

# **Liturgical Catechesis for Liturgy, in liturgy and from liturgy**

---

*Dr Joseph Rolington*

## **Introduction**

From the New Testament and the Patristic times onwards there has been relationship between Liturgy and Catechesis in the history of the Church. Liturgy has been the heartbeat of the Church and also had much influence on Catechesis. Traditions say that their relationship consisted in preparing Christians for their sacramental celebrations and the liturgical life.<sup>1</sup> That is, through Liturgy – Eucharistic celebration, sacramental celebration and the Liturgy of the Hours – Christians gathered for worship; they shared in the mysteries of Christ and thus their life in Christ was renewed and they were further sent out in mission. From the post-Conciliar time, the relationship between liturgy and catechesis continued to have the pastoral motive: to guide the faithful to participate actively in the Liturgy and to live accordingly.<sup>2</sup> That's why the

Catechism of the Catholic Church calls liturgy “the privileged place for catechizing the people of God” (1074). Catechesis, on the other side, leads Christians to a deep and full experience of the liturgy and it is a way to enlightenment and to a maturation of faith and to the incorporation into Christ and the Church. It found and still finds its fullness in the Liturgy.<sup>3</sup>

In order to understand the specific role and significance of liturgical catechesis, here, we will deal with three parts: first, the preliminary aspects of liturgical catechesis; second, the different moments of liturgical catechesis; and third, tools for liturgical catechesis method.

## **PART I**

### **THE PRELIMINARY ASPECTS OF LITURGICAL CATECHESIS**

#### **1.1 Meaning of Liturgical Catechesis**

The intrinsic connection between catechesis and liturgy will give us a simple definition that “a catechesis on liturgy” is called as Liturgical Catechesis. The General Directory for Catechesis calls liturgical Catechesis “an eminent kind of catechesis” (71). This has the purpose of pastoral ministry in the life of the church.<sup>4</sup> The liturgical and sacramental signs and symbols, gestures and postures, actions and rituals, prayers and persons, the liturgical year and the liturgical cycle, the salvific work of God and the prophetic word of God and the mysteries of Christ and the mysteries of the Church are the first and foremost sources

of liturgical catechesis. And Christ is the centre of both and the paschal mysteries are the foundation of the liturgical celebration and the catechetical information/instruction.

### **1.2 Purpose**

As St Paul's saying, "Whenever you eat this bread, then, and drink this cup, you are proclaiming the Lord's death until he comes" (1Cor 11:26) becomes the basis for the liturgical catechesis, the goal of liturgical catechesis is to send the church on mission to the world, to proclaim the gospel till the ends of the earth, to gather the people of God in Jesus Christ.<sup>5</sup> Through the Liturgical catechesis a truly catholic formation is given to the faithful to live a catholic life. Liturgical Catechesis is catechesis, which moves us to get into mystery. It makes us experience the relation with the Divine and to feel as a church that is one, holy, Catholic and apostolic.<sup>6</sup>

### **1.3 The Inter-link of the Liturgical Catechesis**

Catechesis explains our identity as a baptized community. Liturgy ritualizes, celebrates and strengthens that identity and deepens our membership in that community. As Catechesis and liturgy belong to every baptized person, they share the same goal, i.e. to participate deeply in the Paschal Mystery. Catechesis by recalling the salvation history, prepares the community to celebrate the Paschal Mystery.<sup>7</sup> Liturgy is also the most formative, educative event of the church. It is not a mere ritual, but

is a font of Christian life. It is the celebration of Paschal Mystery.<sup>8</sup>

However, Catechesis depends on liturgy, because the words proclaimed in the Eucharistic celebration help men to be transformed, to be incorporated into the Body of Christ and into the society as the disciples of Christ. Catechesis, linked with Liturgy, works in fullness in the Eucharist for the transformation of human beings. Catechesis and the liturgy are the ministries for the community and they take place within the community. Though they have the communal experience that involves faith, both act differently: when the community gathers for catechesis it becomes a catechetical community (outside the church) and when it gathers for liturgy it is called the liturgical community of the people of God (inside the church).

## **PART II**

### **DIFERRENT MOMENTS OF LITURGICAL CATECHESIS**

V. Tufano quotes Robert Duggan's saying on Liturgical catechesis: "All that we do to prepare to enter into the liturgical experience and all that we do to understand all that comes out of the Liturgy".<sup>9</sup> And he refers to Andrew Varga who speaks of liturgical catechesis as three moments:<sup>10</sup>

i. the first moment is *catechesis for Liturgy*. It provides the context for the experience of the Liturgy in different

situations, for the different people, for the different liturgical celebrations.

ii. the second moment is the *celebration of the Liturgy itself*. In this we must know that the celebration is both divine and human and both universal and particular. When either of these is excluded, the liturgy celebrated becomes handicapped.

iii. the third moment is *catechesis from liturgy*. At this level, the rituals are seen, known and finally understood through words, symbols, gestures, music, silence, objects and persons. This is the moment of insight, the moment of profound love, the moment of inexpressible awe for our daily life.

Now we are going to deal here elaborately with the role of liturgical Catechesis for Liturgy, in Liturgy and from Liturgy that does the function, as Sandra DeMasi says, of informing, forming and transforming every member's Christian faith in Christian community respectively.<sup>11</sup> In catechesis the faith is educated; in liturgy, our faith is proclaimed<sup>12</sup> and in Christian life it is (to be) lived.

## **2.1 The Informing Role of Liturgical Catechesis for Liturgy**

It is not right to think that the liturgical catechesis takes place only in the liturgical celebration inside the Church and that also only with lectionary based catechesis. Rather, this will take us to the catechism class, outside the liturgical celebration in the Church, where the

catechesis is given on Liturgy, where catechesis is given for the full, conscious, active and meaningful participation in the liturgical celebration, where catechesis is given in preparation for the reception of sacraments and where catechesis is also given for the purpose of real Christian life. General Catechetical Directory (1971) therefore says: "Catechesis should be at the service of an active, conscious and authentic participation in the liturgy of the church: not only by illustrating the significance of the rites but by educating the faithful in prayer, in thanksgiving, in penance, in trusting petition, all necessary for a true liturgical life" (n.25).

Here it means that the liturgical catechesis has the evangelizing role in making the partakers understand the meaning of the liturgical signs and symbols and liturgical actions, etc. and make them prepared to come to liturgy with the proper temperaments of heart. With regard to this, Catechism of the Catholic Church also says: "The name catechesis was given to the totality of the church's efforts to make disciples, to help men believe that Jesus is the Son of God so that believing they might have the life in His name and to educate and instruct them in this life, thus building up the body of Christ".<sup>13</sup> Thus, liturgical catechesis comprises not only instruction or information, but also invitation for conversion, submission to God's will and incorporation into Christ and his Church.

Practically speaking, because of the importance of the Mass it is essential and practical to know or explain more about the Mass. The thirst for Mass in the first centuries and the history of the Mass must be illustrated to the present community that it may pave the way for the Christian community to respond in its life accordingly. Explanation of every small aspect, from the entrance rite till the dismissal rite, of each sacramental celebration and the prayer of the Church, according to each group will educate that community in the area of worship. The presence of Christ at Mass in four ways (in the Word, in the Eucharist, in the Assembly and in the Priest)<sup>14</sup> should take precedence in the liturgical catechesis for liturgy that one can express proper reverence towards them during the celebration.

Here if we understand about the characteristics of liturgical catechesis, we can go for a better liturgical catechesis for liturgy.

### **Characteristics of Liturgical Catechesis**

General Catechetical Directory brings forth the four unique characteristics<sup>15</sup> of liturgical catechesis. They are:

- It is ecclesial;
- It is experiential;
- It is an expression of faith; and
- It is a ministry.

**Ecclesial**

Catechesis is an ecclesial action, which leads both the community and its members to the maturity of faith. In catechesis, the catechetical community shares its life, hope, joy and fear. By catechesis, the natural communities become as faith communities.

**Experiential**

Catechesis is concerned with life experience of communities. This life experience is to be analysed according to the gospel values.

**Expression of Faith**

Faith is both the source and the goal of catechesis. So, catechesis expresses our faith on Christ, for our Christian faith is centred on Christ.

**Ministry (Fourfold Acts of Catechesis)**

- To build up the community;
- To share life narratives and beliefs;
- To serve others; and
- To pray together.

In synthesis, these characters will also show us the ministry of the catechesis in forming a single person and the whole community to grow in faith and to live according to the gospel values.

**Some ways and means for improving the Liturgical Catechesis for Liturgy**

· Aim of the Liturgical catechesis to be drafted: it should help the faithful to celebrate and enter into the

paschal mysteries and to have a deeper encounter with Christ and to find meaning to their life in the liturgy.

- Taking into consideration of relationship: liturgical celebration is not a bundle of mere actions and rituals, rather of relationships between human and human, and God and human; so communitarian aspect must evolve from the liturgical catechesis for liturgy.

- Preparing the syllabus or agenda for the liturgy subjects in the catechism book (Sunday and school catechism): the age, the mentality and the need of the particular group should be kept in mind in the appropriate textbook.

- Training for the teachers: the candidates should be motivated to attend some meetings, seminars and classes on Liturgy and they should be encouraged to read many books on liturgy. A proper team of teachers should be formed. It is also important for the Catholics to learn from them on liturgical matters.

- Making use of various media: Communication media can be used for the live communication on the liturgical catechesis for liturgy: for example, parish bulletins, books, videos, leaflets, internet facilities like parish websites, facebook, twitter, WhatsApp, etc.

- Making the celebration familiar: the celebration should not look as strange and foreign to the participants; in order to avoid this situation they should be informed

and instructed about the richness of the celebration and the Christian dignity. Christian mysteries and truths must be revealed and explained.

· Creating thirst for the word of God: as there is no liturgy without the word of God, the hearts of Catholics should burn for reading the word of God at home too. The liturgical catechesis given outside the Church should have ample time for explaining about the mighty deed of God in the salvation history and in one's life. This will take the Bible reader as real partaker while he participates in the entire liturgy. Further liturgical catechesis must aim at awakening astonishment for God.

· The percentage and the voltage of liturgical catechesis: sometimes liturgy seems inferior to other types of Church's many activities in a parish, like that of Liturgy in the major seminaries at the secondary level. Instead, those teachers or formators or educators or catechists in seminaries as well as in parishes should see to that, first, liturgy has got its prominent place and second, the children, the teenagers, trainees, students and the adults have lively liturgical and catechetical experiences in the class.

· Evaluation of the liturgical catechesis: liturgical catechesis for the liturgy, in the liturgy and from the liturgy should be evaluated for the betterment of these three grounds.

## 2.2 The Formation Role of Liturgical Catechesis in Liturgy

The liturgical celebration itself consists more of teaching and catechizing. Here it is meant that catechesis is given in liturgical celebration of the Holy Eucharist itself in order to form the participants and to bring change in the individuals and communities. In other words, as General Catechetical Directory points out, it touches the life of the church and society (cf. n. 20). Thus liturgy itself, the 'summit' toward which the activity of the Church is directed and at the same time the 'font' from which all her power flows, becomes a catechesis. Here, especially liturgy of the Word plays the re-evangelizing role. God still speaks to his people and Christ is still proclaiming his Gospel (cf. SC, 33). At the same time, the whole liturgy influenced by the word of God and comprised of many rites and parts should be commented and explained in a variety of ways (cf. SC, 35). As the liturgical catechesis is further effected through the liturgical year, sacred texts, prayers, songs, signs, symbols and acts the faith of those taking part is nourished and their minds are raised to God (cf. SC, 33). The whole liturgical celebration is an important form of continuing catechesis for the participants.<sup>16</sup> And this catechesis aims to form them to be children of God and brothers and sisters to one another in Christ and to initiate them into the mystery of Christ by proceeding from the visible to the invisible, from the sign to the thing signified, from the 'sacraments' to the 'mysteries' (CCC, 1075) which are sources of grace (*Mediator Dei*, 176).

Practically speaking let us take, for example, some parts of the Holy Mass into consideration for our understanding: *first, in the introductory rite*, the penitential rite invites us to have a complete break in the celebration to have reconciliation with our brothers and sisters; it prepares us to enter into the celebration of the Mass properly cleansed and we should see to it that the whole introductory rite helps us to prepare ourselves to enter into the liturgy of the Word to listen to God in order to get renewed and to build up our family and the parish community; *second, in the liturgy of the Word*, we should see to it whether the word of God, applied to some figures, e.g. rainwater (cf. Is 45:23), lamp (cf. Ps 119:105), fire and hammer (cf. Jer 23:29), seed (cf. Lk 8:21) and double-edged sword (cf. Heb 4:12-13) confronts us and whether does it make the hearer enter into the salvation history, helps the participants to deepen their faith, brings change in the individuals and in the community and takes us to have real concern over our neighbours; *third, in the liturgy of the Eucharist*, where the salvation history is constantly referred, the offertory ceremony challenges to imitate the sacrificial nature of Christ in giving oneself wholeheartedly to God's will; in the communion rite, we should see to that whether the communion and the communion song knock at our hearts; and *fourth, in the concluding rite*, we have to pay attention to whether the dismissal does really challenge us to experience the love of God, to share and proclaim to

the others and to live according to the imperatives of the word of God and the values of God's kingdom.

Another example is presented here: the *decorum* of the place, atmosphere and ministry should be maintained by the various ministers, e.g. altar servers, parish liturgy group members, extra-ordinary ministers of the Eucharist, etc., that in itself is liturgical catechesis.

Therefore, we can say that whole liturgy is the prime source of our faith formation; the entire liturgical year, in which the mystery of Christ from his birth until the sending of the Holy Spirit is proclaimed, celebrated and made manifest, is the primary source of liturgical catechesis. Christ through his mysteries in the celebrations throughout the liturgical year invites all to build up his mystical body and above all to glorify God and man to be sanctified (cf. SC, 7).

Further, the liturgical catechesis in the liturgy provides a supplementary liturgical catechesis, that is, from liturgy, called *Mystagogical catechesis*. This will lead the faithful or the participants in the liturgical celebration understand more deeply about the mysteries, which were educated and celebrated, and get further motivated to apply those mysteries in their Christian life. Here also let us understand about the characteristics of liturgy to go for a better liturgical catechesis.

**The Characteristics of Liturgical Catechesis**

Moynahan, projects the following views,<sup>17</sup> which are similar to the characters of catechesis.

**Liturgy is an Ecclesial Action**

The constitution on the Sacred Liturgy clearly points out in art. 26: "Liturgical services are not private functions, but are celebrations of the church". Liturgy, whether it is Eucharist or other sacramental celebration or the Liturgy of the hours, is always done by the people in the context of community. The liturgical ministry is, therefore, from the community.

**Liturgy is Experiential**

SC, 14 says as following: Liturgical celebrations demand full, conscious and active participation, which is right, and duty of every baptized person<sup>18</sup>. So every baptized person has to experience the Liturgy fully, consciously and actively. Here are some of the experiences: forgiveness of God, Word of God, eating and drinking as one family.

**Liturgy is an Expression of Faith**

Gathering for Liturgy is an act of faith. In and through the Liturgy one expresses in their lives the faith and the Mystery of Christ and manifests them to others also.

**Liturgy is a Process of Four Actions**

- Gathering;
- Proclamation;
- Action; and
- Sending.

In synthesis, the meaningful celebration is attained only through the active, conscious and full participation in the assembly, in the liturgy of the Word, in the actions and in life that continues the celebration.

### **Some ways and means for improving the Liturgical Catechesis in Liturgy**

On the one hand, scattered participants, few singing and taking active part, so-called *out-standing* Christians, appearance of long faces will badly be in need of a good liturgical catechesis in the liturgical celebrations. On the other hand, the routine celebration will need a better preparation: e.g. priests may tend to celebrate it for the sake of stipends; seminarians and religious may think that it is their duty; catechists may participate in it as an exercise; people may regard it that it is their obligation; pilgrims may have it as their weekly/monthly/yearly devotion. Here we present some of the initiatives to be taken on the basis of the liturgy of the Word:

- *Taking a special Theme on Every Sunday*: Special theme should be chosen; if the celebrant is not a good or a special preacher, he should pay attention to spend a special time to prepare a relevant homily. This is the special occasion to catechize the faithful according to the themes.

- *The Purpose of the Theme*: the theme should aim at making the participants to be steadfast to the teaching of the apostle and the Church, to the relationship, in breaking

the bread and in constant prayer (cf. Acts 2:42) and finally to have intimate communion with Jesus.

- *Processing the Theme*: the GIRM puts forward the possibilities for the celebrant to make use of his creativity to speak on his own words; hence the special theme can be first of all introduced, can be opened just before the liturgy of the Word, can be extended before the Liturgy of the Eucharist and can finally be focused to challenge in life.

- *Improving the Theme*: the preacher must have a concern about the reality around and the daily struggles of life, e.g. collision in the families, division among people and pollution in the society.

- *Stepping towards the Theme*: the preacher must put his step from ritual aspect to actual fact, from mere reverence and reference to relevance, from mere devotion to more celebration, from the sense of commodity to the feeling of community, from the state of routine life to taste of protein to life, from just projection of Missal and Lectionary to proclamation of Christ's mission, from deal of ministry to zeal for ministry, from confusion in priestly life to conviction in priestly ministry, from false kingdom to God's Kingdom, etc.

### **2.3 The Transforming Role of the Liturgical Catechesis from Liturgy**

While the concluding words in the consecratory formula "Do this in remembrance of Me" be the departing

spot of liturgical catechesis from liturgy, one of the optional dismissal *formulae* in the concluding rite of the Holy Mass, according to the present Roman Missal, "Go and announce the gospel of the Lord" will be the highlight for the new evangelization. This involves in giving new insight to the life situation of the faithful by taking the Good news of the Lord into account in their life. The new evangelization moves the hearts of the people to perfection in daily life. Liturgical catechesis in the liturgy not only plays the catechetical role, but also a prophetic role. Those who were formed through the liturgical catechesis in the liturgy of the Word and throughout the whole liturgical celebration are further stimulated through the experience of the word of God, of the Passover meal and of other rites to transform their way of life (cf. GCD, 74). In *Catechesi Tradendae* John Paul II (1979) also says: "Catechesis is intrinsically linked with the whole of liturgical and sacramental activity, for it is in the sacraments, especially in the Eucharist, that Christ Jesus works in fullness for the transformation of human beings" (23). Thus, the faithful are invited to get transformed through the mysteries of Christ present in the family, in the local Church and in the society.

The liturgical catechesis gathers insights and inputs from the liturgy for the purpose of transformation that should take place in our daily life. While the liturgical catechesis in the liturgy builds up the Christian community, the liturgical catechesis from liturgy motivates the same Christian community to build up a new society

by the cycling system in the celebration of the Word of God and of the salvation history in the entire liturgical year. This is the mystagogical catechesis that leads the faithful to understand more deeply the mysteries being celebrated and to follow the love that was experienced in the celebration is further to be expressed through their lives. This is linked with the missionary activities of the faithful and also to the transformation of their life. This should lead them to become 'new creation' and 'witness' to the Christian community and human society every day.

Now let us analyze some of the challenging ways and means to put liturgical catechesis from liturgy in to practice.

### **Some Ways and Means for Improving the Liturgical Catechesis from Liturgy**

Liturgical Catechesis from Liturgy signifies that liturgy becomes our life. What we celebrate in the liturgy should become our life. It is not only that our life is in the liturgy, but also the liturgy is in our life. To make it a point we bring out some ways and means:

- *Penitential Rite or penitential life?*: As the value and the importance of this sacrament are being lost, the liturgical catechesis received from this rite, which is not equal to the sacrament of Reconciliation (GIRM, 51), must form them to go for forgiving the others in the normal and day-to-day-life and confessing one's defects and sins.

· *Word of eternal life*: two things are to be observed in the liturgy of the Word - first, avoiding long sermon or unprepared sermon or even the sermon time itself gives a negative result among the faithful: i.e. not to cope with the liturgical year and life. The word which was (supposed to be) broken prophetically and proclaimed has to be a channel to preparing for eternal life; and second, everyone in the family or elsewhere has to think whether God speaks only in the scripture inside the Church or He speaks through his/her parents, teachers, superiors, etc. Respect to God's word challenges us to listen to the elders in the society and community (cf. Rom 12:10).

· *Accepting the will of God*: Do the offertory songs and the sacrificial nature of the offerings help and bring out the solution to the young generation or any hopeless generation to accept the will of God? For they face unwanted elements in their life? Will the liturgical catechesis on sorrowful mysteries of Christ answer them (cf. Mt 16:24; Jn 12:26; Mk 8:31)?

· *Communion with Christ and others*: we want to commune with Christ, but not ready to commune with others. Why this controversy? The liturgical catechesis received in the liturgy puts forth certain important theological implications, such as thanking, sharing, sacrificing, relationship, unity. But these catechetical teachings become impractical many at times.

· *Dismissal for Mission:* before the dismissal, some of them in the community miss the blessings. Yet, for those remnants, this is the starting point for the faithful to be faithful to what they celebrated and to be witness to the paschal mysteries in their life. Here only the sacrifice of Calvary continues; the worshipper becomes witness and liturgy becomes life.

### **PART III**

#### **Tools for the Liturgical Catechesis Method**

- First, let us take any symbol: for example, water or oil or candle and so on.
- Second, let us analyse about the natural characters of that symbol:
  - How it is connected with our daily life?
  - How it is connected with the particular sacramental or liturgical celebration?
- Third, let us analyse the biblical context:
  - What are the biblical events connected with that?
  - What do they instruct about the particular sacrament?
- Fourth, let us examine about liturgical uses:
  - How are they used in the liturgical and the sacramental celebration?
  - What do they mean in those celebrations?

- How do those symbols take us to be related with God and with our neighbours?
- Fifth, let us bring out the contextual theology:
  - The contextual theological meaning of particular sacramental or liturgical celebration;
  - The invitation to transform one's life through the celebration.

## **Conclusion**

While the liturgical catechesis for liturgy focuses on sowing conversion and bringing the faithful to the 'source and summit' of Christian life (SC, 10), the liturgical catechesis in liturgy gives zeal for the love of God and progresses in conversion. Both have the vision of testimonial life. On the whole the liturgical catechesis for liturgy which expresses the love of God, in liturgy which experiences the love of God and from liturgy which extends it in life has the aim of focusing on 'one people of God', 'one Church', 'one Body', 'one faith', 'one Baptism', one Lord', 'one Mediator' and 'one God'. As liturgy is the fountain of God's love and grace, our salvation is accomplished in the liturgy (cf. SC, 2). And liturgical catechesis has the mission of creating Christian feeling in us and promoting us to proclaim faith. The final goal of the liturgical catechesis could therefore be the active participation in the mysteries of the Lord and the witnessing orientation in the mysteries of the society.

Hence, I would conclude this paper with the mystagogical approach, where we see three important elements to learn and teach about the sacred mysteries, given by Benedict XVI in order to apply it for making liturgical catechesis: i) Interpreting the rites in the light of the events of our salvation; ii) Presenting the traditional meanings of the signs, symbols, and gestures contained in the rites; iii) Bringing out the significance of the rites for living a Christian life.

*Dr Joseph Rolington*  
*TNBCLC*  
*Tindivanam*  
*Villupuram – 604 002*  
*Tamil Nadu*

### **Footnotes**

<sup>1</sup> Emilio Alberich, *La Catechesi della Chiesa. Saggio di Catechetica Fondamentale*, Editrice Elle Di Ci, Torino 1992, 223.

<sup>2</sup> Ibid.

<sup>3</sup> Domenico Sartore, *Catechesis and Liturgy. Handbook for Liturgical Studies*, Vol. 2, The Liturgical Press, Collegeville Minnesota, 1998, 102.

<sup>4</sup> Sandra DeMasi, "Liturgy and Catechism", *The Living Light*, 31:3 (Spring, 1995) 15.

<sup>5</sup> Victoria Tufano, "How do we do liturgical catechesis", *Catechumenate*, (Sept 2001) 31.

<sup>6</sup> Ibid, 36-37.

<sup>7</sup> Sandra DeMasi, "Liturgy and Catechism">, 16-17.

<sup>8</sup> Ibid, 18.

<sup>9</sup> Ibid, 30-31.

<sup>10</sup> Victoria Tufano, "How do we do liturgical catechesis", 31-36.

<sup>11</sup> Sandra DeMasi, "Liturgy and Catechism", *The Living Light*, 31:3 (Spring, 1995) 15.

<sup>12</sup> Enrico Mazza, "Le Preghiere Eucaristiche per le Messe con i Fanciulli: Un caso di creatività Liturgica", *Rivista Liturgica*, 69 (1982) 644.

<sup>13</sup> *Catechism of the Catholic Church*, 8.

<sup>14</sup> SC, 7

<sup>15</sup> Michael Moynahan, "Liturgy and Catechesis": Two Sides of the Same Coin, *The Living Light* 29 (Fall 1992) 48-50.

<sup>16</sup> G. Michael, "Liturgy for Change. Liturgical Catechesis", *Word and Worship* 2 (2002) 110. (105-116).

<sup>17</sup> Moynahan, "Liturgy and Catechesis", 52-53.

<sup>18</sup> Cf. *Sacrosanctum Oecumenicum Concilium Vaticanum II*, 13. (In Latin: Valde cupit Mater Ecclesia ut fideles universi ad plenam illam, consciam atque actuosam liturgicarum celebrationum participationem ducantur, ....).