

Patterns of celebration - layers of meaning in the structure of the eucharist

Anglican Book Centre - Why Go to Mass?



Description: -

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Gourlay, Robert, -- 1778-1863.

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Digital Worship and Sacramental Life in a Time of Pandemic

As the heavens eternally moved around the polestar, so the state revolved around the emperor. It cannot be said that any one of the practices is condemned or prohibited by it.

The Eucharist as Center of the Church

For the thirty-four weeks of Ordinary Time, the weekday Gospel readings are arranged in a single cycle, repeated each year. In other cases, not an object but the very ground itself fixes the worship of a divinity to a particular spot. One reason to attend Mass that I would emphasize is our obligation to the other members of our faith community.

The Gnosis of The Eucharist

Why bother going to Mass at all when we can worship God anywhere? At Wat Haripuñjaya in Thailand, for example, the ceitya, which is the central structure of the sacred complex, vertically encompasses the three fundamental realms of the Buddhist world: the sensuous, the formed, and the formless.

Catholic Australia

In terms of the Eucharist, a fully participatory meal is important. We are not simply rational, cognitive, minds, we are also bodies.

Liturgy: The Meaning and Celebration of the Eucharist

The symbols of the liturgy function are also linked in the same way.

Eucharistic adoration

OSV's encyclopedia of Catholic history, 2004, p.

The Shape of the History of the Eucharist on JSTOR

Many Christian traditions teach that Jesus is present in the Eucharist in some special way, though they disagree about the nature, locus, and time of that presence. He did not leave the problem of disunity to a human creativity that can be so easily misguided. Thus the paschal mystery becomes an event in the Church by proclaiming the death and resurrection of Christ to the world.

Holy Communion: Sharing in the Threefold Munus of the Divine Gladiator

The psalmist, or cantor of the psalm, is responsible for singing, responsorially or directly, the chants between the readings - the psalm or other biblical cantic, the gradual and Alleluia, or other chant. Liturgical tradition assigns responsibility for the biblical readings in the celebration of Mass to ministers: to readers and the deacon.

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