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

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
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....

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.


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”.
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.


9. The period following initiation, usually Easter Time, which centers on catechesis in the meaning and experience of the mysteries of baptismal faith.


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.


11. Mystagogues: individuals who have a special gift for uncovering what we know by experience or believe in the heart.


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**

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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 Statutes 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


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.”


**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. (188) 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
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. 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.
11. QUALITIES / CHARACTERISTICS OF MYSTAGOGUES

♦ A mystagogue is a person of prayer.

♦ A mystagogue is attuned to the Church’s sacramental imagination and has a symbolic / sacramental disposition; “speaks the language” of ritual and symbol.

♦ A mystagogue is one who has given himself/herself over to the experience of mystery.

♦ A mystagogue is one who is open to, indeed, seeks, hungers for an encounter with the Paschal Mystery of Jesus Christ.

♦ A mystagogue is rooted in and nourished by the Word of God.

♦ A mystagogue understands the ecclesial / communal dimension of life, of faith.

♦ A mystagogue is attuned to the rhythms and cycles – of the Church, of the community, of the larger world, of human life.

♦ A mystagogue lives a life of Praise and Thanksgiving, integrating these basic Christian “life stances” into his/her life.

♦ A mystagogue is one who is formed through the ritual celebrations of the Church’s MEMORY.

♦ A mystagogue lives with an eye toward ETERNITY.

♦ A mystagogue is grounded theologically; demonstrates an integrated understanding of the deep structures / foundational elements of faith.

♦ A mystagogue “is a collector – of stories, images, metaphors, poems, Scripture passages, golden nuggets from Church documents / theological writings, etc.” (Ann Koester).
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

♦ A mystagogue

♦ A mystagogue

Elliot Kapiian, adapted from work by D. Todd Williamson and Steven R. Janco.
12. **Mystagogy in Easter Time – and Example**

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<thead>
<tr>
<th><strong>Mystagogy: Twelve Practical Steps</strong></th>
<th><strong>The Main Goal:</strong></th>
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<tr>
<td><strong>LONG RANGE PLANNING</strong></td>
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<td>1. Pump in new energy.</td>
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<td>2. Begin with evaluation.</td>
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<td>3. Uncover the vision, discover the primary texts.</td>
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<td>4. Review the secondary literature.</td>
<td><strong>The Easter Catechesis or Mystagogy</strong></td>
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<tr>
<td>5. Set goals and objectives.</td>
<td><em>Rite of Christian Initiation of Adults</em></td>
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<td>6. Agree on the weekly focus.</td>
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<td><strong>PROXIMATE PLANNING</strong></td>
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<td>7. Negotiate time for the Easter gatherings.</td>
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<td>8. Provide special care, widen the circle.</td>
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<td>9. Give a draft schedule.</td>
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<tr>
<td>10. Prepare and print a journal booklet.</td>
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<td>11. Educate the parish.</td>
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<td><strong>EASTER CATECHESIS OR MYSTAGOGY</strong></td>
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<td>12. Doing mystagogy.</td>
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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.

We use today’s liturgy of the Easter Season (both prayers and Biblical readings) with the chosen focus to continue looking back on the experience of the Easter Triduum 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.
The Little Flower plan for the Year A Easter season 1993:

<table>
<thead>
<tr>
<th>Solemnity</th>
<th>Sacramentary and Lectionary Focus</th>
<th>Mystagogy Focus</th>
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<tbody>
<tr>
<td>Easter Sunday</td>
<td>Christ is risen</td>
<td>Easter gathering for story telling</td>
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<td>Second Sunday of Easter</td>
<td>Easter peace&lt;br&gt;Abiding presence of Jesus&lt;br&gt;Doubting Thomas, doubting community</td>
<td>Recalling the Easter Triduum</td>
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<tr>
<td>Third Sunday of Easter</td>
<td>Eucharist&lt;br&gt;Emmaus story</td>
<td>Abiding presence of Jesus Christ &amp; the Eucharist</td>
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<td>Fourth Sunday of Easter</td>
<td>The good shepherd&lt;br&gt;The sheep gate, the sheep&lt;br&gt;Abundant life</td>
<td>Pot luck meal&lt;br&gt;Mass of Thanksgiving at the Cathedral Church with the bishop</td>
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<td>Fifth Sunday of Easter</td>
<td>The way, truth, life&lt;br&gt;Living stones&lt;br&gt;Journey continues</td>
<td>Baptism&lt;br&gt;Profession of Faith &amp; the Christian life</td>
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<tr>
<td>Sixth Sunday of Easter</td>
<td>Holy Spirit&lt;br&gt;Another counselor&lt;br&gt;Commandment keeping</td>
<td>Confirmation&lt;br&gt;&amp; the gifts of the Spirit in my life</td>
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<tr>
<td>Ascension Thursday</td>
<td>Always with you&lt;br&gt;At the right hand of God</td>
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<tr>
<td>Seventh Sunday of Easter</td>
<td>Christ’s priestly prayer&lt;br&gt;Caught in the glory of God</td>
<td>Ongoing prayer&lt;br&gt;&amp; faith development</td>
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<tr>
<td>Pentecost</td>
<td>Breath – Holy Spirit&lt;br&gt;Baptism for the life of the world&lt;br&gt;Mission&lt;br&gt;Next steps on the journey</td>
<td>Witness to what?&lt;br&gt;How mystagogy continues</td>
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**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 Initiation: Involvement 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 | ♦ To pray well: prayer that is full, conscious, and active  
[Constitution on the Sacred Liturgy, no. 10].  
♦ To celebrate good liturgy that builds up faith  
[Music in Catholic Worship, no. 6]. |
| THEOLOGY | ♦ Incarnation: God in Christ, like us in all things but sin.  
♦ Worship: our need and God’s due. |
| TRADITION | ♦ Lex orandi lex credendi. |

<table>
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<tr>
<th>STEPS</th>
<th>YOUR PARISH ACTIVITY</th>
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<tbody>
<tr>
<td><strong>A.</strong></td>
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<tr>
<td>Key Ministers’ Preparation</td>
<td>4-8 weeks out</td>
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<tr>
<td>Meeting(s)</td>
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<tr>
<td>Review evaluations of past rites</td>
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<tr>
<td>Review the rite, settle pre-determined elements and options</td>
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<tr>
<td>Print decisions and outline of the rite</td>
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<tr>
<td>Exercise pastoral care for</td>
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<tr>
<td>THESE catechumens/candidates and THIS assembly</td>
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| **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

- 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

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

- 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.


- The introduction and chapter on Mystagogy as Method and Paying Attention are key to grasping the Mystagogical session 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.


- 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.


- 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.


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

**DELVING INTO LITURGICAL SIGNS**


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


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


- 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.

- 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

- Chapter 8: The Period of Mystagogy, pages 140-158.

- Contains the "full, conscious, and active participation" envisioned by Vatican II does not simply apply to our involvement in the Liturgy. Rather, it is a commitment we make to personal involvement in the life of the Church and its continuous coming to be in this present age.
- The first four parts lay groundwork for (5) Becoming the Sign.

- Period of Postbaptismal Catechesis or Mystagogy, pages 62-64.

- Chapter 11: Period of Postbaptismal Catechesis or Mystagogy, pages 210-223.

- Session 10: The Period of Postbaptismal Catechesis or Mystagogy, with leader’s and participant’s outlines, pages 118-129.

- Chapter 7: Encounters with Christ: Period of Postbaptismal Catechesis or Mystagogy, pages 93-97.

Chapter 7: Stage Four: Mystagogy, pages 38-41.
Chapter 8: Lifelong Formation, pages 42-43.


Chapter 6: Fourth Period: Mystagogy...and Life, page 109-121.

**IF YOU MUST, FOR A SHORT TIME**


