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Wojciech Kosmowski

the Central Diakonia for Liturgy of the Light-Life Movement

[see also: <http://oaza.pl/cdl/index.php/en/>]

Formation and ministry of masters of ceremonies serving in other than the main celebrations of World Youth Day. Polish experience

1. Introduction

This study is another element of the discussion started during the assembly of priests responsible for the liturgical service in Licheń in 2013. [It was the 65th such assembly connecting priests from Polish dioceses and convents. Nowadays, these meetings are organized annually. In the past, during the implementation of the liturgical reform proposed by the Second Vatican Council in Poland, they were held 2-3 times a year.] This discussion was continued during annual meetings of priests, during retreats – in various forums, also connected with the Light-Life Movement. At a certain stage of these discussions, the idea came that the bishops would accept the document on the preparation of the liturgy during WYD, in the form of instructions or indications¹. However, the concept prevailed that all remarks should be addressed primarily to the masters of ceremonies. Materials on this topic have also been published on the Internet – on the website devoted to the masters of ceremonies serving in the churches of catecheses².

Celebrating the liturgy for young people from around the world coming to Poland was probably the greatest liturgical challenge in the history of our country. In every diocese, in over 1000 parishes, in temples and other places, various liturgical ceremonies were celebrated. Persons responsible for preparing the liturgy in all these places were not to do it “somehow”, but to do it

in the most effective way from the pastoral point of view. To achieve this goal, thousands of people preparing the liturgy were coordinated on the basis of the indications of the universal Church and the practice of the Church in Poland. It concerned especially persons performing various functions during major celebrations.

In many dioceses in Poland, the function of the master of ceremonies is surrounded by pastoral care – there are courses, retreats, days of recollection. Lists of graduates of the master of ceremonies courses published on websites show that thousands of people have made such formation³. Also noteworthy is the initiative to organize the First National Forum of Masters of Ceremonies of the Diocesan Theological Seminaries⁴, which took place on 2-4 March 2018 in Poznań⁵.

The task of masters of ceremonies is to ensure the beauty, simplicity and order of the liturgical celebration. They perform this task bearing in mind primarily pastoral aspect. Therefore, they should be experts in not only the liturgy, its history, its meaning (*Ceremonial of Bishops*⁶ 34), laws and regulations, but also in pastoral issues – so as to lead the faithful to fruitful participation in the liturgy, and also to ensure that the ceremonies are beautiful. Concern for the celebration of the liturgy should take into account both the necessity of observing the principles of celebrations in the scope of their spirit, and the respect for the tradition of the Church, which are desirable from a pastoral point of view (CB 34).

The master of ceremonies should determine with persons responsible for singing, other ministers and celebrants on what they should do and say. During the celebration, they should fulfill their function with the greatest discretion. In particular, they should avoid speaking unnecessary words and taking places or performing deacon duties. They should do everything piously, patiently and carefully (CB 35). Masters of ceremonies are therefore the first group responsible for celebrations and they have a special responsibility. Therefore, masters of ceremonies are the primary targeted group of this study. Additionally, its addressees are celebrants, because masters of ceremonies should perform their ministry in close contact with priests. They must speak with one voice, apply the same requirements and not undermine each other's competences towards other people involved in preparations of the liturgy. Situations shouldn't happen that a master of ceremonies says one thing and a celebrant – something completely different.

2. Vision of the goal and vision of the way

Sacraments can have many consequences in the life of the faithful. Through skillful pastoral activities, they can be multiplied. These activities should also lead to a better preparation of the liturgy. For the sacraments exert the following spiritual effects:

- transform temporal and secular life into sacred and salvific one,
- give growth of faith,
- build the Mystical Body of Christ,
- build public worship,
- predispose to the fruitful reception of all grace,
- are a special calling of the Holy Spirit over all life,
- as rites, symbols and words, have educational and pedagogical values.⁷

The effects of the sacraments are not only supernatural and redemptional, but also natural and temporal. They happen in both individual and collective life:

- constitute the visible kerygma of Christianity,
- signify and visibly define specific people in their ecclesial role,
- indicate places of search for salvation, arouse religious attention and awareness,
- establish anamnestic, commemorative and recollective contact with Christ and his deeds,
- visualize redemption,
- give confidence and argumentation about the place and time of the Christian on his or her way,
- witness something of the character of contacts with Christ,
- stimulate to follow Christ (his deeds and life, call to sacrifice),
- establish Christ as the norm of thinking and acting (*norma vitae et historiae*),
- form a visible sign of the incarnation (*signum institutionale*),
- show the eschatic nature of salvation (*signum eschaticum*),
- have language, moral, psychological and everyday functions (e.g. psychological relief after confession, bliss after the reception of the Blessed Sacrament, a sense of the power of the marriage vows, relief of the patient after receiving the sacrament, signs of peace, love, consolation, sense of life).

At the beginning, we should indicate the purpose of the preparations. In general, the point is that in each place where the liturgy will be celebrated, it should be prepared and celebrated in a manner consistent with the Church's

regulations, using the opportunities provided by liturgical rules, and at the same time making the pastoral effectiveness as large as possible, and faithful's participation – conscious, active and fruitful (*Sacrosanctum Concilium* 11)⁸.

The main general principles that apply in liturgical preparations are:

- formation of the faithful, so that they may serve the People of God in gladness, whenever they are asked to perform some particular service or function (*General Instruction of the Roman Missal*, 97),
- distribution of liturgical functions among ministers, trying to prevent one person from performing a few functions when other people can fulfill them (GIRM 109),
- care for the beauty of the celebration (CB 34),
- such preparation of rites that they would have a noble simplicity without unnecessary repetition (SC 34),
- harmonious cooperation in the preparation of the liturgy (GIRM 111),
- careful coordination, so that unforeseen things do not happen (GIRM 352).

What general rules for the preparation of the liturgy should be adopted? It depends on the detailed and general pastoral goals to be put by both the Organizing Committee and the country where WYD takes place. The effects of this event and, to a large extent, the direction of the preparations depend on these priorities.

Maximalism is recommended for this work to leave a permanent mark in the hearts of all participants of WYD, especially those who will perform liturgical functions. It is worth remembering that the liturgy itself has evangelization potential, attractive power. Selective treatment of postulates regarding the principles of preparing the liturgy diminishes the chance to achieve greater goals, such as mobilization of young people for various ministries for the benefit of the Church and people, increased responsibility, increased awareness of the importance of the liturgy and its role in life, deepening of liturgical spirituality, more conscious, full fruitful, active participation in it.

Preparations for the World Youth Days include not only actions taken directly for the event. It is worth taking a look at how liturgy is prepared in dioceses and parishes. In addition – how the liturgical service is prepared, what retreats are organized, e.g. yearly retreats of extraordinary ministers of Holy Communion. During the formation of various groups serving in the liturgy, elements of preparation for ministry in large gatherings can be included.

Cooperation with others in the liturgy should be done with respect and love for the common good. For we touch here the most sacred mysteries of our faith. It

would be a pity if it happened among feuds and disputes. One should not criticize or attack others – rather focus on cooperation in a shared work. Speaking about the liturgy should also have due respect, without simplifications and colloquialisms¹⁰.

The table below shows the model of cooperation of individual ministers in the preparation of the liturgy. As it is *leitōs ergon* – a public work.

Table 1. Cooperation of ministers in the liturgy of the Holy Mass: who, with whom and in what work should cooperate

| Minister | Who and in what work should he/she cooperate with | |
|---------------------------------|--|--|
| thurifer and boat bearer | master of ceremonies | order and the way of a procession (entrance, Gospel), taking places in the sanctuary |
| | sacristan | which censer, boat, incense and coal to use, where it can be kindled, how to put it out |
| | deacon (or priest) proclaiming the Gospel | practicing the procession of the Gospel |
| | deacon serving at the altar | if he will cense the Eucharistic Species during the elevation |
| | deacons (or concelebrants) | agreeing on the manner of passing the censer to the main celebrant and the method of incensing the altar |
| | candle bearers | practicing and discussing the way of the entrance procession and the Gospel procession |
| cross bearer | master of ceremonies | order and way of the entrance procession and the way to the sacristy |
| | sacristan | what cross to use, where to put it after the procession |
| | candle bearers | setting in processions, way of processions, determining who gives a sign to stop, move, return, etc. |
| candle bearers | master of ceremonies | order and way of the entrance procession and the way to the sacristy |
| | sacristan | which candlesticks to use |
| | thurifer and boat bearer | practicing and discussing the way of the entrance procession and the Gospel procession |
| | deacon | practicing and discussing the way of the Gospel procession |
| | cross bearer | setting in processions, |

| | | |
|-------------------------------|------------------------|--|
| | | way of processions, determining who gives a sign to stop, move, return, etc. |
| ministers of the altar | master of ceremonies | manner of ministry, any additional items to bring, e.g. additional lavabo, vasculum |
| | deacon | manner of ministry during the preparation of the gifts |
| | sacristan | necessary items for celebrating the liturgy (which chalice, paten) |
| | gift bearers | help in preparing the gift table and bringing necessary items (bread, wine, water), also a linen |
| commentator | master of ceremonies | in which moments of the liturgy a comment is foreseen, what should be included in it |
| | sacristan | preparation of a microphone |
| | choir | how to use the microphone (if it is shared) |
| gift bearers | master of ceremonies | what gifts are to be carried in the procession and in what order |
| | ministers of the altar | manner of the preparation of the gifts |
| | sacristan | passes the gifts of the altar |

All those who perform their functions in pairs, that is thurifer and boat bearer [this model of service is common in Poland], candle bearers and ministers of the altar, should cooperate with each other, determining how they approach to perform their function, and how they leave – to preserve the principle of noble beauty (e.g. through a symmetrical setting), order and simplicity. One of them should be the leader, and the other should adapt to the first one’s gestures or, more broadly, way of fulfilling the function. It is worth determining who is, for example, a thurifer, who is a boat bearer, who carries wine, who carries water, during lavabo – who carries water and tray, and who carries lavabo towel.

3. Vision of the way

Reflection on the preparation of the liturgy during WYD is a long process. When planning it, it is worth thinking about creating program assumptions, then developing a detailed schedule along with monitoring various stages of its implementation. It is worth taking into account the key tasks such as: preparing persons in charge – priests, animators, choir directors, masters of ceremonies

– and introducing believers willing to perform liturgical functions (Eucharist and other celebrations). Appropriately prepared liturgical groups should be at least as many as places of celebration. At every stage of implementation, one should quickly respond to emerging difficulties and look for optimal solutions.

In the implementation of this project, and actually already at the planning stage, it is worth referring to previous experiences. As mentioned before, during the organization of the recent WYD in Kraków, the first considerations regarding the preparation of the liturgy took place in Licheń, in November 2013, during the 65th assembly of priests responsible for the liturgical service.

Table 2. Stages of preparation of masters of ceremonies for ministry during WYD in Kraków in 2016

| Date | Description |
|---------------|---|
| November 2013 | The 65 th assembly of priests responsible for the liturgical service, Licheń, Pilgrim's House "Arka" – the first voice in the discussion |
| February 2014 | General Convention of the Light-Life Movement, Częstochowa – discussion, preparation of preliminary materials |
| November 2014 | The 66 th assembly of priests responsible for the liturgical service, Licheń, Pilgrim's House "Arka" – liturgy during World Youth Day 2016 in Kraków: Fr. Dr. Stanisław Mieszczak SCJ, <i>Liturgical celebrations during World Youth Day – general principles</i> ; Dr. Wojciech Kosmowski, <i>Report on the retreat for the diakonia for liturgy preparing for WYD – discussion</i> |
| January 2015 | Publication of the retreat report in "Anamnesis" 1 (2015) ¹¹ |
| November 2015 | The 67 th assembly of priests responsible for the liturgical service, Licheń, Pilgrim's House "Arka" – liturgy during World Youth Day 2016 in Kraków: Fr. Dr. S. Mieszczak SCJ, <i>The main thoughts of the central celebration of WYD</i> ; Dr. W. Kosmowski, <i>The ministry of masters of ceremonies in other WYD celebrations – discussion</i> |
| April 2016 | Issue of the booklet: <i>The ministry of masters of ceremonies in WYD celebrations</i> ¹² |
| April 2016 | Retreat for masters of ceremonies, Kraków – formation, community building, transfer of materials ¹³ , discussion, viewing places of catecheses; creating a group on Facebook "Masters of ceremonies at catecheses" |
| November 2016 | The 68 th assembly of priests responsible for the liturgical service, Licheń, Pilgrim's House "Arka" – Dr. W. Kosmowski, <i>Experiences of the preparation and celebration of the liturgy during WYD in Kraków as a help in the formation of masters of ceremonies. Summary</i> ¹⁴ . |

As can be seen in the above table, most attention was given to the function of the master of ceremonies of the liturgical assembly. The schedule of pastoral activities was as follows:

Table 3. The schedule of pastoral activities before WYD 2016 in Kraków¹⁵

| | |
|--------------------------------|---|
| November – December 2014 | <ul style="list-style-type: none"> • presentation of the problem of preparing the liturgy in the context of WYD – the 66th assembly of priests responsible for the liturgical service, Licheń 2014 • awakening zeal in volunteers (also in the aspect of liturgical service) and people already included in the group of liturgical service for ministry also during WYD • consultations in dioceses (if necessary, also at higher or lower level) • defining the needs of formation in a given area • indication of dates and types of retreats and courses in 2015 • inclusion of these plans into the cycle of preparations of the liturgical service in dioceses |
| 2015 | <ul style="list-style-type: none"> • retreats and formation courses that include the formation of liturgical teams for WYD • preparation of practical materials for masters of ceremonies and other ministers • answers to questions, e.g. how to deepen the understanding and experiencing of the mystery of God's mercy in the liturgy • testing materials and learning to apply the rules defined in them |
| 2015/2016 | <ul style="list-style-type: none"> • retreats for persons in charge (masters of ceremonies, liturgical animators) in Kraków – one representative from each team • establishing rules for cooperation with other groups of people involved in the preparations (volunteers, liturgical service from other countries) • blessing of persons in charge and liturgical teams by bishops |
| 2016 | <p>winter and spring:</p> <ul style="list-style-type: none"> • retreats for various groups of servers, e.g. extraordinary ministers of Holy Communion, established lectors, acolytes, clerical students, priests responsible for places of celebrations 7-14 days before the youth's arrival at WYD: • liturgical forum open to all willing (from Poland and other countries) <p>one day before the start:</p> <ul style="list-style-type: none"> • meeting of liturgical ministers, prayer, final arrangements |

Preparation for the liturgy can be divided into: further, closer and direct. The first of them lasts long before WYD. All these activities, which are already undertaken for the liturgy, prepare those who will be ministering during WYD. These are courses for performing various functions, retreats, and also daily formation work in parishes. It is, therefore, worth considering the conditions of WYD during these meetings and, if necessary, adding some topics related to the overall vision of the preparation of the liturgy and the ministry during larger assemblies. Already at this stage, one should take care of the correctness and beauty of liturgical signs.

Also at this stage of preparations, or rather in everyday pastoral practice, an open system is needed, which consists in encouraging all persons to prepare the liturgy and provide them with formation. Its opposite is a closed system, i.e. entrusting functions to a narrow group of “professionals”. It is a convenient and safe solution for pastors: you know who you can count on, nobody needs to be prepared for anything, because only those who know how to do it, can serve. However, it has a negative side: it does not encourage others to take responsibility for the liturgy, it does not arouse zeal. In addition, it strengthens the belief that the liturgy (or more precisely, its co-creation and joint preparation) is for the chosen.

Closer preparation includes what is associated with planning the celebration of the liturgy in specific places, taking into account the participants of the liturgy and local conditions. Therefore, it is necessary to match the pastoral needs, dependent on the group of the faithful going to participate in the liturgy, and things that should be then provided in the place of celebration, and also what we already have at our disposal. It is necessary to see how many people from which linguistic group will participate in the liturgy, how many priests, deacons, extraordinary ministers of Holy Communion there are, how many ministers are present and what functions they can perform. Then we should look at the place where the liturgy is to be celebrated – what temple, how it should be prepared for this celebration. Remarks should be made by: a priest, a sacristan, a master of ceremonies (if there has not been such person yet – that function should be established), people responsible for singing. If the Holy Mass is to be held outside the sacred place, such place should be arranged, providing everything needed in terms of space (GIRM 288-318) and necessary items in sufficient numbers (GIRM 319-351).

Special attention should be paid to the preparation of the place of the celebration itself. If it is just a large hall – we will have to put in a lot of effort to give it a sacral character. It is necessary to take care not only about appropriate

decorations, but first of all remember to distinguish and expose three places: the altar, the ambo and the chair for the priest celebrant.

Direct preparation applies to a specific celebration. All persons responsible for a given celebration should meet, either in one group, or in individual groups of people with similar functions, in order to consider liturgical texts in the form of a liturgical circle and perform a rehearsal in the place of the celebration.

Good practices and tools help to achieve the goal of preparations. They do not belong to the essence of the liturgy, but they will help achieve everything described above. They can be implemented well before WYD. Good practices include the spiritual and technical preparation of all ministers before each celebration, and in the group – before the more solemn or complex one. Furthermore, prayer is a good practice – not only the common one, in the sacristy, before and after the liturgy, but also raising intentions and individual prayer. In addition, formation by mystagogy is recommended, i.e. leading to performing functions by more experienced persons¹⁶. Another good practice is resolving all doubts on the basis of the documents of the Church (GIRM, CB), and not just the recollection of someone's teaching, some local tradition or practice.

The tools that can be used to prepare the liturgy better are numerous. These include, among others, plans of the liturgy, schemes of the division of liturgical functions, graphic models of liturgical comments and prayers of the faithful, plans of a formation meeting [this model of meeting is called: “liturgical circle”], plans of liturgical ministry rehearsal¹⁷. Thanks to them, it will be possible to organize and lighten the way of preparing the liturgy, as well as to emphasize the importance of beauty and simplicity of the celebration.

The plan of the liturgy can be prepared before each celebration, especially the more extensive one. It has to take into account all those elements that have been specially selected or adapted. This document should be received by the main celebrant as well as persons performing key functions (e.g. related to singing). Also during the rehearsal, the course of the liturgy should be discussed, so that the ministers know when and how to perform their actions.

Schemes of the division of liturgical functions should be prepared before each celebration, taking into account all persons performing the ministry during the celebration. Therefore, they must be expanded. It is best when they contain names of ministers, but in the initial stage of preparations, one can only generally indicate from which group of the faithful a given minister should come (e.g. movement, ministry, country).

In the preparation of the liturgy during WYD, the following websites were

helpful: www.krakow2016.com, which contained the “liturgy” tab¹⁸, www.oaza.pl/cdl, where the brochure for masters of ceremonies in the electronic version¹⁹, as well as aids and suggestions for shaping the liturgy were published. In addition, masters of ceremonies had at their disposal a closed, moderated forum on Facebook: WYD 2016 Masters of Ceremonies of Catecheses. It was attended by 50 people: masters of ceremonies and priests.



Picture 1. Header of the forum for masters of ceremonies of catecheses

There was a liturgical office in Kraków, where it was possible to submit liturgy teams ready for ministry in churches where catecheses were preached.

It is worth noting that candidates for liturgical teams are normal registered participants of WYD – so it is good to ask if there are people prepared and willing to liturgical service, e.g. to include this question in the registration form. Ideally, liturgical teams should be organized in their parishes and dioceses – they can be prepared there, and they can join the work in a given place already as a team. It would also be advisable to organize meetings – in dioceses (for all masters of ceremonies responsible for the preparation of the liturgy in particular places in the diocese), and a central meeting (for those responsible for preparing the liturgy in dioceses).

List of useful studies in different languages:

Studies on the formation of ministers in the liturgy

- M. Kwatera, *The ministry of communion*, Collegeville, Minnesota 1983.
- M. Kwatera, *The ministry of servers*, Collegeville, Minnesota 1982.
- M.R. Prendergast, S.E Myers, T.M. Milinovich, *Pronunciation guide for the lectionary. A comprehensive resource for proclaimers of the Word*, Chicago 2010.
- A.J. Nevins, *Called to Serve. A Guidebook for Altar Servers*, Huntington 2011.
- G. Rzeźwicki, *Od kandydata przez stopnie ministranta, funkcję lektora i ceremoniarz*

do animatora. Wokół problemów formacji służby liturgicznej, Tarnów 2018⁶.

- Secretariado de la Comisión Episcopal de Liturgia. *El ministerio del lector. Directorio litúrgico-pastoral*, Madrid 2014.
- Secretariado de la Comisión Episcopal de Liturgia. *El presidente de la celebración eucarística. Directorio litúrgico-pastoral*, Madrid 2004.

Studies on shaping the celebration

- P.J. Elliott, *Ceremonies of the modern Roman rite. The Eucharist and The Liturgy of the Hours. A Manual for Clergy and All Involved in Liturgical Ministries*, San Francisco 2005.
- F. Ferraris, *Animowanie celebracji liturgicznych*, transl. P. Cembrowicz, Kraków 2002.
- K.J. Martin, *The Forgotten Instruction. The Roman Liturgy, Inculturation, and Legitimate Adaptations*, Chicago 2007.
- L.O. Lumma, *Liturgie im Rhythmus des Tages. Eine kurze Einführung in Geschichte und Praxis des Stundengebets*, Regensburg 2011.

Media and liturgy

- F. Jabłoński, *Kamerzysta i fotograf w czasie liturgii*, Gniezno 2010².
- W. Przyczyna (ed.), *Msza św. w telewizji?*, Kraków 2006.

Sample liturgical comments and prayer of the faithful in different languages

- S.L. Caram, J.A. Martínez Puche. *Nueva oración de los Fields*, t. I: *Domingos, santoral, circunstancias e intenciones diversas*, Madrid 1999.
- H. Steffens, *Fürbitten und Texte zur Messfeier. Anregungen und Hilfen*, vol. I: *Sonntage und Herrenfeste im Lesejahr A*, Paderborn 2002.
- *Viviendo el Amor: Eucaristía. Pascua y tiempo ordinario (Ciclo B / del 8 de abril al 17 de junio de 2018)*, Avda de Pamplona 2018.

In addition, one can use practical brochures and presentations downloadable via the Internet²⁰.

4. Masters of ceremonies survey results

In order to monitor the effects of the service of masters of ceremonies and search for solutions for the future, a survey was created using the SurveyMonkey²¹ tool. It contained both open and closed questions. The results of this survey are presented below. 26 masters of ceremonies and 11 other ministers responded to it, which is a small percentage of people who served during the celebration of WYD. In the future, it is worth promoting this

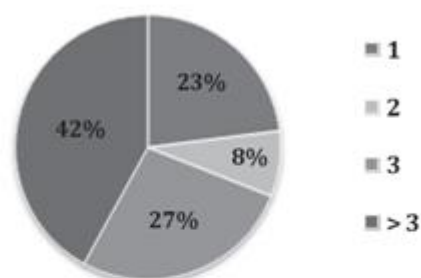
method of research and motivating the participants to send answers. In this way, the manner of preparations can be made more dynamic and more adapted to needs.

Not all respondents answered questions about demographic data. The demographic characteristics of the group of 16 masters of ceremonies who provided this information are as follows. They were all men. Half of them were up to 20 years old, 44% aged 21-30 and 6% – 31-40 years old. The time of service at the liturgy up to 3 years showed 2 of them (12%), from 4 to 6 years – 3 (19%), 7-10 – 44% and 11-20 – 25%. The majority (81%) of respondents belonged to some movement, association – above all, it is the Light-Life Movement, the other two communities are the Liturgical Service of the Altar and the Franciscan Youth Tau (1 person in each).

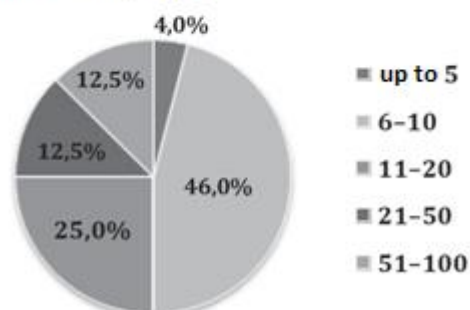
Masters of ceremonies were generally active, mostly performing functions in more than 3 celebrations. Most often they performed the function of the main master of ceremonies – 81% and help of the sacristan (logistics) – 61%. Among other answers are the following: master of ceremonies of the Word of God, gifts, sanctuary (showing places for priests), prayer of the faithful, liturgical commentary, processions with the gifts, service of order. In addition: organization of the sacristy in the place of the catechesis, consultations, instructions before the liturgy, help in obtaining the necessary items and liturgical vestments, ministry at the missal (in a foreign language). The number of people who participated in the preparation of the entire liturgy usually ranged from 6 to 10. The liturgical assembly usually numbered between 1001 and 10,000 people.

The studies most often used by masters of ceremonies were: *General introduction of the Roman Missal* (very useful or moderately useful in 75%), *General Introduction to the Lectionary* (26%), *Ceremonial of Bishops* (44%) and *The Ministry of the Master of Ceremonies in WYD Celebrations* (29%). The usefulness of the chapter on the preparation of the liturgy in the manual *Paschal Triduum*²² and the importance of one's own experience and proactive notes (in the case of preparing the liturgy in the park) were also pointed out. It was especially difficult to prepare Mass for participants of catecheses in Vietnamese.

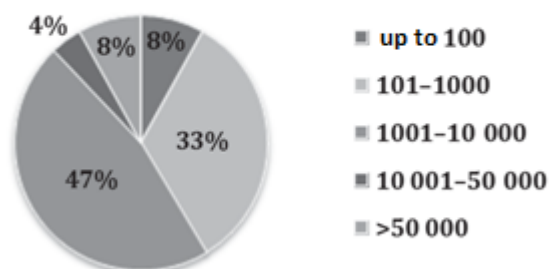
Performing the function of a master
of ceremonies - number of celebrations



Preparation of the entire liturgy
- number of people



Liturgical assembly - number of the faithful



The preparation of the liturgy included a rehearsal at the place of celebration (76%), a prayer before the liturgy (66%), rehearsals in other places (29%), arrangements with representatives of the media (29%), a group meeting in the form of a liturgical circle (24%). In the case where there was no time for rehearsals before the liturgy (“Mass 2 minutes after the end of the conference”) – arrangements of ministers before the celebration were required. Respondents also emphasized the role of meetings in the group of persons in charge, a kind of “site inspection”, as well as the preparation of liturgical books in other languages, e.g. French and Latin.

Difficulties mentioned most of all were: not enough people willing to perform liturgical functions (47%), difficulties in agreements with other persons in charge (42%). There were also sometimes too many people willing to perform the function (16%) and problems with accommodation or travel to the place of celebration (11%). There were also logistical shortcomings, e.g. too few liturgical vessels. This point of the survey had particularly numerous comments. Three main problems can be distinguished from them. If the group of participants was well organized, there was no need for masters of ceremonies to perform their functions – everything was done on their own. In such cases the ministry was to “capture” and meet the needs of the group in the preparation of the liturgy. This created a special opportunity to learn, on the one hand, new forms of preparation and celebration of the liturgy (organized group), and on the other, to patiently assist and to adapt the Eucharist to the spiritual needs of the participants (masters of ceremonies). In some situations, the assistance of masters of ceremonies was difficult, because the approach to “not complicate” and “just faster” prevailed. It also happened that the organizers of a catechesis did not know that there was a designated master of ceremonies (although there were pre-arranged letters of recommendation), and possibly the time before WYD was not used well and some arrangements had to be made at the last minute. This required a labour-intensive search for contacts and gaining agreement.

Among the things that were edifying, masters of ceremonies indicated: gaining new experiences and skills, e.g. increasing resourcefulness, communicativeness – 95%, building relationships with other ministers and nurturing good habits – 78%, gratitude of priests – 74%, various spiritual experiences, e.g. deepening of personal prayer, relationship with God – 47% and thanks from the faithful – 42%.

Among suggestions for the organizers of the following WYD regarding the preparation of the liturgy, the following remarks were made. Most

of the respondents had no comments regarding preparations for WYD (76%). As far as the direct preparation is concerned (e.g. a rehearsal before the celebration, a liturgical circle), the need for a change was indicated by 41% of masters of ceremonies. A change in the way of direct preparation before a specific liturgy was postulated by 50% of respondents (25% had no opinion, and another 25% would not change anything). The detailed remarks emphasized the importance of good communication before celebrations and the need to provide masters of ceremonies with more data on the places of catecheses. Better communication should be between the WYD organizers, hosts of the places of celebrations and ministers. It is important to reach particular groups early enough to show the minimum standards of liturgical preparation, the model of this preparation and specific responsibilities.

5. Conclusion and summary

The above-described experience can be used in pastoral practice not only at every subsequent World Youth Day, but also in other extended celebrations, especially those of a diocese or wider scope.

They can also be an inspiration to deepen the preparation for the function of a master of ceremonies of the liturgical assembly. The results may also help in shaping a permanent formation or national meetings of masters of ceremonies. The pre-WYD retreat, in the form of a day of recollection for masters of ceremonies serving in churches, facilitated the formation of those who helped in shaping the liturgy and inspiring the faithful to active, fruitful and full participation in it. It seems that such national meetings of masters of ceremonies should enter permanently into pastoral practice.

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10. An interesting contribution to these considerations may be the analysis of blogs, liturgical forums, discussion lists. For example, Facebook lists such as: “Against Liturgical Abuses”, “Passionates of the Liturgy of the Holy Church”, “How will it be at the altar? - section of liturgical service”.
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16. This is carried out in the liturgical formation in the movements of the Church’s renewal, e.g. the Light-Life Movement, the Neocatechumenal Way.
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Summary

World Youth Day is an important spiritual event. Pastoral care should be given to the participation in the liturgy, especially the Holy Mass, not only the main celebrations. One should not be limited in the pursuit of correctness, i.e. compliance with liturgical norms. The point is to show that the Eucharist is the source and summit of Christian life, to achieve active, conscious, fruitful and full participation.

Particular care should be given to the formation of masters of ceremonies, who care for the beauty and order of celebrations, to gain the greatest possible spiritual benefit of the faithful. Such tasks require the coordination and cooperation of those responsible for various aspects of celebrating the Eucharist.

In Poland, the regular formation of masters of ceremonies and liturgical animators is conducted by the Light-Life Movement and also by dioceses. Polish preparations for WYD included intellectual reflection, retreats for masters of ceremonies and developing various materials. The summary of these experiences may help in the liturgical preparations for subsequent meetings of this type and other celebrations with a large participation of the faithful.

Keywords: masters of ceremonies; World Youth Day; preparation of the liturgy.

WOJCIECH KOSMOWSKI – STD in pastoral theology, MD, PhD in medicine. A member of the Light-Life Movement since 1984. A member of the Central Diakonia for Liturgy of the Light-Life Movement since 1992. He has written about 100 articles popularizing the liturgy, among others, in magazines “Oaza” and “Wieczernik”, and many works in the field of liturgics. He works as a psychiatrist and a child and adolescent psychiatrist. Email: kosmowskiwojciech@gmail.com