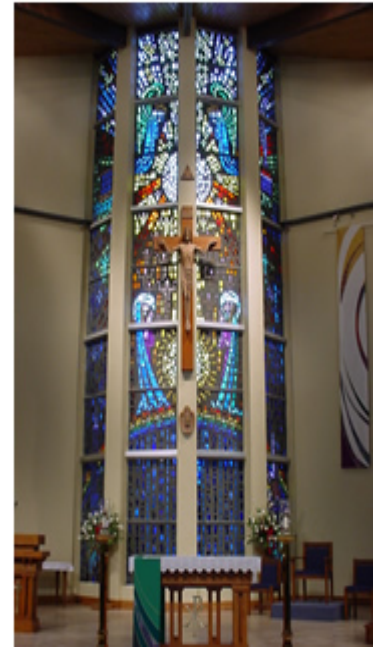


The House of the Church's Liturgical Celebrations

Catholics have always come together, especially on the first day of the week for the Breaking of the Word and of the Bread, to praise God, to give him thanks, to make present his great deeds, to offer common prayer.

We call these official public acts of worship in the Catholic Church *liturgy*. The church building is a place for the gathering of the faith community in an atmosphere where people can participate fully in the Liturgy of the Word and the Liturgy of the Eucharist.

It is a place where all the important moments of Catholics' lives begin and where they are to bid their final farewell. It is a place for initiation into the Christian Community through baptism, for reconciliation with God and the community through confession, for marriage, for healing, for prayer, praise and song to God. It is the home of the parish family, the place it gathers for the Christian family meal, the Eucharist.



Church Furnishings:

There are a number of repeated themes throughout the church furnishings. The first is the design of a fish with the Greek letters within it: Jesus Christ, Son of God, Savior. This sign was used during the times of persecution for Christians to be able to recognize each other without having to use words which might betray them to the Roman authorities. By drawing this symbol in the dirt and watching the other person's reaction you could safely find out if they too were Christian.

Another symbol repeated is the Chi Rho, which looks like a P superimposed on an X but are the two Greek letters: Christos, which means Christ in English.

The last repeated design is that of the wheat and the grapes which refer to the Eucharist, the high point of our celebrations here in the church.

COME TAKE A TOUR!

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The House of the Church's Liturgical Celebrations (cont)

The Narthex



The **Narthex** precedes the church and is relatively spacious--a place to gather before/after Mass.



In the 2004 renovation, Holy Redeemer retained every precious object from the original church built on Thacker Avenue in 1974. Here in the Narthex you see the original marble table which previously stood in front of the tabernacle and above, the front of the original altar from 1974.

The Sanctuary

The *nave* is where the assembly gathers and the *sanctuary* is where the sacred actions take place. Within the church, there are different areas corresponding to different roles and functions; yet there is a wholeness that is strikingly evident. Consider the furnishings and the order in which they are used:



The **Ambo** (right), also called the lectern or pulpit, is a freestanding desk where the Book of Scripture is enthroned and the Word is proclaimed. It represents the uniqueness and dignity of the Word of God and of reflection on that Word.



The **Altar** (above), the symbol of Christ, a lamb that has been slain (Rev.5:6), is the central point of the

The House of the Church's Liturgical Celebrations (cont)

church. It is the table at which the priest stands, and upon which are placed the bread, wine, vessels and book for the Eucharist. It is the altar of sacrifice for the Passover Meal and the table to which Catholics are called to share in the Supper of the Lord. It is the family table of the parish community. It is freestanding, approachable from all sides.

The **Tabernacle** is a receptacle for reserving (storing) the Eucharist primarily so it can be brought to the sick at a later time and for private prayer and adoration. It is a symbol of the presence of the Lord. The tabernacle is a solid, unbreakable, dignified and often ornamented container.



A candle called a **vigil lamp** burns continuously near the tabernacle as a mark of honor to the Divine Presence in the Holy Eucharist. It is to the Eucharist and the Divine Presence of Christ that Catholics normally make a reverence by genuflecting (touching their right knee to the floor) as they enter the church building (Phil 2:10). If the Blessed Sacrament is not present, a bowing reverence is made to the altar as a symbol of Christ.

It may be placed in a wall niche, on a pillar, on a shelf or small table. Normally, there is only one in a church building. Sometimes it is placed in a chapel called the **Blessed Sacrament Chapel** (upper right).



You will note that the Blessed Sacrament Chapel or **Adoration Chapel**, as we call it here at Holy Redeemer (because the most blessed Eucharist is available for adoration daily in this splendid environment created exclusively for this purpose), is the reverse side of the tabernacle view in the main Sanctuary, with stain glass designed from the original Holy Redeemer Church, downtown Kissimmee.

Also notice that the stain glass will open the Adoration Chapel to the main Sanctuary (lower right).



The **Presider's Chair** from which the priest presides over the liturgy. It is normally placed to the side, in a position to be seen by all the assembly, not as a throne, but a place from which to lead each celebration.



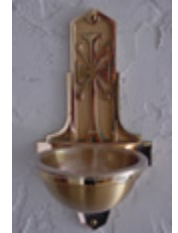
The **Baptistry** - It is in the waters of baptism that the Christian dies with Christ and rises with new life. Fonts for baptism may be found in the vestibule or in the main body of the church. Most often in the Catholic Church baptism is by *effusion*: pouring the water over the head of the person to be baptized. Baptism by *immersion* is becoming more common and is the preferred method.



The House of the Church's Liturgical Celebrations (cont)

In the 2004 renovation Holy Redeemer was able to adapt the original 1974 baptismal font to accommodate both effusion and immersion. The waters from this font now flow into a larger font which is used for the baptism of adults at the Easter Vigil.

Holy Water Fonts - The practice of locating the baptistry near the entrance of the church (symbolic of a person's entrance into the Church) brought about the placing of fonts for holy water near the doors. Water taken from the baptismal font was placed in fonts. The faithful, upon entering the church, are reminded of their baptism by the holy water. The dipping of the fingers of the right hand into the water, while tracing the sign of the cross upon the body (forehead, breast, left and right shoulders) is a symbolic cleansing and a renewal of our baptismal commitment. This is usually done only upon entering church.



Reconciliation Chapel - Since the Middle Ages the sacrament of penance was usually celebrated in a small dark room where the penitent was separated from the priest by a screen during confession of sins. Today, however, reconciliation chapels or rooms are being built wherein a penitent can receive the sacrament of reconciliation either face-to-face with the priest, called a conference confession, or may remain anonymous behind a screen in the same room.

Some Catholics prefer anonymity, while others prefer face-to-face. Either way, the penitent confesses his sins to the Lord. He also may seek counsel on spiritual or moral questions. He is then reconciled with Christ's body, The Church, through its minister, the priest.

Usually a cross, a table and a Bible are found in the reconciliation room (right). The purpose of the room is primarily for the celebration of the sacrament of reconciliation. The word **chapel** more appropriately describes it.



Sacristy is the vesting room for the priest and ministers of the liturgy. Formerly, they were located near the area of the altar for direct entry to the sanctuary. Today, they are usually located in the area of the narthex, which allows for the procession of the priest and ministers through the midst of the congregation to the altar.

Silence Please!



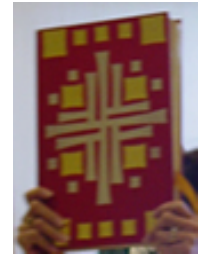
Items Used In Eucharistic Celebrations



The **Roman Missal** is the first book used at Mass. This book contains the official prayers for celebrating the Eucharist. The prayers change for each Mass. It frequently resembles the lectionary in size and color. It is usually held by a server during the priest's prayers at the chair. It is then placed on the altar to be used during the Eucharist Prayer.

The House of the Church's Liturgical Celebrations (cont)

The **Lectionary** is the large book which contains the Bible readings for Mass. Most of the Bible is read at Mass as follows: for Sunday readings, it is divided into a three year cycle called years A, B, C. Cycle A readings use mostly Matthew's Gospel; cycle B, Mark; and cycle C, Luke. In the course of the three-year cycle, John's Gospel is interspersed throughout.



Normally, the first reading at Mass (Old Testament) is related to the Gospel reading. The second reading (Acts of the Apostles, the Epistles and Revelation) is not necessarily related in thought to the other two readings. The weekday readings at Mass are on a two-year cycle. Year One is read during odd years; Year Two during even years and are read in continuous order, except for feast days. Holy days and feast days have selected readings which do not necessarily follow the Gospel of the year.

Bread and Wine are the primary Eucharistic symbols: they are the food and drink which, through the power of the Holy Spirit, become the Body and Blood of Christ, the Bread of Life and cup of Salvation. They signify what the Church is, a unity composed of many members.

The **Cross**, called crucifix if it has the figure of Christ, has always been the basic symbol of the Christian. Today, crucifixes attempt to convey both the passion and death as well as the resurrection and glorification. Only one crucifix need be in the church. It may be hung on a wall, or be a processional cross with a floor stand that can be placed in different locations according to the celebration.



Candles are always used at Mass, and, together with the cross, symbolize the unity between death and resurrection.



Like the cross, they should be visible. They may be on or off the altar and although two are usually used, the number can be varied according to the feast and season or the solemnity of the occasion.

The **Paschal Candle** (right) is the large candle placed on a special stand, near the ambo, from Easter until Pentecost. It is lit and carried into church on Holy Saturday and symbolizes the Risen Christ. After Pentecost, it is placed near the Baptistry and used during baptisms. From it the candles of the newly baptized are lit, i.e., they receive the light of Christ. The Paschal candle is also used at funerals as a symbol of the resurrected Christ who rose from the dead. It reminds the Christian of his own resurrection from the dead.



The House of the Church's Liturgical Celebrations (cont)



The **Ambry** (left) holds the oils blessed at the Chrism Mass, celebrated each year in the Cathedral during Holy Week. The etchings on the glass indicate how the different oils are used:

CHR - Chrism Oil used for Baptism, Confirmation & Holy Orders. It is where we get the name, "Christian."

CAT - Oil of Catechumens used for those who are on their journey into the Church, as the Catechumens of RCIA.

OI - Oil of the Sick. "I" is the Latin 'Infirmorum' of the sick.

Holy Redeemer, in the 2004 renovation, placed the **Ambry** upon the marble **Ambo** from the original church built on Thacker Avenue in 1974.

VESSELS: For the liturgy the vessels that are to be used deserve special attention since they are to be used in worship. Only materials of the finest quality should be used.



The **Chalice** is the cup used to hold the Precious Blood during the celebration of the Eucharist. Following are recent changes in the regulations: Ceramics and glass are no longer permitted as chalices. Chalices must be made of non-breakable materials like metal or wood.

The **Paten**, is the plate on which the hosts (unleavened bread) are placed during the eucharistic celebration. Patens are frequently of the same material and match the chalice. They are more commonly used only by the celebrant for the large host.



The **Ciborium** is a vessel used to hold hosts, especially when there are large numbers and they are to be reserved in the tabernacle. The ciborium sometimes resembles a chalice but if it is to be used to store the Eucharist in the Tabernacle it has an airtight lid to preserve freshness.

The House of the Church's Liturgical Celebrations (cont)

The **Cruets** are glass or earthen containers, often quite small, holding the wine and water for the Eucharist.



The **Pyx**, meaning "small box," is a container used to carry the Blessed Sacrament when bringing it to the sick.



The Environment

Decorations - Many new or renovated liturgical spaces invite temporary decorations for particular celebrations, feasts and seasons. Banners and hangings (below) of various sorts are both popular and liturgically appropriate. They are usually creations of forms, colors, and textures, rather than images or signboards. Their purpose is to appeal to the senses, and so teach by creating an atmosphere and a mood. Flowers, plants and trees, preferably real ones, are particularly apt for the decoration of liturgical space, since they are of nature.



Statuary Images (above) - remind the Catholic of the holy life of the person depicted and are placed in various locations throughout the church to encourage imitation of their holy lives or to be a reminder of a particular event. Catholics do not worship these statues, but they are used for pious and devotional purposes.



Stations of the Cross tell the story of Christ's journey through Jerusalem to his death and are found upon the walls of Catholic churches, usually in fourteen crosses or stations. Many times, the stations are accompanied by artistic representations of the scene and particularly practiced during the forty days of Lent.

The House of the Church's Liturgical Celebrations (cont)

At Holy Redeemer we are fortunate to have Stations of the Cross both inside and outside the church. The ones inside (above) were handmade by a parishioner for the new church in 1974 and those outside were later donated by various parishioners as memorials to loved ones. (Outside stations include life-size depiction of the crucifixion (right)--the 12th Station.)



The Vestments

The **Vestments** worn during public worship are occasioned by the special nature of the liturgy and the reverence all have in drawing near to God. Wearing of vestments by those charged with leadership is an appropriate symbol of their service. The colors vary with the season or feast. Purple is used in times of penance (Advent and Lent). White or gold is used for festive occasions as a sign of joy, including funeral masses. Green, as a sign of hope, is used throughout ordinary Sundays of the year. Red, symbolizing blood is used on Passion Sunday, Good Friday and feasts of martyrs. It is used on Pentecost as symbolic of the Spirit and fire. Red is also used on feasts of the apostles.



The **Alb** - the inner garment worn by Roman citizens. Today it is worn as the under garment and is long and white. The **surplice** sometimes worn by the priest is a shortened form of alb.

The **Chasuble** - a word derived from the Latin word for house. It was the outer garment of Roman times and is now worn by the priest as the outer vestment and covers him "like a little house." It, like the stole, is of a color that reflects the season or the nature of the mystery or feast being celebrated.

The **Stole** - the long narrow scarf that falls in two equal strips. It is the sign or badge of office: a priest or a deacon wears a stole when preaching or administering the sacrament. Priests wear the stole around the neck, deacons across the left shoulder. Its colors reflect the season or feast.

The **Cincture** - a simple cord or belt for keeping the alb in place. It may be white, but sometimes it is of the same liturgical color as the vestments.

The **Cope** is a long, flowing cape used in celebration of sacraments except Eucharist. It is used in procession and during special devotions to the Blessed Sacrament. There are various colors of copes, corresponding to the season or occasion.



The **Humeral Veil** is used when holding the monstrance during special ceremonies and Benediction. Seen here are the front and back views. The Humeral Veil is designed and folded so that when held at the clasp the veil is perfectly centered on the priest's shoulders and easily removed for careful placement and storage.

