
28. Catechists don't realize how interrelated liturgy & catechesis are
29. Liturgy & catechesis help each other in unexpected ways, at unexpected times - e.g. funerals, weddings, by greeters, family members, etc.



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30. Why isn't the music director considered a catechist?
31. The five stages can be utilized by both liturgists and catechists
32. Life long catechesis is difficult to grasp but needs to be reaffirmed
33. Team approach is needed. Often there are mixed messages
34. Liturgists and catechists often work autonomously
35. There is a disconnect between Catholic schools and parish life -Schools become mini parishes
36. Priest often doesn't communicate with these two groups as he is the liturgist
37. Balance
38. Dialogue - present knowledge
39. Responsibility overlap yet separate
40. She said it all
41. Ongoing faith formation
42. Both need
43. Jesus played with the children
44. Experience of liturgy draws people to formation - are "evangelization" moments
45. Weddings/funerals done well - catechize
46. Learn from catechists how to inform/instruct
47. Missing out by not emphasizing mystagogical periods
48. Tension between talking about Christ, and the lived experience
49. Mystagogia - connecting to parish, recognizing stages of life, cards/letters/

**2. Using the Rite of Baptism for Children to prepare parents who are presenting their children for baptism - list five key phrases from your table's discussion.**

50. Baptizing during parish Mass is the best catechesis.
51. No sacramental rite is private. They all belong to the community
52. From the rite we glean catechesis
53. Deepen the sense of mystery
54. Good to use for "mystagogical catechesis"
55. Would like to see it done with weddings
56. The rituals serve as foundation for the "teaching" moment
57. Experience tend to coming "to know" what "I know"
58. Parent say "yet" to
59. Sometimes we short out power of ritual
60. Begin with questions and instruction of the rite
61. Emphasis on "first teacher of the faith"
62. Need for follow-up formation of adults (parents and godparents)
63. Need to have ministers at celebration of Rite (readers, musicians, hospitality)



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**Hartford**  
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64. Using the Rite as Catechesis for parents. What do you see in the Rite of Baptism and where does this take you afterwards
65. Catechetical opportunities, having Baptism at Mass, involvement of whole community
66. Hospitality important
67. Need to forewarn the reprise
68. Follow up from the rite
69. Importance of quality celebration
70. Final blessing is for mother and father
71. Language is focused toward infant to be baptized
72. Signing Rite to connectii the family of blood with family of faith
73. Baptisms are mass
74. Using symbols and rituals of Baptism in catechetical process
75. Using the different questions a the focus of discussion to elicit deeper understanding
76. The communal (at Mass) celebration reaches out to all the parish
77. Use the symbols well, don't misuse them
78. Catechesis of the community present for baptism
79. Use language of baptismal rite (texts) and symbols) to catechize; role of community
80. Digging into the rite and its richness
81. Dealing with the faith of the parents
82. During Mass is the better option to celebrate Baptism
83. Baptism is not a nuclear family event, it's communal
84. Explore the rite
85. Welcome back
86. Healing
87. Involve the faith community
88. Provide background of rite
89. More Scripture catechesis needs to be done to help people know where it come from
90. Enable people to tell stories about the elements of the rite in their life
91. "will you accept the responsibility to raise your child in the faith" is key
92. Must be a conversation between catechist and liturgist on forming parents
93. Cultural issues must be addressed
94. Convince assemblies that infant baptism is not a private affair
95. Wanting to know
96. A confused generation
97. We need role models in parish preparation process-have couples from the parish present to help these new parents in nurturing their children
98. Strong symbols speak - as catechetical moments
99. Not only lex orandi,lex credendi but lex
100. Telling stories and linking to the story
101. Hopes for family//children/why did you have this child
102. Explanation of symbols



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- 103. Attendance at Mass, participation
- 104. Conversion experience

**3. "...Catechizing agent is the whole parish." What implications does this have for collaboration between liturgists, catechists, and others - list five key phrases.**

- 105. Catechumate is an apprenticeship into discipleship
- 106. Whole church is in mystagogical catechesis
- 107. Assembly needs to see the rites
- 108. Catechesis - school of discipleship
- 109. Not sure liturgical year guides match what we do in Baptismal Catechumenate
- 110. Some catechists and liturgists are disconnected/your pastorally sound Catechesis described by Baumbach instead catechesis is primarily scope and sequence bound
- 111. It is not just the task of the ordained to catechize
- 112. Need for formation of those preparing others for reception of the sacraments
- 113. It takes liturgists, catechists and entire assembly to prepare those preparing for sacraments
- 114. Remove "territory" understanding among staff members
- 115. Nothing take place in a vacuum
- 116. Need for common vision between diocesan offices of worship and catechesis
- 117. Need to be guided by the rites
- 118. Assembly is the first catechizing agent
- 119. Can't fit all catechesis on Sunday
- 120. Use lectionary/liturgical year to guide catechetical sessions
- 121. well planned and carried out celebrations when done at Mass, so as to draw people into refreshing their own faith
- 122. mystagogical catechesis during Easter season (in homilies)
- 123. wholistic sense - "life as the place for catechesis" by all Catholics
- 124. catechesis through witness
- 125. behavior of liturgical ministers can catechize for good or ill as does their spirituality
- 126. lost emphasis on "whole" parish
- 127. whole community catechesis is the way to go
- 128. united in same goal
- 129. experiences lead to collaboration
- 130. needs continued work
- 131. assembly does not really see itself as an Assembly"
- 132. life of parish as curriculum, linking catechesis with liturgy in whole community catechesis
- 133. catechist and liturgist talk and plan cohesively



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- 134. help catechist see link to liturgy
- 135. outing the whole together allows people to connect/understand how they "fit in"
- 136. catechesis is apprenticeship for whole way of Christian life: community is how one learns
- 137. catechized for mission NOT catechized for sacraments
- 138. The vision of the parish must be one of moving people from membership to discipleship
- 139. Both and not just liturgy or catechesis
- 140. Where do parishes provide ongoing mysto, formation
- 141. Breaking open liturgy
- 142. Living witness when you are in grocery
- 143. Selection of music that speaks to the rite, ritual
- 144. Takes witnesses - parishioner to parishioner
- 145. Presence of community, music, symbols, liturgy of the word, procession even "in the private afternoon service"
- 146. Encourage participation during Mass, not separate from worshipping community
- 147. "unpack" the celebration
- 148. mystagogia

149. **STRATEGIES**

**A. Strategies that could be employed by the pastor, liturgists, musician, and the religious educators in the parish, particularly regarding sacramental preparation.**

- 150. Encourage that all baptisms take place during parish Mass
- 151. The rite itself offers the best catechesis. We should use the ritual texts as tools for catechesis. We should also use the symbols as tools for catechesis.
- 152. Require that catechists be trained in liturgical basis
- 153. Encourage staff to sit down with rites and talk same language
- 154. Do with staff what Kerry is suggesting to do with parents
- 155. All involved should better understand sacramental ritual and it's theology before sacramental celebrations take place. Read and converse about introduction to Rites
- 156. Do a mystogological reflection by all ministers for all sacraments
- 157. Consider using sacramental preparation based on catechumenate
- 158. Bring all around the table yearly to prepare for their ministry
- 159. Bring the entire assembly into the preparation eg. Do presentations at Mass, ask for prayers
- 160. Develop or revisit the parish policies concerning sacramental preparation
- 161. Community celebrations - related to liturgical year and liturgical celebration



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162. More collaboration among the catechists and liturgists i.e. Parish DRE member of the liturgy committee
163. Ongoing formation among parish committees
164. Using the question to parents and godparents as the basis/ starting point for sacramental prep
165. Break open the introductions to the appropriate rites with parish team in the development of policy
166. Opportunities for informal social gatherings at times after sacramental celebrations
167. Not let the program become a static program
168. Sacramental prep is not part of classroom - (Day student) time, but put together day school and other into one process
169. Team work
170. Understanding the preparation of liturgy
171. gather these people occasionally to read the Rite and reflect together to focus their ministry and how it can foster understanding and formation
172. make sure that catechist is on parish liturgy committee and vice-versa
173. make sure that the musician is involved in both
174. use Duggan's? 13 liturgical competencies and build them into the formation;/curriculum process (RCL's teaching kids about liturgy)
175. make good use of media and technology
176. provide good links on parish web sites
177. consider all those gathered on Sunday as liturgical ministers and catechists and tell them that!
178. bring parents (and babies) together after Baptism to reflect on the experience
179. celebrate the Rites well!
180. catechesis before Sunday Mass
181. parents need to be involved in Sunday worship prior/ongoing catechesis
182. overly focused on intellectual content of faith for children and adults; what about experience of Jesus, community, symbols
183. pressures of time tend to force very limited catechesis
184. not just the moment of the celebration but how to live it out (not wedding prep but marriage prep)
185. using the rites to unpack faith
186. a parish mission statement that speaks to a common vision of liturgy and catechesis (including religious education and catholic schools)
187. include music in the rite of Baptism (even out of Mass) with suggestions for a common repertory of songs
188. use the RCIA model of Word Services for sacramental preparation with children and parents
189. plot out sacramental preparation and celebration



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190. evaluation - how have we been faithful to the rite
191. weekly printed resources that provide deeper catechetical reflection on rites and parts of the Eucharistic liturgy. Also done in printed workshop aides and the parish web site. All done with constant reprise.
192. Coordination between celebrating certain extra rites at Sunday Mass (eg. Rite of Welcome and other parish concerns (eg. Doing a financial report at mass)
193. All of these groups meet together to work at making the even more meaningful from their ministry/perspective
194. Get all these groups together and help all to understand that we are working toward and flowing from Easter Triduum- not to plan the Triduum but to understand Triduum's centrality
195. catechetical sessions for youth and children begin with celebration of the word celebrated the previous Sunday
196. do catechesis on Sunday - integrate catechesis with Sunday celebrations
197. communication is critical
198. building relationship between parish ministers and inter-disciplinary work is essential
199. gather these people occasionally to read the Rite and reflect together to focus their ministry and how it can foster understanding and formation
200. provide good links on parish web sites
201. consider all those gathered on Sunday as liturgical ministers and catechists and tell them that!
202. bring parents (and babies) together after Baptism to reflect on the experience
203. celebrate the Rites well!
204. catechesis before Sunday Mass
205. parents need to be involved in Sunday worship prior/ongoing catechesis
206. overly focused on intellectual content of faith for children and adults; what about experience of Jesus, community, symbols
207. pressures of time tend to force very limited catechesis
208. not just the moment of the celebration but how to live it out (not wedding prep but marriage prep)
209. using the rites to unpack faith
210. a parish mission statement that speaks to a common vision of liturgy and catechesis (including religious education and catholic schools)
211. include music in the rite of Baptism (even out of Mass) with suggestions for a common repertory of songs
212. use the RCIA model of Word Services for sacramental preparation with children and parents
213. plot out sacramental preparation and celebration
214. evaluation - how have we been faithful to the rite



**2007 National Meeting of Diocesan Liturgical Commissions**  
**Hartford**  
**Table Responses**

215. weekly printed resources that provide deeper catechetical reflection on rites and parts of the Eucharistic liturgy. Also done in printed workshop aides and the parish web site. All done with constant reprise.
216. Coordination between celebrating certain extra rites at Sunday Mass (eg. Rite of Welcome and other parish concerns (eg. Doing a financial report at mass)
217. All of these groups meet together to work at making the even more meaningful from their ministry/perspective
218. Get all these groups together and help all to understand that we are working toward and flowing from Easter Triduum- not to plan the Triduum but to understand Triduum's centrality
219. catechetical sessions for youth and children begin with celebration of the word celebrated the previous Sunday
220. do catechesis on Sunday - integrate catechesis with Sunday celebrations
221. communication is critical
222. building relationship between parish ministers and inter-disciplinary work is essential
223. ACTS
224. Friends on purpose for each Sacrament (aka sponsor)
225. Lectionary/liturgical year catechesis
226. Learn to live out personal journey through church year
227. Experience the sacrament before reception then mysto catechesis
228. Model - masses with Bishop with neophytes - annual celebrations after celebration of sacraments First Communion; Marriage, etc.
229. Include an emphasis on "public promises" of Baptism, marriage, etc.
230. Have representatives of successful living the Christian life to be witnesses during the preparation process
231. Harmonization of life and liturgical year - parish activities can enhance and express this awareness/connections
232. Music, procession, symbols in full use, tyranny of time, Liturgy of Word in celebration
233. How to "unpack" the celebration, post baptism catechesis for parents and community

**B. Strategies that could be employed by the diocesan Office of Worship, the Diocesan Liturgical Commission, the Office of Catechesis, and/or the Office of Catholic Schools in services to their Bishop, parishes, and institutions?**

- Talk to one another: we need to foster a collaborative effort between liturgists and catechists for sacramental preparation.
- Encourage broader use of FDLC materials
- Total mystogological catechesis



**2007 National Meeting of Diocesan Liturgical Commissions**  
**Hartford**  
**Table Responses**

- Collaborative practice involving all agencies
- Cultivate - common understanding of community of school of discipleship
- Work on blending Diocesan Liturgical guidelines and Diocesan catechetical guidelines
- School offices are often hardest to bring to collaboration and dialogue. Address this with charity.
- Develop materials for guidelines for sacramental preparation teams and provide training for these guidelines
- Diocese to offer opportunities for renewal of sacramental preparation teams
- Greater collaboration/sharing resources of religious Ed and Worship Offices
- Co-sponsoring of workshops among offices
- People in diocesan offices need to discuss intra-discipline
- Determine person responsible for convening this collaboration and facilitate it.
- Promote guidelines about liturgy and catechesis prepared by both disciplines
- Collaboration - close and visible
- At ongoing training for the people they serve and direct refresh their understanding of these rites.
- Coordinate the diocesan policies so they foster a common vision
- A diocesan (common) preparation process for proximate preparation for the sacraments.
- Engagement of parish priests in sacramental prep and attached celebration (in preparation for/execution of)
- Age appropriate catechesis
- Use mystagogogy as a model for
- Encourage use of theological reflection and spiritual direction
- Model Church for parishes-e.g. collaboration among departments, Cathedral liturgies
- Include spirituality in training for ministers
- Are catechists practicing Catholics? Certified?
- Encouraging greater dialogue and collaboration
- How do we address the situation of regional Catholic schools that are not connected to a parish
- Develop joint guidelines by the diocesan Office of Worship, Office of Catechesis and the Office of Catholic Schools that encourage collaboration between institutions, pastors and parents.
- Collaborate
- Acknowledge the diversity
- Help to provide short catechetical reflections for parish use
- Offices dialogue with Bishop to help Bishop appropriate a view a "catechizing agent is the whole parish"



**2007 National Meeting of Diocesan Liturgical Commissions**  
**Hartford**  
**Table Responses**

- Collaboration between Diocesan Offices to put on workshops together: models interdependency
- Four or five days away together doing lexio and dialogue would change the conversation
- Invite the whole diocesan staff including the finance people who pay the bills
- Include in guidelines prayers, rituals, catechesis
- More comprehensive catechesis within guidelines
- Encourage community to attend ALL/as many celebrations not just Sunday
- Encourage post-baptism participation
- Give workshops, resources
- We have to model the mystagogical methodology in programs/presentations we can't just talk to people adult learning methods
- Work with clergy
- Consult with parents for their needs at this time
- Input from parents, how the church can help

**C. Strategies that could be developed/offered by the Federation of Diocesan Liturgical Commissions. Include resources already produced.**

- The FDLC has just accomplished one strategy by bringing Paul Turner and Carole Eipers together at our meeting
- Review available materials from catechetical publisher and point out their liturgical usefulness
- Roman Missal Project-need to involve catechists mystagogical catechesis and the process to do that...
- Create a resource to assist people on how to do mystagogical reflection-beyond those who minister in RCIA
- Create handouts on how to prepare masses with school children and how to do celebrations of \_\_\_\_ & reconciliation services
- Sandy DeMasi resources on planning masses with children as FDLC materials
- Promote Mystery of Faith in schools
- Survey of dioceses as to what materials are available on sacramental preparation guidelines
- Bulletin inserts on Rite of Baptism-theology, God parents role, parents role, assembly role
- Survey of how parishes are adapting the Rite of Infant Baptism
- Market all FDLC materials to Religious Ed offices
- Publication of new articles in each others journals
- Make available articles on sacraments, sacraments preparation, catechesis we already have published, and share them with those who already work in catechesis
- Model the collaboration through interorganizational meetings, eg FDLC and NCCL



**2007 National Meeting of Diocesan Liturgical Commissions**  
**Hartford**  
**Table Responses**

- Include some sort of component for interrelationship between liturgists and catechists into liturgist certification
- NCCL meet at same time as FDLC on occasion
- FDLC should be present at Summit Conference in April
- develop a Power Point or bulletin inserts for those involved in preparation of parents for the Baptism of their children
- utilize lit-serve to offer series of catechetical programs, etc. (e.g. like Amazon's book reviews)
- help to establish networks in Dioceses between liturgists/catechists/priests
- supplementary materials of Roman Missal Project need to include inexpensive handouts on ministries
- FDLC Roman Missal Project materials - liturgical spirituality emphasizing the fact that we minister to each other, we are all in this together
- make FDLC website articles/resources more easily available to catechists/catechetical leaders
- put both of our presentations on the NCCL(from this meeting) website and other catechetical websites
- develop greater collaboration with NCCL
- collaborate with national catechetical groups NCCL, etc.
- prepare guide for parish mission statements that unite the mission of liturgy and catechesis
- FDLC is doing things to help with bulletin insets and Mystery of Faith
- continue to model collaboration between liturgists and catechists in publications, etc
- provide an agenda of talking points, including quotes from documents on how parish as a whole is catechizing agent for inter diocesan office meeting
- existing FDLC catalogue to be incorporated into catechetical publications catalogues
- provide parish "best practices" on incorporating "parish as catechizing agent"
- motivation is the biggest obstacle
- cross pollination of our organization
- FDLC must share the vision that we are trying to move people from membership to discipleship
- NCCL intentional collaboration to produce shore and useful resource documents
- assist in developing above for Offices of Worship
- mine the documents
- bulletin inserts
- provide materials to the leadership of dioceses/parishes on how to use adult learning methods in the liturgical formation/mystagogy for parishioners
- post baptism processes, materials



**2007 National Meeting of Diocesan Liturgical Commissions**  
**Hartford**  
**Table Responses**