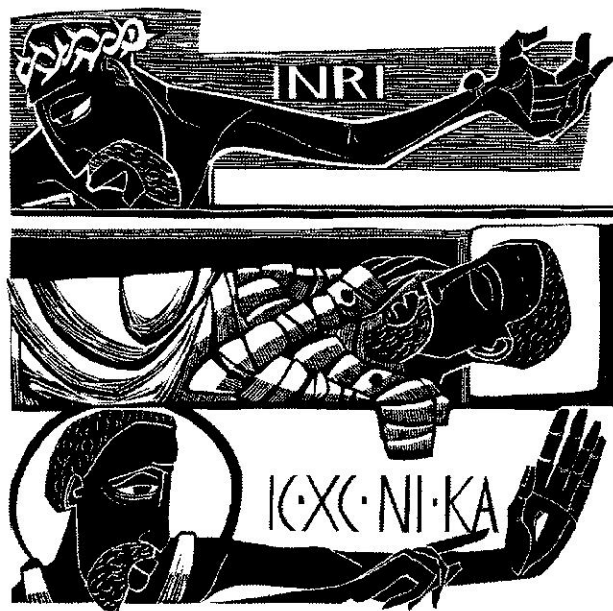


NAME _____

The Office of Worship and the Catechumenate
– Diocese of Gary –



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Mystagogy and Mystagogues: Not Just for Easter Time

A Workshop for RCIA Teams
by Eliot Kapitan

Friday-Saturday, 01-02 February 2019

Saint Patrick Hall
Saint Michael the Archangel Parish
1 East Wilhelm Street
Gary, Indiana

Of all the experiences of liturgical catechesis, we love mystagogy the best because it helps us bit-by-bit to know God in ongoing ways.

This workshop will explore mystagogy

- as the suitable post-baptismal catechesis of Easter Time,
- as a way of trusting human and religious experience to deepen our grasp of the Paschal Mystery,
- as a necessary catechesis for every Sunday and every season, and
- as an essential art and skill for Church life.

Please bring a copy of the *Rite of Christian Initiation of Adults* with you to this workshop or purchase one at the registration table.

ELIOT KAPITAN oversaw the baptismal catechumenate and liturgy in the Diocese of Springfield in Illinois for many years. He was a team member with the North American Forum on the Catechumenate and active in the regional and national work of the Federation of Diocesan Liturgical Commissions. In retirement, he still thinks and writes and talks about these essential topics. He and Jacqueline, now grandparents, live in Springfield, Illinois.

Workbook © 2018 and 2019, Eliot Kapitan

– FRIDAY NIGHT –

1. GETTING STARTED

◆ Welcome ◆ Agenda and Goals ◆ The Good Work We Do ◆ Paying Attention ◆

2. DEFINING LITURGICAL CATECHESIS AND MYSTAGOGY

1. "Catechesis and Liturgy." How closely the catechetical and liturgical movements are allied, today more than ever...the two movements were on friendly terms from their very beginnings and proved mutually helpful...It is in the liturgy above all that the Christian mysteries can in the course of the year be learned by "doing" them; they can become a living experience by taking part in them....
John Hofinger, SJ, *Worship*, December 1954-January 1955, vol. 29, no. 2, pages 89-95.
2. [L]iturgy...is the outstanding means whereby the faithful may express in their lives and manifest to others the mystery of Christ and the real nature of the true Church.
Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, 4 December 1963, no 2.
3. [Christ] achieved his task of redeeming humanity and giving perfect glory to God, principally by the paschal mystery of his blessed passion, resurrection from the dead, and glorious ascension, whereby "dying, he destroyed our death and, rising, he restored our life."
Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, 4 December 1963, no 5.
4. Liturgical catechesis is everything that we do catechetically that prepares us to enter into the liturgical experience, and everything that we do catechetically to reflect on that experience afterward.
Robert Duggan, North American Forum on the Catechumenate Leadership Symposium, 1992.
5. "The Three Moments of Liturgical Catechesis" – 1, Spiritual Preparation. 2, Celebration. 3, Reflection – Mission: reflection that is clearly mystagogical in character with challenge to mission (where go from here).
Andrew G. Varga, *Catechumenate Journal*, March 1993, pages 14-21.
6. MYSTAGOGY: A liturgical catechesis which aims to initiate people into the mystery of Christ. In a more specific sense, the catechetical period following immediately after the reception of Baptism by adults (1075).
1075. Liturgical catechesis aims to initiate people into the mystery of Christ (It is "mystagogy.") by proceeding from the visible to the invisible, from the sign to the thing signified, from "sacraments" to the "mysteries."
Catechism of the Catholic Church, 1997, glossary and no. 1075.
7. "Mystagogy" means to reflect on the mysteries, to savor the mysteries. By mysteries, we do not mean something to be solved or a puzzle. Rather, it is the experience of God that is both alluring yet causes us to stand back in awe. Our word "sacrament" comes from the same root as "mysteries".
Thomas H. Morris. *The RCIA: Transforming the Church*, 1989 revised 1997, page 210.

8. *Mystagogy* is a word borrowed from the Greek; it means, literally, the “interpretation of mystery” or the “teaching of mystery.”...In its earliest Christian usage, mystagogy was a form of post-baptismal interpretation of mystery offered to those who had just joined the community.
Kathleen Hughes, *Saying Amen: A Mystagogy of Sacrament*, 1999, page 9.
9. The period following initiation, usually Easter Time, which centers on catechesis in the meaning and experience of the mysteries of baptismal faith.
Ronald J. Lewinski, *An Introduction to the RCIA*, 2017, page 99.
10. The liturgy of the Church is full of thousands of these signs [stained glass, smoke of incense, etc.], all of which mediate to us an encounter with the Triune God if only we learn to look intently at them....The art of learning to contemplate these signs, and thus perceiving how God dwells with us, is mystagogy.
Tim and Kara O’Malley, *De-mystifying Mystagogy*, 2012, page 6.
11. Mystagogues: individuals who have a special gift for uncovering what we know by experience or believe in the heart.
Ronald J. Lewinski, *An Introduction to the RCIA*, 2017, page 63.

3. BEGINNING OF MYSTAGOGY – THE 4TH CENTURY PATRISTICS

- ◆ Cyril of Jerusalem, c. 313-388 – first to use the term; 24 preachings to neophytes survive
- ◆ Ambrose of Milan, c. 340-397 – introduced congregational singing
- ◆ John Chrysostom (Constantinople), c. 347-407
- ◆ Theodore of Mopsuestia, the Interpreter (Turkey), c 350-428
- ◆ Augustine of Hippo (North Africa), 354-430 – student of Ambrose; baptized 386; patron of brewers

4. NIGHT PRAYER

– SATURDAY –



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5. 8:00 AM – 02 FEBRUARY – THE PRESENTATION OF THE LORD, FEAST – BLESSING OF CANDLES AND MASS

6. BREAKFAST AND BOOK SALE

7. REFLECTING ON THE PRESENTATION IN A MYSTAGOGICAL STYLE

Steps:

- ◆ Recall our praying in a prayerful way.
- ◆ Trust our senses and do First Theology, incarnational theology.
- ◆ Engage our thinking and do Second Theology, make connections, assign meaning.
- ◆ Plot next steps.

8. REVIEWING THE RITUAL TEXT – MYSTAGOGY RENEWED

Rite of Christian Initiation of Adults [RCIA]

Latin typical addition, 1972

English Provisional Text, approved for interim use in the Dioceses of the USA, 1974

English Text, approved for use in the Dioceses of the USA, 1988

PART I – The Norm for adults including children of catechetical age:

- ◆ From the Introduction – RCIA, nos. 1, 4, 7.4, and 8
- ◆ Part I Outline, before RCIA, no 36
- ◆ Rite of Acceptance, Dismissal – RCIA, no. 67, A and B
- ◆ Celebration during the Easter Vigil – RCIA, no. 243 and during the combined rite, no. 594
- ◆ Period of Postbaptismal Catechesis or Mystagogy – RCIA, nos. 244-251
 - ◇ no. 244 – shift focus to community and neophytes
 - ◇ no. 247 – shift from Easter Week to Sundays of Easter Time; use Lectionary
- ◆ National Statues for the Catechumenate (Appendix III), nos. 22-24

Particular Circumstances in Part II:

- ◆ 1. Christian Initiation of Children Who Have Reached Catechetical Age, no. 330
- ◆ 2. Christian Initiation of Adults in Exceptional Circumstances, no. 335.3
- ◆ 3. Christian Initiation of a Person in Danger of Death, no. 374
- ◆ 4. Preparation of Uncatechized Adults for Confirmation and Eucharist, no. 410
- ◆ 5. Reception of Baptized Christians into the Full Communion of the Catholic Church, no. 473

9. MYSTAGOGY ON OUR EXPERIENCE OF MYSTAGOGY

10. LIFELONG FORMATION AND MYSTAGOGY

United States Conference of Catholic Bishops, *Our Hearts Were Burning Within Us: A Pastoral Plan for Adult Faith Formation in the United States*, 17 November 1999.

The term "catechesis" has a long history in Christian usage. It has greatly evolved. It is distinguished, though not separated from the following [OHWB, page 52].

- ◇ **Evangelization:** the proclamation of the Good News of Jesus Christ for the first time.
- ◇ **Re-evangelization or new evangelization:** the ongoing proclamation for those who have forgotten the proclamation.
- ◇ **Initiatory or basic catechesis** for catechumens and candidates completing their initiation.
- ◇ **Formal religious education** for a host of situations, moving beyond basic elements of faith with more systematic and specialized courses.
- ◇ **Post-baptismal or permanent or continuing catechesis** for all Christians to constantly nourish and deepen their faith throughout their lives.
- ◇ **Informal occasions for faith awareness in God's presence** "which arise in fragmentary and incidental ways in the daily life of adults."

Pope Benedict XVI, Post-Synodal Apostolic Exhortation, *Sacramentum Caritatis*, on the Eucharist as the Source and Summit of the Church's Life and Mission, 22 February 2007.

Mystagogical catechesis

64. The Church's great liturgical tradition teaches us that fruitful participation in the liturgy requires that one be personally conformed to the mystery being celebrated, offering one's life to God in unity with the sacrifice of Christ for the salvation of the whole world. For this reason, the Synod of Bishops asked that the faithful be helped to make their interior dispositions correspond to their gestures and words. Otherwise, however carefully planned and executed our liturgies may be, they would risk falling into a certain ritualism. Hence the need to provide an education in eucharistic faith capable of enabling the faithful to live personally what they celebrate. Given the vital importance of this personal and conscious *participatio*, what methods of formation are needed? The Synod Fathers unanimously indicated, in this regard, a mystagogical approach to catechesis, which would lead the faithful to understand more deeply the mysteries being celebrated.⁽¹⁸⁶⁾ In particular, given the close relationship between the *ars celebrandi* and an *actuosa participatio*, it must first be said that "the best catechesis on the Eucharist is the Eucharist itself, celebrated well."⁽¹⁸⁷⁾ By its nature, the liturgy can be pedagogically effective in helping the faithful to enter more deeply into the mystery being celebrated. That is why, in the Church's most ancient tradition, the process of Christian formation always had an experiential character. While not neglecting a systematic understanding of the content of the faith, it centered on a vital and convincing encounter with Christ, as proclaimed by authentic witnesses. It is first and foremost the witness who introduces others to the mysteries. Naturally, this initial encounter gains depth through catechesis and finds its source and summit in the celebration of the Eucharist. This basic structure of the Christian experience calls for a process of mystagogy which should always respect three elements:

a) *It interprets the rites in the light of the events of our salvation*, in accordance with the Church's living tradition. The celebration of the Eucharist, in its infinite richness, makes constant reference to salvation history. In Christ crucified and risen, we truly celebrate the one who has united all things in himself (cf. *Eph* 1:10). From the beginning, the Christian community has interpreted the

events of Jesus' life, and the Paschal Mystery in particular, in relation to the entire history of the Old Testament.

b) A mystagogical catechesis must also be concerned with *presenting the meaning of the signs* contained in the rites. This is particularly important in a highly technological age like our own, which risks losing the ability to appreciate signs and symbols. More than simply conveying information, a mystagogical catechesis should be capable of making the faithful more sensitive to the language of signs and gestures which, together with the word, make up the rite.

c) Finally, a mystagogical catechesis must be concerned with bringing out the *significance of the rites for the Christian life* in all its dimensions – work and responsibility, thoughts and emotions, activity and repose. Part of the mystagogical process is to demonstrate how the mysteries celebrated in the rite are linked to the missionary responsibility of the faithful. The mature fruit of mystagogy is an awareness that one's life is being progressively transformed by the holy mysteries being celebrated. The aim of all Christian education, moreover, is to train the believer in an adult faith that can make him a “new creation”, capable of bearing witness in his surroundings to the Christian hope that inspires him.

If we are to succeed in carrying out this work of education in our ecclesial communities, those responsible for formation must be adequately prepared. Indeed, the whole people of God should feel involved in this formation. Each Christian community is called to be a place where people can be taught about the mysteries celebrated in faith. In this regard, the Synod Fathers called for greater involvement by communities of consecrated life, movements and groups which, by their specific charisms, can give new impetus to Christian formation.⁽¹⁸⁸⁾ In our time, too, the Holy Spirit freely bestows his gifts to sustain the apostolic mission of the Church, which is charged with spreading the faith and bringing it to maturity.⁽¹⁸⁹⁾

11. QUALITIES / CHARACTERISTICS OF MYSTAGOGUES

- ◆ A mystagogue is a person of prayer. Me _____

- ◆ A mystagogue is attuned to the Church's sacramental imagination and has a symbolic / sacramental disposition; "speaks the language" of ritual and symbol. Me _____

- ◆ A mystagogue is one who has given himself/herself over to the experience of mystery. Me _____

- ◆ A mystagogue is one who is open to, indeed, seeks, hungers for an encounter with the *Paschal Mystery of Jesus Christ*. Me _____

- ◆ A mystagogue is rooted in and nourished by the Word of God. Me _____

- ◆ A mystagogue understands the ecclesial / communal dimension of life, of faith. Me _____

- ◆ A mystagogue is attuned to the rhythms and cycles – of the Church, of the community, of the larger world, of human life. Me _____

- ◆ A mystagogue lives a life of Praise and Thanksgiving, integrating these basic Christian "life stances" into his/her life. Me _____

- ◆ A mystagogue is one who is formed through the ritual celebrations of the Church's MEMORY. Me _____

- ◆ A mystagogue lives with an eye toward ETERNITY. Me _____

- ◆ A mystagogue is grounded theologically; demonstrates an integrated understanding of the deep structures / foundational elements of faith. Me _____

- ◆ A mystagogue "is a collector – of stories, images, metaphors, poems, Scripture passages, golden nuggets from Church documents / theological writings, etc." (Ann Koester). Me _____

Additional innate charisms and learned skills:

- ◆ A mystagogue loves the liturgy, Sunday, and the liturgical year. Me _____

- ◆ A mystagogue studies and knows the rites. Me _____

- ◆ A mystagogue trusts experience and incarnational, that is, first theology. Me _____

- ◆ A mystagogue leads small and large groups, attending to adult learning methods. Me _____

- ◆ A mystagogue knows “a lot” on the topic but is selective in what is shared and never says it all at once. Me _____

- ◆ A mystagogue knows when to stay silent. Me _____

- ◆ A mystagogue knows when the current mystagogy session ends – at the designated end time. Me _____

- ◆ A mystagogue knows how long mystagogy lasts – all the way to Viaticum. Me _____

- ◆ A mystagogue Me _____

- ◆ A mystagogue Me _____

- ◆ A mystagogue Me _____

12. MYSTAGOGY IN EASTER TIME – AND EXAMPLE

<p>MYSTAGOGY: TWELVE PRACTICAL STEPS</p> <p>LONG RANGE PLANNING</p> <ol style="list-style-type: none"> 1. Pump in new energy. 2. Begin with evaluation. 3. Uncover the vision, discover the primary texts. 4. Review the secondary literature. 5. Set goals and objectives. 6. Agree on the weekly focus. <p>PROXIMATE PLANNING</p> <ol style="list-style-type: none"> 7. Negotiate time for the Easter gatherings. 8. Provide special care, widen the circle. 9. Give a draft schedule. 10. Prepare and print a journal booklet. 11. Educate the parish. <p>EASTER CATECHESIS OR MYSTAGOGY</p> <ol style="list-style-type: none"> 12. Doing mystagogy. 	<p>THE MAIN GOAL:</p> <p>The Easter Catechesis or Mystagogy <i>Rite of Christian Initiation of Adults</i></p> <p>We use today's liturgy of the Easter Season (both prayers and Biblical readings) with the chosen focus</p> <p>to continue looking back on the experience of the Easter Triduum</p> <p>and to do our continuing reflection upon the paschal mystery (Jesus Christ dead and risen among us) that was begun on Easter Sunday and continues all through the 50 Days of Easter.</p>
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SOME GUIDING PRINCIPLES (OBJECTIVES):

- (1) We will meet each week of the Easter season.
- (2) We will use the Sunday texts, both prayers and readings, to look back on one part of the Easter Vigil experience to begin assessing meaning.
- (3) We want neophytes and newly received to talk more, and the team and sponsors to talk less.
- (4) We will invite other parishioners week by week to enter into the sharing.
- (5) We want to open up the possibilities for everyone to "go where God took them" and not close down possibilities with questions or a direction that is too narrow, too focused.
- (6) We will limit the session time to one hour.
- (7) We will use the following elements in each weekly session:
 - (a) provide ways for the neophytes and newly received to touch and name that part of the Easter Vigil experience relating to the chosen focus of the day's texts;
 - (b) provide time for the questions, issues, concerns they have;
 - (c) allow ways for "old" Catholics (team, sponsors, spouses, guests) to share the wisdom they have experienced, not didactically but as persons who have been longer on the Catholic journey;
 - (d) sum up briefly with a response to "This is what Catholics believe about today's focus";
 - (e) pray; and
 - (f) end at the promised time, even if we started late.

The Little Flower plan for the Year A Easter season 1993:

Solemnity	Sacramentary and Lectionary Focus	Mystagogy Focus
Easter Sunday	Christ is risen	Easter gathering for story telling
Second Sunday of Easter	Easter peace Abiding presence of Jesus Doubting Thomas, doubting community	Recalling the Easter Triduum
Third Sunday of Easter	Eucharist Emmaus story	Abiding presence of Jesus Christ & the Eucharist
Fourth Sunday of Easter	The good shepherd The sheep gate, the sheep Abundant life	Pot luck meal Mass of Thanksgiving at the Cathedral Church with the bishop
Fifth Sunday of Easter	The way, truth, life Living stones Journey continues	Baptism Profession of Faith & the Christian life
Sixth Sunday of Easter	Holy Spirit Another counselor Commandment keeping	Confirmation & the gifts of the Spirit in my life
Ascension Thursday	Always with you At the right hand of God	
Seventh Sunday of Easter	Christ's priestly prayer Caught in the glory of God	Ongoing prayer & faith development
Pentecost	Breath – Holy Spirit Baptism for the life of the world Mission Next steps on the journey	Witness to what? How mystagogy continues

Doing mystagogy. If prior planning has happened, then the doing of good mystagogical catechesis is an easier task. The rooms still need setting up – with some Easter flair. The food and drink still need preparation – with some Easter fare. The session needs final designing. However, because attention has been paid to the steps outlined above (especially no. 5), the session is quite easily designed, thus:

- (1) name the focus,
- (2) recall part of the past experience using the journal work,
- (3) name "what I think about it now,"
- (4) sum up what Catholics hold and believe about it all, and
- (5) do it all in an attitude of prayerful thanksgiving.

Workbook pages 10-11 are excerpt from an article (with added footnotes) by Eliot Kapitan that appeared in *Christian Initiations: For those involved with the initiation of adults and children*, a Celebration Publication published bimonthly by The National Catholic Reporter Publishing Co. April/May 1994, pages 1-3, and 8.

13. MYSTAGOGY. ALL. THE. TIME.

PREPARING FOR AND REFLECTING ON A RITE
A Method for Doing Some Liturgical Catechesis in the Parish

- | | |
|------------------|--|
| GOALS | <ul style="list-style-type: none"> ♦ To pray well; prayer that is full, conscious, and active
 [<i>Constitution on the Sacred Liturgy</i>, no. 10]. ♦ To celebrate good liturgy that builds up faith
 [<i>Music in Catholic Worship</i>, no. 6]. |
| THEOLOGY | <ul style="list-style-type: none"> ♦ Incarnation: God in Christ, like us in all things but sin. ♦ Worship: our need and God's due. |
| TRADITION | ♦ <i>Lex orandi lex credendi.</i> |

STEPS	YOUR PARISH ACTIVITY
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A.**KEY MINISTERS'****PREPARATION**4-8 weeks out

Meeting(s)

Review evaluations of past rites

Review the rite, settle pre-determined elements and options

Print decisions and outline of the rite

Exercise pastoral care for

THESE catechumens/candidates and THIS assembly

B.**LITURGY****PREPARATION****(PROXIMATE)**2-8 days out

45-60 minutes

Who: liturgist, presider, musician, director, readers, hospitality,
sponsors or godparents

Not who: inquirers, catechumens, or candidates

Rehearsal done and begun in prayer

Mini-input: meaning of the rite, what is at stake, tasks of the ministers etc.

Talk through the rite

Walk through the rite

Questions and concerns

NB: assume nothing, highlight critical elements

**C.
SPIRITUAL
PREPARATION
(REMOTE)**

2-8 days out

Ongoing discernment with those who are the focus of the rite
e.g., journal questions: alone, then sharing as appropriate
Include the assembly, if possible

(PROXIMATE)

2-8 days out

30-60 minutes

Context

Introductions of participants, if needed

Prayer with Scripture (from the liturgy to be celebrated)

Some questions

Quiet reflection [and journal]

Sharing (pairs or small group)

Conversation in large group

Conclusion

Context for the rite

**D.
CELEBRATION
OF THE RITE**

**E.
REFLECTION
ON THE RITE**

0-8 days after

45-90 minutes

(05-10) Recall the praying and the experience of the liturgy in a prayerful way

(10-20) Affective / First Theology

What did you/we experience in this liturgy?

Talk from the heart

Name the feelings

or state what happened next/makes you think of

(10-20) Cognitive / Second Theology

Talk about meaning, about symbols, about what is proclaimed

Make connections to broad Christian Tradition

(10-15) Break, if needed

(30-40) Impact of Catholic way of life:

What we believe; how we live and pray and serve; etc.

A BEGINNING ANNOTATED BIBLIOGRAPHY FOR MYSTAGOGY

◆ Eliot Kapitan ◆

START HERE

ROMAN RITUAL. *Rite of Christian Initiation of Adults* [RCIA]. Approved for use in the Dioceses of the United States of America, 1988.

- ◆ Essential text for each member of the team. Really! You need your own copy
- ◆ Part I: Period of Postbaptismal Catechesis or Mystagogy, nos. 244-251.
 - No. 244 – together to grow in deepening their grasp of the paschal mystery
 - No. 245 – introduced into a fuller and more effective understanding of mysteries through the Gospel message they have learned and above all through their experience of sacraments they have received
 - No. 246 – interaction between neophytes and faithful
 - No. 247 – main setting is the so-called Masses for neophytes, that is, the Sunday Masses of the Easter season
- ◆ Part II – Rites for Particular Circumstances
 - 1. Christian Initiation of Children Who Have Reached Catechetical Age
 - Mystagogy, no. 330 – adapt the guides given in Part I
 - 2. Christian Initiation of Adults in Exceptional Circumstances
 - Mystagogy, no. 335.3 – has the benefit of postbaptismal catechesis
 - 4. Preparation of Catechized Adults for Confirmation and Eucharist
 - Mystagogy, no. 410 – complete their Christian formation and become fully integrated into the community by going through...mystagogy
- ◆ National Statutes for the Catechumenate
 - No. 22 – participate in the Sunday eucharist throughout the Easter season
 - No. 23 – embrace a deepened understanding of baptism, confirmation, eucharist
 - No. 24 – should extend until the anniversary for deeper formation and incorporation into the full life of the Christian community

RITUAL ROMANO. *Rito de iniciación cristiana de adultos*. Spanish edition approved for use in the Dioceses of the United States of America, 1991.

- Refer to the same numbers and statutes above in the English edition.

Galipeau, Jerry. *Apprenticed to Christ: Activities for Practicing the Catholic Way of Life*. Franklin Park IL: World Library Publications, 1997. ISBN: 978-1-58459-327-0.

- ◆ Page 8 contains "A CATECHETICAL METHOD: Mystagogical Catechesis in the Session for Christian Formation" of five steps: initial reflection, deeper reflection, sharing church teaching, conclusion, and closing prayer. This page alone is worth the price of the book.

Powell, Karan Hinman and Joseph F. Szwed, editors. *Ninety Days*. New York: Paulist Press, 1989.

- ◆ "Neophytes and the Easter Season," by Thomas J. Caroluzza, pages 10-22.

Hughes, RSCJ, Kathleen. *Sovereign Adult: A Mystagogy of Sacrament*. Chicago: Liturgy Training Publications, 1994. ISBN-10: 0-8954-1144-5 ISBN-13: 978-1-56854-239-3.

- ◆ The introduction and chapters on *Mystagogy as Method* and *Paying Attention* are key to grasping the *mystagogical vision and method*. Chapter 3 is on Christian Initiation of Adults.

- ◆ Remaining chapters on infant baptism, confirmation, marriage and vocation, reconciliation, pastoral care of the sick, funerals, and Eucharist. Short bibliography for each chapter.

O'Malley, Tim and Kara. *De-mystifying Mystagogy*. Franklin Park IL: World Library Publications, 2012. ISBN: 978-1-58459-634-9.

- ◆ The three short chapters of 42 pages address (1) simply repeating ancient mystagogy is inadequate for awakening Christians to the invisible mystery in each liturgy; (2) Scripture enabling a better understanding of mysteries taking place in liturgical signs; and (3) the art of mystagogy in this age by cultivating the Scriptural and liturgical imaginations and the worshipful life. Summaries and discussion questions.

Ostdiek, OFM, Gilbert. *Catechesis for Liturgy: A Program for Parish Involvement*. Washington: Pastoral Press, 1986. ISBN: 0-912405-23-6.

- ◆ Embraces the marriage of liturgy and catechesis; uses Thomas Groome's Shared Christian Praxis to outline the program.
- ◆ Part II covers various aspects of liturgy: space, environment, time, feasts and seasons, action, objects used, speech, and song.

Wagner, Nick. "Why you should stop trying to solve the mystagogy problem." Team RCIA. <http://www.teamrcia.com/2013/03/why-you-should-stop-trying-to-solve-the-mystagogy-problem/>

- ◆ Raised the "wicked problem", asks two questions about Mass, and offers 4 steps.

DELVING INTO LITURGICAL SIGNS

Bernstein, CSJ, Eleanor, editor. *Liturgical Gestures, Words, Objects*. Notre Dame IN: Center for Pastoral Liturgy, 1995.

- ◆ A collection of poetic reflections on liturgical gestures, ritual dialogue, and liturgical objects.

Fischer, Balthasar, trans. by Matthew J. O'Connell. *Signs, Words, and Gestures*. New York: Pueblo Publishing Company, 1981. ISBN: 0-8146-6048-7.

Guardini, Romano. *Sacred Signs*. St. Louis: Pio Decimo Press, 1956.

A Sourcebook on _____ Series. Chicago, Liturgy Training Publications, various. See www.ltp.org/SERSCB for details.

- ◆ Gathers poetry, prose, hymns, and prayers on the topic.
- ◆ TITLES: Advent, Christmas, Lent, Easter, Sunday, Liturgy, Baptism, Eucharist, Reconciliation, Marriage, Death, and Mary.

Paprocki, Joseph and D. Todd Williamson. *Great Is the Mystery: Encountering the Formational Power of the Liturgy*. Chicago: Liturgy Training Publications, 2012. ISBN: 978-1-616710-110-8.

- ◆ 25 chapters gathered in these parts: (1) Proclaiming the mystery of sign, symbol and ritual; (2) Proclaiming the mystery of the Church at prayer; (3) Proclaiming the mystery of the Eucharistic liturgy; and (4) Proclaiming the mystery of the liturgical year.
- ◆ Each chapter, in treating a topic, gives examples from life experience and cites documents. In concludes with (a) suggestions for ministry and daily living and (b) questions for reflection and

discussion for liturgical ministers, for catechists, for RCIA, and for general adult audiences/daily living.

Philippart, David. *Saving Signs, Wondrous Words*. Chicago: Liturgy Training Publications, 1996. ISBN: 1-56854-103-1.

- ◆ Contains 25 short chapters on topics as *alleluia*, silence, various postures and gesture, incense, etc. used in prayer. Introduction suggests how to use the contents for catechesis and preaching. Index connects topics to the *Lectionary for Mass*.

MUCH MORE ON MYSTAGOGY

Chriszt, CPPS, Dennis. *Creating an Effective Mystagogy: A Handbook for Catechumenate Leaders*. San Jose CA: Resource Publications, 2001. ISBN: 0-89390-515-1.

Clay, Michael. *Harvest for God: Christian Initiation in the Rural and Small-Town Parish*. Chicago: Liturgy Training Publications, 2003. ISBN-10: 1-56854-367-0. ISBN-3: 978-1-56854-367-3.

- ◆ Chapter 8: The Period of Mystagogy, pages 140-158.
- ◆ Appendix 13: Mystagogical Catechesis Preparation Form, page 181.

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