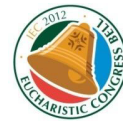




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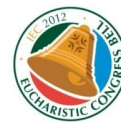


IEC 2012 Bell Push

Resource Materials for Parishes

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Overview of 'Bell Push'

What you are dealing with:

The Bell house, the Bell plinth and the Congress Icons

Who you are dealing with:

Volunteers on your team, the Team Leader, your Diocesan Delegate, the IEC 2012 Bell Coordinator and all those who will gather in response to the Bell.

The pattern of the Bell's pilgrimage in your parish and your involvement:

The Bell will be handed over to you by a neighbouring parish. There is a road-side prayer service that accompanies this special moment in the pilgrimage.

- Accompany the Bell to the designated venues, participating in visits and vigils.
- Participate in the final handing over of the Bell to the next parish, wishing them well as they continue the pilgrimage.

Elements of the Pilgrimage:

Joining the journey

Singing the Congress Hymn

Praying and distributing the Congress Prayer

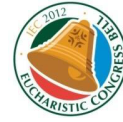
Praying with the Icons as the starting point for reflection

- Our lady of Refuge and St. John
- Christ the Pantocrator
- Elijah and the Raven
- Pentecost

Pastoral formation before the visit of the Eucharistic Congress Bell

The Eucharistic Congress Bell began its pilgrimage through the Dioceses of Ireland on St. Patrick's Day in 2011. Like St. Patrick's Bell, the Congress Bell is being rung across the land calling God's people together, to hear anew the good news that God is present among us and calls us to communion. The forthcoming Eucharistic Congress offers us an opportunity to reflect together on the place of the Eucharist in our lives, as individuals and as communities.

The pilgrimage of the Congress Bell is dependent on the willingness of volunteers who will carry the Bell and bring it to cities, towns and parishes throughout the land. These volunteers have a unique opportunity to present an invitation within their local community to join the journey to the 50th International Eucharistic Congress in Dublin and express it's theme in a very practical way – as agents of Communion with Christ and with one another.



Suggestions for Using the Eucharistic Congress Bell

In so far as it is possible all members of the community; the infirm, senior members of society, families, incarcerated, and the marginalised, should be included in the pilgrimage of the Eucharistic Congress Bell. The following ideas may support you in your role. It is by no means an exhaustive list.

Visitation to the local hospital/medical centres:

- o Hospital chaplains to prepare patients for the visit of the bell; what it symbolizes, what the International Eucharistic Congress aims are, etc.
- o Small prayer service that includes patients and staff of the hospital (where possible).
- o Think of how the bell could be rung quietly / gently !!!!

Visitations to Nursing Homes:

- o A similar approach as above.
- o Families and grandchildren could be involved in the prayer service/event.

Primary Schools:

- o Visitations to the local schools.
- o Communion and Confirmation groups to be involved in a special way.

Post-Primary Schools:

- o Senior Cycle students to volunteer in carrying the bell. It could be a 'top-up' to their John Paul II Award, President's Award, etc.
- o The bell could be involved in a school Mass or paraliturgy

Youth and Volunteer Groups:

- o Local youth groups in the parish to be invited to get involved.
- o Other Youth organisations non-parish based to take part in a stage/ceremony
- o Make contact with the Scouts, Girl-guides. Volunteering with the Bell could be part of a 'badge.' They could host other volunteers for refreshments or overnight stays in the Scout Den.
- o An outreach to the marginalised should be made by taking the bell to shelters, drop-in centres, Vincent de Paul etc.



Local Places of Interest:

- o Visits to Mass rocks, other bells, round towers, monasteries, etc.
- o Take the bell up a hill/mountain

On the Journey toward Communion with Christ and with one another

Part One: Prayer with the bell

The pilgrim journey of the Eucharistic Congress Bell is an opportunity for communities to come together drawn by the sound or the peal of the pilgrim Bell. Since antiquity the sound of a pealing bell has been a recognised means of communication, at times a warning that urges people to flee from pending danger and at other times inviting people to a communal gathering to receive news or perhaps to celebrate. A bell is a symbol that is both visible and audible.

For Christians the bell has long been associated with the invitation to gather, the sound being perceived as God's voice, God's call, which draws people to assemble. For early Christian Ireland the sound of the bell of St. Patrick and other great saints across the land heralded the dawn of a new and eternal day for the Irish people – called to hear the good news – Jesus Christ, the Word made Flesh – and in turn become bearers of this news to others, far and near. The image of the bell, associated today with Christmas and wedding cards, is still used to convey joy, celebration and the announcement of good news. Combined, the image and sound of the bell symbolise for us God's call to all people to gather to hear good news.

On the road the pilgrim Bell can be used to invite people to a moment of stillness.

The ringing of the Congress Bell will cause gatherings that are spontaneous and informal, and these can also be used to invite people to gather for moments of prayer that are a little more formal. One such moment might be a vigil or gathering for prayer at the close of the day.

Suggestions for Parish Prayer service

The following can be used in its entirety for a vigil service or selections can be used for a shorter prayer service

Introduction

- Liturgy of the Word
- Reflection on the Word
- Reading the Icon



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- Ritual Action
- General Intercessions
- The Lord's Prayer
- Conclusion
- Offered in the following pages is a resource that is hoped can be used as is, or adapted to local preferences.

Introductory Rite

The assembly gathers, taking their seats.

The bell is at the door of the cathedral/church.

To begin, the Bell is rung 3 times

The assembly stands.

When the ringing has finished and silence restored

The Presider announces:

Let us heed the voice of the bell (Pause)

In the name of the Father and of the Son, and of the Holy Spirit.

Amen

The Lord has called us to this place,

So let us gather in mind and in heart and pray for one another that our lives may be a living response to God's call to draw near,

echoed in the pealing of this bell:

All pray:

Gracious God, source of all life,

We praise you for your abundant blessings.

You sow your seed freely and generously among us.

You nourish, protect, sustain, and strengthen us on our journey of faith.

By our baptism you call us by name and commission us to sow your Word.

We join our hearts and voices in prayer

that every member of your Church will heed

the call to authentic Christian living and service.

Bless each of us as we respond to your call.

May we encourage and support one another



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in discerning and living out our Christian vocation.
Help us foster a culture of vocation, in its many forms,
in which the seed of the Good News will bear much fruit.
We offer this prayer in the name of Jesus,
in the power of the Holy Spirit,
with your blessing now and forever. Amen

A suitable gathering song is sung.

The bell is carried through the Nave of the church but not yet into the sanctuary.

All are invited to be seated (the bell bearers remain standing with the bell).

Following a brief pause for reflection, a number of readers make their way to microphones and the following are read in sequence:

Hand bells were first used in the catacombs of Rome. Let us remember those who first believed in the Gospel and in silence renew in our hearts our own faith (pause - ring).

In the fifth century St. Patrick rang his bell heralding a new age for Ireland and the presence of the Good news in the midst of the Irish people. In silence let us thank God for the gift of faith (pause - ring).

In the eight century bells were first used at funerals. Let us pray for all who have died, whose faith is known to God alone. (pause - ring)

Since the eleventh century, monastic bells have called the Christian community to gather for prayer. Let us in silence renew our pledge to respond ourselves to that call (pause - ring).

Throughout the ages, at both religious and secular events, bells have rung in joy and in sorrow, in invitation and in warning. Let us take a moment to recall times when bells have rung for us (pause - ring).

Bells have long been associated with music and with joy, and with the immanent beginning of something new. Let us in silence thank God for new beginnings (pause - ring).

The readers return to their seats.

The bell is placed on its plinth in a suitable place in the sanctuary, where it will be visible, though not the centre of attention. The bell is rung three times. The bell bearers are seated.

Liturgy of the Word

First Reading: 1 Kings 19:10-13

The Lord appears to Elijah



Psalm

Any of the following or a similar psalm

Psalm 19: Lord, You Have the Words by David Haas available from GIA Publications
<http://www.giamusic.com>

- Psalm 19 is about celebrating the Word, and its effects in our lives. God reveals himself through his word. The psalmist gives six descriptions of the word of God.
- *Lord, Send Out Your Spirit* by Jeanne Cotter available from GIA Publications
<http://www.giamusic.com>
- *Lord, Send Out Your Spirit* based on Psalm 104 is used at Pentecost, inviting the Lord to send us the Spirit, and expressing our expectation.

The bell is rung 3 times

The minister who will proclaim the gospel announces:

The word was made flesh and dwelt among us.

Gospel acclamation – Speak Lord, your servant is listening

Gospel: Matt 11:25-28

Come to me all you who are weary

This Gospel speaks to the experience of Elijah many centuries previously:

The context is the discouragement of Elijah, who goes on the run to preserve his life and then begins to ask himself if it is worth bothering anymore. Elijah had felt compelled to confront his contemporaries with some home truths about the shallowness of their religious practices, among other things, which were not well received. God reaches out to Elijah in the midst of his experience of rejection, disillusionment and hopelessness, and offers him a glimpse of God's presence, an experience that revives and refreshes Elijah.

God's call to Elijah to meet in an isolated place is echoed in the invitation extended by Jesus to his disciples and to anyone seeking rest in the gospel. It is in the calm after the storm that God chooses to reveal himself. In the Hebrew Scriptures this gentle whisper is presented as 'the sound of sheer silence' and has been translated in many different ways over time. As well as being called, "a gentle whisper", it is also translated as "a still small voice" and "the soft whisper of a voice". It is a Hebrew term that is very difficult to translate into English, but it is too simple to say that Elijah experienced the presence of God in silence, which might seem to suggest that he experienced no more than an absence of sound. The stillness is more than simply the absence of sound, just as peace is more than just the absence of war. What Elijah experienced seems to have been much more than an experience of silence.



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What he experienced was presence, real presence. This was the presence of something deeply still, something deeply communicative, something profoundly personal, something unique to God alone. And it empowered him to go on.

The sound of this bell may be striking on the ear, but it is in the silence that follows that we experience peace and the call to encounter God in stillness. Just as the presence of God to Elijah came in gentleness, Jesus who is gentle and humble in heart offers us rest, offers us hospitality by calling us into communion.

The stillness and the quiet are shared among us. Perhaps the bell may help us to relearn to recognise the presence, the voice of God who speaks, a voice we hear when we are still, a voice calling us to communion, with Christ and with one another. May we be reminded of God's ongoing invitation to gather and be renewed and refreshed in faith, in hope and in love.

'Come to me, all you who are weary, and I will give you rest' – the Word of the Lord.

Reading the Icon

Introduction

To most of us, the term 'icon' is not new. Some of us have been fans of figures in the world of entertainment, sport and politics to name just a few, who are often described as icons. Most of us use smart phones and computers, which have their own icons. You might say we are surrounded by icons. That said, the icons to which we refer here are neither electronic nor cultural symbols, but belong to a rich and long tradition of faith and art. These icons are not pictures of people in the way a portrait might be – attempting to present the person, telling the viewer something of what this person was like, how they dressed, wore their hair, etc. While they do depict a person, the purpose of an icon is to facilitate an encounter, connecting the person viewing with the person being viewed. Icons in the Orthodox tradition are quasi sacramental in that they are understood to make present, as it were, what they depict.

We venerate icons and the encounter they facilitate by taking time, by being present to the one viewed. Indeed there are those who would ask who it is that views who? – feeling that they have been looked into deeply and respectfully as they looked into the other.

In order to engage in the encounter presented by the IEC2012 Icons we offer a brief introduction to how one reads an icon – decoding the colour, the figures, the purpose of empty space and the invitation to stillness within the icon itself.

Reflect on the Icons according to the Stage of the Pastoral Preparation Programme. While each icon corresponds to one of the Stages of the Pastoral Preparation Programme, they also each invite us into a spiritual communion with the person or persons in the icon.



In Stage One: Our Lady of Refuge.

The focus of our reflections throughout Stage one has been the activity of gathering, reflecting on the fact that it is Christ who gathers us, as community and for Eucharist.

This icon invites us to gather with Mary, the mother of Jesus, and with John, the beloved disciple. The context for this gathering, though not evident in the icon, is the hill of Calvary and the crucifixion of the Lord. The figures of Mary and John show us a faith fully present to the suffering and pain at the foot of the cross, but open to whatever God plans to do next. It depicts expectant faith, expectant hope and expectant love. Jesus' words to Mary and John from the cross: "woman, behold your son" and to John "behold your mother" illustrate the provisions made for us in the Body of Christ – the first expression of communion and community. The gift from the cross is the Church. Through Jesus' redemptive work a new family was created, one in which all are welcome, and the family tie is faith in Christ.

Invite all to read the Icon – pause after each phrase:

View the icon,

Notice its colours, its golden heavenly context and earthy green grounded-ness.

Notice the body language of both Mary and John,

Notice the space around the figures and between them.

Look at Mary's face – serious and concerned,

Perhaps sorrowful at the loss of her son?

Yet look at her feet, clothed in red, the colour of joy – her faith in the resurrection revealed.

Allow yourself be drawn into this gathering,

Allow yourself join Our Lady of Refuge, mother of the Church, and know yourself to be, like John, 'the disciple Jesus loved.'

Gather with them, hear God speak to you with them,

be aware that we all gather with them.

"Come to me all who are weary and I will give you rest." (Mt 11:28)

Ritual Action

In response to having heard and encountered the Word of God,

(a) Venerate the Word



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All are invited to come forward to venerate the Word – just as they would venerate the cross:

You are invited to process forward to venerate the Word (much as you would the Cross on Good Friday). You can touch the book with your hand, kiss it or bow touching the book with your forehead as an expression of readiness to “make a home in your heart” for Jesus, the Word made flesh, the living Christ.

The bell is rung 3 times

The presider comes forward holding the Book of the Gospels, large Bible or the Lectionary, standing in the centre of the sanctuary facing the assembly holding the Book open (much as one distributing Holy Communion would).

A song focused on the Word of God in our lives would be very suitable, or instrumental music.

Or (b) Distribute a Word

Invite all forward to take one of the quotations to reflect on when they return to their seat:

You are invited to process forward and take a verse of Scripture from one of the baskets. When you return to your seat reflect on what this phrase might mean for your relationship with God, with Christ who is speaking in this place

Ring the bell 3 times to begin the procession.

A song focused on the Word of God in our lives would be very suitable, or instrumental music.

Stage 2 of the resources for the Pastoral Preparation programme includes a resource presenting a rich gathering of quotations from the Scriptures that refer to the voice of God, the Word of the Lord and the effect of hearing the Word of God. One suggestion is that these be printed, cut into individual quotations and placed in baskets. These baskets could be placed near the ambo. When they are to be distributed the ministers of the Word could take them and stand in distribution points (much along the way the Eucharist is distributed), and people approach and take one of the phrases.

General Intercessions:

Include prayer for the Church as we all journey into renewed awareness of the Eucharist as communion with Christ and with one another.

For the Church on its pilgrimage of faith

For the local needs of the Church and of society.

For the faithful departed

For all gathered here



The Lord's Prayer

As we pray the prayer that unites us as one family let us recall that this prayer signals the beginning of the Communion Rite during Eucharist. Mindful that we are indeed the Body of Christ, let us pray with one voice:

Our Father

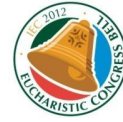
Conclusion

As we leave this place to continue our pilgrimage we pray together the Congress Prayer:

Lord Jesus,
You were sent by the Father
to gather together those who are scattered.
You came among us, doing good and bringing healing,
announcing the Word of salvation
and giving the Bread which lasts forever.
Be our companion on life's pilgrim way.
May your Holy Spirit inflame our hearts,
enliven our hope and open our minds,
so that together with our sisters and brothers in faith
we may recognise you in the Scriptures
and in the breaking of bread.
May your Holy Spirit transform us into one body
and lead us to walk humbly on the earth,
in justice and love,
as witnesses of your resurrection.
In communion with Mary,
whom you gave to us as our Mother
at the foot of the cross,
through you
may all praise, honour and blessing be to the Father
in the Holy Spirit and in the Church,
Now and forever.
Amen
Let us go forward to bring the Good News to all whom we meet

Eucharistic Congress Hymn

Though We Are Many



Celebration of Handing on the Eucharistic Congress Bell to next Parish or Diocese

Pilgrim Participation Leaflet:

Eucharistic Congress Hymn (Chorus)

Though we are many, we are one body,
We who come to share this living bread.
Cup of salvation, shared for all the nations,
Nourishing us now and evermore.

Handing on the Eucharistic Congress Bell

All Members Of Diocese (a) pray:

By the ringing of this bell
And the witness of our lives
God has called to many in our diocese and has strengthened our faith.
May the Lord bless you who have joined in this pilgrimage.
May the road rise up to meet you, may the wind be ever at your back.
May the sun shine warm upon your face
and the rain fall softly on your fields.
And until we meet again, May God hold you in the hollow of his hand.

Receiving the Eucharistic Congress Bell

All Members Of Diocese (b) pray:

May the Lord help you who have begun this journey of faith
to continue to be a sign of God's presence to many,
and as we continue this pilgrimage
we do so in communion with you
and with all who hear the call of this bell,
all whose lives are being touched by the presence of God.

The Eucharistic Congress Prayer

All:

Lord Jesus,
You were sent by the Father
to gather together
those who are scattered.
You came among us, doing good and bringing healing,
announcing the Word of salvation
and giving the Bread which lasts forever.
Be our companion on life's pilgrim way.
May your Holy Spirit inflame our hearts,
enliven our hope and open our minds,
so that together with our sisters and brothers in faith
we may recognise you in the Scriptures
and in the breaking of bread.
May your Holy Spirit transform us into one body



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and lead us to walk humbly on the earth,
in justice and love,
as witnesses of your resurrection.
In communion with Mary,
whom you gave to us as our Mother at the foot of the cross,
through you may all praise,
honour and blessing
be to the Father
in the Holy Spirit and in the Church,
Now and forever. Amen



Suggested Readings

The LORD Appears to Elijah

First Reading: 1 Kings 19:10-13

A reading from the First Book of Kings.

The word of the LORD came to Elijah: "What are you doing here, Elijah?"

10 He replied, "I have been very zealous for the LORD God Almighty. The Israelites have rejected your covenant, torn down your altars, and put your prophets to death with the sword. I am the only one left, and now they are trying to kill me too."

11 The LORD said, "Go out and stand on the mountain in the presence of the LORD, for the LORD is about to pass by."

Then a great and powerful wind tore the mountains apart and shattered the rocks before the LORD, but the LORD was not in the wind. After the wind there was an earthquake, but the LORD was not in the earthquake. 12 After the earthquake came a fire, but the LORD was not in the fire. And after the fire came a gentle whisper. 13 When Elijah heard it, he pulled his cloak over his face and went out and stood at the mouth of the cave.

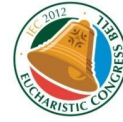
The Word of the Lord.

Suggested Psalms

- *Psalm 19: Lord, You Have the Words* by David Haas available from GIA Publications <http://www.giamusic.com>
- Psalm 19 is about celebrating the Word, and its effects in our lives. God reveals himself through his word. The psalmist gives six descriptions of the word of God.
- *Lord, Send Out Your Spirit* by Jeanne Cotter available from GIA Publications <http://www.giamusic.com>
- *Lord, Send Out Your Spirit* based on Psalm 104 is used at Pentecost, inviting the Lord to send us the Spirit, and expressing our expectation.

Gospel: Matthew 11: 28

At that time Jesus said, "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light."



Primary / Secondary School Resource

The following prayer service should be passed on to the schools in your Parish to assist in their preparation for reception of the bell

Resources for Visiting a School with the Iec2012 Bell

The Visit of the Eucharistic Congress Bell to a School is an opportunity for all to be made aware of

the upcoming International Eucharistic Congress.

The following could be used in the classroom or at an assembly in preparation for the arrival of the

Eucharistic Congress Bell:

The discussion and reflection can focus on 3 elements:

- The Bell – ringing a bell for a purpose
- Pilgrimage – symbol of life's journey
 - The Eucharistic Congress – a milestone in our life
- Reflecting on bells
- As we prepare for the visit of the Eucharistic Congress Bell, let us think about bells in general:
 - _ What are bells for – what bells are you familiar with?
 - The bell that announces the start of class
 - Bell at lunch time
 - Alarm bells – fire alarm, burglar alarm, your alarm clock in the morning ...
 - The sound of a bell is sometimes compared to a voice.
 - _ Some of these alarms cause us to scatter – a tsunami warning for example!
 - _ Some to gather – the church bell on Sunday morning.

• The Eucharistic Congress Bell

The Eucharistic Congress Bell calls us to gather, but also calls us to reflect.

The silence that follows after the ringing of the bell is a time of prayer – it offers us time to think about things, especially the things that matter in life – this also includes the people we care about.

• The Pilgrimage of the Bell

What is a pilgrimage? – it is a type of journey, a trip a person might decide to go on. People sometimes go on pilgrimage to holy or sacred places – does anyone know the name of a holy place? – Lourdes etc., local places too might be named – a holy well, an abbey, a high cross, a mass rock etc. While being in the holy place, a pilgrimage focuses more on the journey to the place. In the past people went on pilgrimage walking! The journey was more important than just getting to the place, because the journey, the pilgrimage was a symbol of the person's life and gave the person time to think about their life, the people and the things that matter to them, and time to reflect on the presence of God in all of that. 50th International Eucharistic Congress



When they arrived at the 'holy place' they now knew that every step of life is holy because God is present everywhere and not just in the holy place, but this place was a good place in which to celebrate God's presence in life.

Pilgrims are different from tourists, since tourists aim to get to the place, take pictures etc and move on to the next place. The pilgrim is on a different type of journey. The visit of this pilgrim bell is a reminder to us that pilgrimage is a symbol for our lives, and when we get too caught up in the superficial things in life we miss the meaning and the value of places and events in our lives, and can't appreciate the people or the presence of God well either.

- The Eucharistic Congress as a milestone in the life

There are events in our lives that stand out when we look back at our past:

The best holiday we ever had, my first day in this school, ... – special moments in our lives.

They are also things that we look forward to in the future: our birthday, our summer

holidays ...The Eucharistic Congress is one of those events. It will be a chance for Christians from all over the world to gather, to think about what the Eucharist means to them – by Eucharist we mean Mass, Adoration and the lifestyle that goes with belief in Jesus and the Gospel.

This is going to happen in June 2012, in the RDS in Dublin for a week, with it's Grande Finale in Croke Park. While this is a wonderful event for us in Ireland, without the pilgrim attitude – that recognises the presence of God everywhere and in every person – the Congress is not as meaningful. That's why the Bell is calling us to start thinking about the things that matter to us now, where God is in all things, and the important place of Mass, of our weekly meeting Jesus in the parish on Sunday. Many years ago St. Patrick travelled through our country ringing a bell and calling the Irish people to faith in God, maybe this bell will offer a similar opportunity to us – let us pray for renewed faith in God for ourselves and for anyone else we can think of.

Using the Bell as an invitation to prayer:

- Sing the Chorus of the Eucharistic Congress Hymn
- Ring the Bell three times
- Wait for silence and tell everyone that there will be a minute of silence during which time they are to think of people they want to give thanks to God for – people who have helped them, loved them, both those living and those who have died.
- Ring the Bell three times to sound the beginning of the silence.
- Ring the Bell three times to mark the end of the silence.
- Pray the prayer that draws us all into one family – those present and all the people they prayed for – the Our Father.
- (Older students might be invited to pray the Congress Prayer)
- Sing the Congress Hymn - Chorus and a selection of verses.
- If the Bell is present at Midday or 6pm it could be rung to announce the Angelus.
- If present at Mass it could be the Bell that announces the beginning of Mass, the Consecration and at Communion time.