

Chapter Two (Part 2) and Next Month

Accommodating the Liturgical Postures of the Congregation
Paragraphs 85-87

Since the liturgy requires various postures and movements, the space and furniture for the congregation should accommodate them well. Styles of benches, pews, or chairs can be found that comfortably accommodate the human form. Kneelers or kneeling cushions should also be provided so that the whole congregation can easily kneel when the liturgy calls for it.



Nave Seating

- There are no universal norms regarding fixed or flexible seating. However, a combination of fixed and flexible seating works best to accommodate the various liturgical actions.
- Ideally no seat in the nave would be located beyond a point where distance and the lighting level of the sanctuary severely impede the view of and participation in liturgical actions.
- While some older churches had engineering constraints newer churches can be designed with more expansive roof spans.
- Persons with disabilities (wheelchairs and walkers, for example) should be seated in an area where the view of the sanctuary is not impeded.

Chapter 2 Reflection Questions:

1. Considering our baptismal font, how might its location allow for people to access it even when it’s not in use? How does it allow for both immersion and infusion (pouring)?
2. In our church there are three tabernacles (the main central one and two smaller tabernacles located at Mary’s and Joseph’s shrine, respectively). How does this match with the descriptions found in the BOLS document?
3. What seating in our church limits the ability to view the entire sanctuary and all liturgical actions? What could remedy those blind spots?
4. What is the quality of our seating area for the assembly (the nave) when considering the various liturgical postures and actions?

April - Group Discussion

April 26th after the 5:30pm Mass in the church we will meet as a parish to discuss the Chapters 1 & 2 of Built of Living Stones.



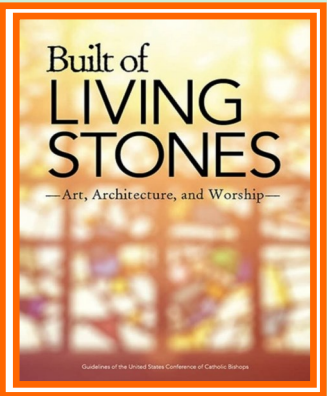
St. Patrick Parish

Built of Living Stones (BOLS)

A Year-Long Reflection on Our Sacred Space - 2023

Each month during 2023 we will reflect on a portion of *Built of Living Stones*. These handouts contain a summary of the reading, and highlight key points for each of the topics discussed. They will also include questions for reflection and future discussion as a parish.

This month, we continue with Chapter 2 (beginning with paragraph 66). Please keep these monthly study guides together along with any notes you take so we can have a parish discussion together on the topics in the upcoming months.



WEDNESDAY, APRIL 26th

After the 5:30pm Mass, we will meet in the church, so we can discuss together these ideas and parishioner thoughts.

Chapter Two: The Church Building and the Sacred Rites Celebrated There
(Part Two ; pages 26-32, paragraphs 66-87)

Summary

The church building houses the community of the baptized as it gathers to celebrate the sacred liturgy. By its practical design and beauty it fosters the full, dignified, and graceful celebration of these rites. The primary concern in the building or renovation of a space for worship must be its suitability for the celebration of the Eucharist and other liturgical rites of the Church. Consequently, the fundamental prerequisite for those engaged in the building or renovation of a church is familiarity with the rites to be celebrated there.

- SCAN the QR code to read a digital version of *Built of Living Stones* online from the US Catholic Conference of Bishops (note paragraph numbers, not page numbers, as the online page numbers differ from the hard copy book).
- For the January & February Summary pages visit our parish website, specifically: www.stpatrickbridge.org/book-study-to-begin/



The Baptistry

Paragraphs 66-69

“The rites of baptism, the first of the sacraments of initiation, require a prominent place for celebration. Initiation into the Church is entrance into a Eucharistic community united in Jesus Christ. Because the rites of initiation of the Church begin with baptism and are completed by the reception of the Eucharist, the baptismal font and its location reflect the Christian’s journey through the waters of baptism to the altar. This integral relationship between the baptismal font and the altar can be demonstrated in a variety of ways, such as placing the font and altar on the same architectural axis, using natural or artificial lighting, using the same floor patterns, and using common or similar materials and elements of design.”¹

- Water is the key symbol of baptism and the focal point of the font, which is a symbol of tomb and womb. Its power is the power of the triumphant cross; and baptism sets the Christian on the path to the life that will never end, the “eighth day” of eternity where Christ’s reign of peace and justice is celebrated.
- The font that will accommodate the baptism of both infants and adults symbolizes the one faith and one baptism that Christians share. The size and design of the font can facilitate the dignified celebration for all who are baptized at the one font.
- Baptism is celebrated by immersion or infusion (pouring) of the water. It is encouraged that the font be designed as to permit all forms of baptismal practice.
- Baptism is a sacrament of the whole Church and especially of the local parish community. The congregation should be able to participate in baptisms.
- The location of the baptistry/font will determine how many of the liturgical assembly actively participate as well as how they participate.
- The baptistry / font is essentially related to all the other sacraments. Confirmation and Eucharist complete one’s initiation into the Church; marriage and ordination are ways of living the life of faith begun in baptism; the funeral of a Christian is the final journey of a life in Christ that began at baptism; and penance calls one to conversion and a renewal of baptismal commitment.
- The design should be able to accommodate adults who are baptized at the Easter Vigil and, if immersion occurs, they should be able to change into their white garments (in accord with the Rite of Christian Initiation of Adults).



Baptismal Font



Youth Baptism

The Reservation of the Eucharist

Paragraphs 70-80

“Christ present in the eucharistic species is a treasure the Church has come to cherish and revere over the centuries. The reservation of the Eucharist was originally intended for the communion of the sick, for those unable to attend the Sunday celebration, and as Viaticum (*for the journey*) for the dying. As the appreciation of Christ’s presence in the eucharistic species became more developed, Christians desired through prayer to show reverence for Christ’s continuing presence in their midst. For Catholics, Eucharistic adoration has an ‘authentic and solid basis and...leads naturally to external, public expression of that faith.’”

- Since Vatican II, the Church invites us to a fuller understanding between the presence of the Lord in the liturgical celebration of the Eucharist and in the reserved Sacrament, and of the Christian’s responsibility to feed the hungry and care for the poor.
- The Code of Canon Law directs that the Eucharist be reserved in a part of the church that is “distinguished, conspicuous, beautifully decorated, and suitable for prayer.”
- There should be only one tabernacle in the church and it should be worthy of the Blessed Sacrament. It should be solid, immovable, opaque and locked in order to provide security.
- The location of the tabernacle varies, depending on the church’s architecture and in accord with the guidelines prescribed by the local Ordinary (bishop).
- The tabernacle should not be on the same altar where Mass is celebrated.
- The tabernacle may be located in the sanctuary but distinguished from the main altar; if in the sanctuary, the tabernacle should be visible to the entire worship area when the Eucharistic liturgy is not being celebrated.



Tabernacle

Holy Week & Paschal Triduum

Paragraphs 81-84

Passion (Palm) Sunday marks the final movement of the Lenten season toward the Triduum. The Palm Sunday liturgy requires space for a procession that recalls Christ’s triumphant entry into Jerusalem. When designing the church, the rites of the Triduum should be reviewed to ensure that planning will provide space for the key elements of the Triduum: an area for the washing of feet, a location for the Altar of Reposition after the Mass of the Lord’s Supper, space for veneration of the Cross on Good Friday, a site for the Blessing of the Fire and Lighting of the Paschal Candle, and space for the catechumens to be baptized and for the candidates’ admission to full membership.

- If there is no reservation chapel in the church, then a space for reposition with a tabernacle should be prepared for the occasion (Holy Thursday).
- The Cross used for veneration (Good Friday) should be of sufficient size to be held easily, carried in procession, and venerated. It remains in the sanctuary after veneration has occurred.

- For the Easter Vigil, the Blessing of the Fire allows great flexibility based on the needs of the local parish. Key to the Blessing is to maintain a flame to “dispel the darkness and light up the night.”



Easter Vigil
Blessing of Fire